# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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## The Sabbath Recorder.

### THE MAROONS OF THE WEST INDIES.

The West India Islands, during the last century, were troubled with a race of outlaws, whose existence is a curious corollary upon the working of the slave system. In all times and lands, one inevitable consequence of a legalized slavery is the constant tendency among the slaves to escape out of the pale of the society through which they are slaves, and thereby, as it frequently proves, to get beyond all laws whatsoever, the good as well as the bad. The timid suffer; and the bold, if they cannot throw off the yoke, fly from it as far as may be; and thus, by allowing freedom to none, the slave system generates a race of outlaws who subsist by war upon the body which has cast them out. It very rarely happens that a slaveholding country exists side by side with a free one, which may receive the refugee into its bosom, and under the guardianship of its institutions. Slavery, besides, in a productive point of view, is only worth keeping up in a thin population where labor is dear, both from the want of competition and the ease of acquiring land. Among populations like these, the superior land only is tilled; the mountains, marshes, and forests subsist as nature made them, offering a ready refuge and an impregnable fortress in which the fugitives may collect and grow apart.

In the beginning of the eighteenth century, almost every West India Island had its organized outlaws; hunters and robbers by turn, who, when game failed them, or prompted by revenge, stole into the cultivated flats, fired the canes, drove off the cattle, and often consummated their inroad with the massacre of the planter and his family. So dreadful a scourge were they, that the early West India records treat of nothing else. In the smaller islands, where the cover was less, they were hunted down and exterminated like so many wild beasts; in the larger, they lasted longer. In all alike they bore the same title of Maroons, which some derive from a native word signifying "wanderer," and others from "marrow," the Spanish name for the wild hog, on which they principally lived.

There is a very full and curious account of the Jamaica Maroons in the works of Dallas and Bryan Edwards—the one a soldier, and the other a civilian—who look at the subject very differently, yet agree in most of their details. The year 1733 was the end of a lengthy, troublesome warfare, stained with much bloodshed on both sides, in which the damage done by the Maroons was roughly reckoned at £240,000 sterling, besides a loss of from three to four thousand lives. For the next sixty years both parties lived at peace. A large tract was assigned to the Maroons, on which they hunted undisturbed, and where they built three small towns, or rather villages, the chief one called Trelawny Town. It would seem that a very few years of kindness, and attention to the introduction among them of humanizing habits, would have sufficed to absorb them peacefully among the free black population; but to take any trouble for a negro, never entered a planter's head in those days. The Maroons lived on hunting, as if in the middle of Africa—a kind of Pariahs, dreaded and neglected; and the planters lived on, heedless of the past and the coming peril, though Trelawny Town was only eighteen miles either way from the principal ports of Falmouth and Mondego Bay; and it needed but a three hours' march of the Maroons, as the event proved, to burn down half of the sugar plantations in the Island.

The slave emancipation act would have effectually dissolved this strange society, by destroying the causes which led to its existence; but it was destined to come to a more speedy and violent end. In 1794, the negro insurrection broke out in St. Domingo, and produced a great effect among the blacks throughout the West Indies. In the following year the Maroons were in full revolt. The war, which ensued lasted for a year and a half, and cost the Island, in direct expenditure, more than half a million sterling; and all the plantations were burned to ashes. Cultivation was at a stand, the courts of justice were shut up, the whole male white population was drafted into the militia, and the Island at large became one entire garrison. We have no intention to go into the details of this miserable conflict. The Maroons were not six hundred in number; the regular infantry employed against them alone amounted to fifteen hundred, with eight thousand militia; but the nature of the country and warfare made this disparity of numbers of little effect. From the precarious life which these savages had led, their powers of sight and hearing were incredibly acute; with their bare feet and hands they could climb trees and cliffs like monkeys; and their aim was deadly; it was a common thing among them to strike a dollar with a bullet at one hundred yards. The whole country was a mass of forest and underwood, impassable except to the Maroons, who cut narrow paths through it, known only to themselves, and would crawl for miles on hands and knees through the tracks made by the wild hogs, till, coming to an opening, their unerring muskets picked off the sentries, while the marksman was unseen. Driven at length from their towns, they retreated to a range of narrow glens in the interior, walled in by cliffs two hundred feet high, in which they continued as safe as in a fortress, till the English, by cutting a road, were enabled to bring up their heavy guns, and throw shells with effect from the upper ground, when the Maroons escaped at night through the cordon of troops, broke into small parties, and carried fire and sword through the Island.

At last the assembly, in the month of September, utterly desparing of success, resorted to an expedient which no extremity could could justify; they determined to send to Cuba for bloodhounds. The employment, according to Edwards, to which these dogs are generally put by the Spaniards, is the pursuit of wild bullocks, which they slaughter for the hides; and the great use of the dogs is to drive the cattle from such heights and recesses in the mountainous parts of the country as are least accessible to the hunters. Much opposition was made to the plan, as cruel and dastardly, reviving the worst atrocities of the Spaniards, and disgraceful to the British troops; but at length, on the 14th of December, a Commissioner landed at Montego Bay with forty chasseurs, or Spanish hunters, and about a hundred dogs.

When these new allies were landed, the wild and formidable appearance of the men and dogs spread terror through the place. The streets were cleared, the doors were shut, not a negro ventured to stir forth, as the muzzled dogs, ferociously making at every object, and dragging forward the chasseurs, who with heavy rattling chains hardly held them in, proceeded onwards.

Dallas, in his history, gives the following account of their first appearance before the Commander-in-chief:—"Anxious to review the chasseurs, General Walope left head quarters the morning after they were landed, before daybreak, and arrived in a postchaise at Seven Rivers, accompanied by Colonel Skinner, whom he appointed to conduct the intended attack. Notice of his coming having preceded him, a parade of the chasseurs was ordered, and they were taken to a distance from the house, in order to be advanced when the General alighted. The Spaniards soon appeared at the end of a gentle acclivity, drawn out in a line containing upwards of forty men, with their dogs in front, and muzzled, and held by cotton ropes. On receiving the command, *fire*, they discharged their guns, and advanced as upon a real attack. This was intended to ascertain what effect would be produced on the dogs if engaged under the fire of the Maroons. The volley was no sooner discharged, than the dogs rushed forward with the greatest fury, amid the shouts of the Spaniards, who were dragged on by them with irresistible fury. Some of the dogs, maddened by the shouts of attack, while held back by the ropes, seized on the stocks of the guns in the hands of their keepers and tore pieces out of them. Their impetuosity was so great, that they were with difficulty stopped before they reached the General, who found it necessary to get expeditiously into the chaise from which he had alighted; and if the most strenuous exertions had not been made to stop them, they would most certainly have seized upon his horses."

This scene was well got up, and had its effect. General Walope was ordered to advance on the 14th of January following, with his Spanish dogs in the rear. Their fame, however, had reached the Maroons, and the General had penetrated but a short way into the woods, when a supplication for mercy was brought from the enemy, and 200 of them soon after surrendered, on no other condition than a promise of their lives. "It is pleasing to observe," adds Edwards, "that not a drop of blood was spilt after the dogs arrived in the Island." Those who had actually borne arms were soon after transported to Halifax in North America, and ultimately to Sierra Leone, where it is believed their descendents are still to be found. A portion had sided throughout with the English. These have continued a separate people, for which their perfect acquaintance with the woods, and capacity of endurance completely fitted them; but partially civilized, and few in numbers, they differ in little from the rest of the free black population. In the British West Indies, the Maroons may be considered extinct.

[Chambers' Journal.

### HOW TO DROWN CONSCIENCE.

Of all means that can be used to put to sleep the voice of conscience, and destroy the moral sensibility of man, strong drink is the most effectual. In the history of crime we may trace its brutalizing influence to the deep draught. The effect is uniform. That which speaks within man to warn him against crime is most effectually silenced by it. Men are better prepared for murder, or crime, with a portion of alcohol in the stomach, than without it. They are less able to resist temptation to do wrong. It does not require the intoxicating draught—that is likely to stupify the brain, and unnerve the arm. But the moderate cup is the most appropriate. That best puts to sleep the still small voice while it rouses the *animal* energies. If a man wishes to commit a murder, or any other crime, and finds himself *too good* to do it, *too much of a man*, he cannot in the wide world search out so demoralizing, so dehumanizing an agent as *alcohol*. He may ransack the three kingdoms of nature in vain. He shall perpetrate the conceived crime sooner by the aid of a cup of alcoholic drink, than by any thing else. He shall be a murderer more readily under its influence, than by any other aid.

LOVE YOUR CHILDREN WISELY.—Give them your hearts into their bosoms, but not reins on their necks. Love them, I say; but still be careful and maintain that just authority and pre-eminence that God hath given over them. A parent that hath lost his authority, is as salt that hath lost its savor; like the log sent from Jupiter, every frog in the family is apt to lean upon him. And remember it, fond parents, there is nothing in the world that renders you more vile, cheap, contemptible in the eyes even of your children themselves, when they begin to put forth the first buds of reason—nothing that lays your authority more in the dust, and exposes you to the foot and spurn of your child, than sinful indulgence. "A foolish man despiseth his mother." Prov. 15: 20. His mother's folly made him a fool; of a foolish child he at length grows up into a man, but "a foolish man;" and this "foolish man despises his mother." If you are fathers, then take care of your honor; if mothers, be sure to carry it so as to preserve in your children that awful respect and reverence which they owe you. Gal. 1: 6; Heb. 21: 9.

### THE MAGNETIC TELEGRAPH.

BY REV. J. J. LYONS.

Along the smooth and slender wires
The sleepless heralds run,
Fast as the clear and living rays
Go streaming from the sun.
No peals or flashes, heard or seen,
Their wond'rous flight betray,
And yet their words are quickly felt
In cities far away.

Nor summer's heat nor winter's hail
Can check their rapid course:
They meet, unmoved, the fierce wind's rage—
The rough wave's sweeping force:
In the long night of rain and wrath,
As in the blaze of day,
They rush, with news of weal or woe,
To thousands far away.

But faster still than tidings borne
On that electric chord,
Rise the pure thoughts of him who loves
The Christian's life and Lord—
Of him who taught, in smiles and tears,
With fervent lips to pray,
Maintains high converse, here on earth,
With bright worlds far away.

Aye, though no outward wish is breath'd,
Nor outward answer given,
The sighing of that human heart
Is known and felt in heaven.
Those long, frail wires, may bend and break,
Those viewless heralds stray;
But faith's least word shall reach the throne
Of God, though far away.

### THE FATE OF SHERIDAN.

The close of the career of this brilliant but unfortunate man offers a picture of melancholy interest, while at the same time it conveys a solemn warning:

Closely following the shipwreck of character, Sheridan lost his seat in Parliament. This was almost equivalent to a loss of his personal liberty, for he was no longer safe from arrest. From this time to his death, he gathered in the harvest of long years of indolence, extravagance, and vice. Disease was secretly wearing away his originally powerful constitution. His face, once so full of intelligence and beauty, had become deformed and bloated with intemperance. His old friends looked coldly upon him. Brilliant powers of conversation and fascinating address no longer characterised the faded wit and shattered debauchee. The Prince Regent, for whom he had so often sacrificed his interest and his honor, left him, "naked to his enemies." All the mortifications which could result from wounded pride and vanity, and the sense of decaying intellect, thickened upon him. His ruin was swift and sure. His creditors seized upon every thing which the pawnbrokers had not already taken. Even Reynolds' portrait of his first wife as Saint Cecilia passed from his possession. In the spring of 1815, he was arrested and carried to a sponging house, where he was retained for two or three days. His life sufficiently shows that his sense of shame was not quick, but he was deeply humiliated at his arrest, feeling it as "a profanation of his person." And now came the misery of his last scene.

His last illness soon followed. Even his dying bed was not free from the incursion of writs and sheriffs. He was arrested, and would have been taken away in his blankets, had not the physician threatened the officer with the consequence of committing murder. At last, on the seventh of July, 1816, in his sixty-fifth year, he died.

Then came the mockery of a splendid burial. Dukes, royal and noble, bishops, marquesses, earls, viscounts, right honorables, emulously swelled his funeral. 'France,' said a French Journalist at the time, 'is the place for an author to live in, and England the place for him to die in.' In the Poet's Corner in Westminster Abby, the only spot remaining unoccupied was reserved for the body of him whose death bed was not safe from the sheriff's writ. Tom Moore, in a fine strain of poetical indignation, published just after Sheridan's death, thus cuttingly refers to the noble Lords who honored the funeral:

"How proudly they can press to the funeral array
Of him who they shunned in his sickness and sorrow!
How bailiffs may seize his last blanket to-day,
Whose pall shall be held by nobles to-morrow!"

### TOLERATION.

"Who art thou, vain mortal, that darest intrude thyself between my God and me? If I have an account to settle with heaven, am I not competent to effect it myself? Can you be more interested than I am? or, if you are, why insult me, why denounce me—why publish me to the world as the vilest animal in existence? May I not possibly be right as well as you? If so, by what grant, either of Heaven or earth, can you be justified in assailing the purity of my motives? The great God of Heaven suffers me to enjoy liberty—suffers me to investigate freely, and without any fear, all subjects my mind may chance to pursue, and informs me by the eternal laws of my nature, that I can only believe as my understanding directs me. Yet you—you, dust and ashes of the earth—arrogating to yourself Heaven's power, would do what Heaven refuses to do—you would stay the progress of my mind—you would end all enquiry which did not exactly suit you—you would prostrate me in the eyes of society, and send me headlong to eternal punishment! Away, from this mad, persecuting spirit! Intolerance! Intolerance! [Benjamin Franklin.

HOW TO DESTROY A CHURCH.—"Refrain from attending conference and prayer-meetings, church-meetings, and the monthly concert. Read religious publicatians but little—the bible less. Be irregular in your attendance on public worship on the Sabbath, and regularly engaged in every (lawful) way to make money on week days. Enter your closet with unburdened heart, and retire confused by the rush of worldly thoughts through your mind. Converse not with your family on religion, or with any other. Pray not with your family. Those professors who observe these rules, will do more more to destroy the church than Fourierites, Jews, Universalists, and Deists." Reader, do *you* belong this class?

### CHARACTER IMPORTANT TO A YOUNG MAN.

An aged man may, as an individual, be eminently good or evil, but his character is constantly losing its importance in reference to the world. So far as the relations of life are concerned, he is constantly either voluntarily or involuntarily detaching himself from all around, and becoming an insulated being. He retires from the bar, the pulpit, the senate chamber, the exchange. He withdraws from business, and makes preparations to pass his houses and lands into the hands of others. He has no powers now to be cultivated in which the world feels any interest; he has no passions to be restrained, from whose development the world would have anything to dread, he can form no plan stretching into future years, on which the world would look with either hope or fear. He will indeed be respected if he is virtuous, but he will not be feared if he is wicked; and whether one or the other, the weapon which strikes in favor of virtue or vice, will be like that in the hand of the aged Priam—

telum imbelle sine leut.

We may love him as a father, venerate him as a sage, honor him for his past services, or pity him on account of his infirmities; but we cease to rely on his arm in the defence of his country, or his eloquent voice in favor of a righteous cause; and we cease to dread him as a foe.

Not so, however, with a young man. Every thing is passing into his hands. The key of every ware-house, of every bank, and of every insurance office, every professor's chair, every deed, and every bond and mortgage; all the endowments of mind, of colleges and asylums; our libraries, our dwellings, our farms, our gardens; all the offices of the township and the nation; all the enterprises of national improvement, and all the plans of benevolence—fruits of many prayers of thoughtful wisdom—all these things are soon to be committed to young men. In every pulsation of the heart of a young man, therefore; in every plan he forms, in the developement of every feeling and purpose, the community has the deepest interest. When the eye is dim with age, and the frame is weak and palsied, if there is anything that will kindle up that eye with momentary brilliancy, or inspire that frame, it is the hope that the coming generation will not be unworthy to receive a trust so dear to a departing Christian and patriot. So the aged patriarch Jacob, when he was borne down under a weight of years, and he felt that he was about to die, assembled his sons around him, and, animated by the prospect before them, his departing soul was stirred within him. He pronounced his benediction in the language of the loftiest prophetic inspiration; committed to them the great interests of truth and of religion, and, having made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered peacefully unto his people.

### THE EARLIEST AND BEST EDUCATOR.

"What is wanting," said Napoleon, one day, to Madame Campan, "in order that the youth of France be well educated?" "Good mothers," was the reply. The Emperor was most forcibly struck with the answer. "Here," said he is a system of education in one word." Let the mind of this parent be imbued with knowldge, and her children will imbibe from her the love of learning; let her heart be filled with the affection of God, and her children will receive from her the love of virtue and of noble deeds. How often has she planted germs which, in subsequent years, expanded and produced the fairest fruits of science and of wisdom! The culture of the religious affections, the development of the sense of duty and of the moral nature—this is the great business of life. And to whom has God entrusted the commencement of this solemn work? On whom does it devolve to call forth the infant man? Where is the influence that shall keep the young heart from fatal wanderings and errors? It is the mother to whom we look for the discharge of these momentous effects. If she neglects to do it, there remains no substitute—none to whom we can turn to excite, purify, and foster its immortal faculties. Who is that mother who thinks lightly of her influence on the minds of her children? Let her know that on her it may now be depending, whether a son is to pass through life ignorant of the world, of his duties as a man, a citizen, and a Christian, or be so educated as to be a blessing to his country, an honor to his race, and heir to a glorious immortality. [School Friend.

### SIMPLICITY IN THE PULPIT.

It is related of that good man, and distinguished divine, John Wesley, that on one occasion he addressed a body of children, at a Sunday School, for a quarter of an hour, in an interesting discourse, composed of *words of one syllahle*—an excellent pattern, which might be profitably copied by preachers. How many clergymen in the pulpit, as well as lecturers in our Sabbath and other schools, are in the habit of addressing their audiences in language altogether unsuited to their capacity! And how many preachers deliver learned and well written discourses, which are unsuited to the time, the place, and the audience! We recollect of having, a number of years ago, heard a discourse preached before a body of some two or three hundred sailors, who were on the eve of proceeding to sea on a long cruise, and it was deemed advisable that they should listen to wise and pious monitions from the pulpit, before they embarked on their perilous voyage. But this sermon, instead of containing some excellent practical rules of piety and morality, which they could understand, and advice calculated to be of service to them here and hereafter, consisted of a learned, logical, and metaphysical exposition of the doctrines of the atonement, couched in language and embodying ideas incomprehensible to all who were not deeply versed in theological subjects. Such a sermon was not calculated to benefit the hearers, or to increse their love for religion. Our public speakers, generally, are sadly deficient in *simplicity*, and thus voluntarily dispense with a powerful aid.

Our Saviour spoke in parables—the multitudes which he addressed were composed of the masses of the people, and his words and his style were adapted to their comprehension. He enlisted their attention, and thus reached their hearts. The Sermon on the Mount and the Lord's Prayer are everlasting models of beauty, simplicity, and power, which should never be lost sight of. [Boston Journal.

### NO UNDER-GROUND RAILROAD TO HEAVEN.

The religion of Christ is a visible religion; His church a visible church; its members visible members. This visibility is an important feature of Christian piety, while its seat is in the heart, the vital and moving power there, there must be a profession, a manifestation. This grows not out of any authority or command, but from the very nature of the principle. It is here, and you cannot hide it; it goes forth, and will go forth. It is light, and you cannot make it dark; you may, indeed, light your candle and put it under a bushel; but if you put it on a candlestick, it will give light to all who are in the house. Such is its nature—the rays will flow from the centre, and it is folly to expect anything else. It follows, that if a person is a Christian, the world will find it out; if he have true faith in his heart, this faith will cause him to do something by which he will be exposed and known. There is, then, no such thing as having Christ's religion to ourselves—no going masked to heaven, no night passage there; no tunneled, underground road to that place. We are aware, there are those who love to talk about religion as something altogether between their own souls and God. They tell us that they do not put it on their foreheads, nor write it on their garments. And we ask, who does approve of ostentation in such matters? But we say, if it be so, always and every where a hidden thing, it is a dead thing. If you keep it thus a secret, it is because you are ashamed of it—ashamed to have it known. We infer this both from the nature of the principle, and from the teaching of the great Author. He that confesseth me before men, him will I confess. Here is the test: if you have it, you will show it; if you show it not, you have it not. If there is nothing seen, there is nothing inside. [Bible Repos.

### CHEERFULNESS.

The highest achievement of moral philosophy is, to rise above the cares, vexations, and disappointments of life; and the tendency of religion, resting upon a divine basis, buoys the true Christian above the evils that surround him, and inspires him with moral fortitude and vigor to battle with every calamity, and to maintain an unruffled spirit amid the billows and conflicting currents which agitate the ocean of human existence. If the hurricane rages, instead of yielding to its fury, and giving way to despondency, he exerts every energy to ward off danger, and strives to look forward, indulging a soothing hope that the future will be less disastrous than the present. This method of encountering the evils to which every body in a greater or less degree is exposed, deprives disappointment of its sting, is an antidote to the poison of slander, and begets a spirit of cheerfulness which is essential to happiness. He is like the eagle which, when clouds overspread the earth, rises above them, to enjoy the sunshine. No matter how prosperous an individual may be in his pecuniary, domestic, and social relations—if he suffer his spirit to be discomposed by trifling annoyances, he is a stranger to enjoyment, and every day of his life is embittered by some petty cause of vexation, which his own morbid disposition magnifies into a serious calamity. On the other hand, overwhelming must be the misfortune, which can prostrate a man that has been disciplined to patient endurance, and habituated himself to a uniform cheerfulness of mind.

### WOMAN'S INFLUENCE.

How few the women who are disposed to turn to good account the influence they may acquire over men! Indeed, most women are incapable of doing so. Furnished by nature with no sympathies for man's higher aspirations, they shrink from purposes they cannot comprehend, and whose pursuit competes with their affection; and thus, as the bracelets of the Sabines slew Tarpeia, the love that should have adored, crushes him. Then of the few who naturally respond to man's loftier aims, most are too timid to encourage them. They conceive their soft dominion is put in jeopardy by the admission to his heart of such formidable competitors as ambition, general benevolence, or the like. They do not understand that lofty desires and a life of earnest action are the best allies of love. As the heart becomes noble, its love becomes nobler also; deeply and truly it cannot love, unless it aspires too. Thus, most women fail of their mission. They regard the love they waken as an end; they do not look upon it as a means to make man a nobler being. They are sent to make us not so much lovers as heroes; and some such there are, of that rare order to which belonged Lady Elizabeth Hastings, of whom Congreve said, that "to love her was a liberal education." [Bentley's Mis.

HOW TO MAKE A CHURCH MISERLY.—Keep out all agents—set your face against all contributions—complain of the extravagance of missionaries—keep away from the monthly concert lest you should be called upon to give something for the support of missions—and the heart of such a church will soon become as unfeeling as a rock. It is a fact worthy of being remembered, that those churches who give the most frequently, not only give the most in amount, but are the most benevolent—they love to give.

The Sabbath Recorder.

New York, June 22, 1848.

## THE CENTRAL ASSOCIATION.

The Seventh-day Baptist Central Association held its session this year with the Church in Lincklaen, Chenango Co., N. Y., commencing on fourth-day, June 7, and closing on the following first-day. Nearly all of the ministers residing within the bounds of the Association were present, together with a considerable number of brethren from the various churches. From several of the feeble churches, however, there were no delegates. From the Eastern Association there were two delegates, Lucius Crandall and Geo. B. Utter; from the Western Association one, Thomas E. Babcock.

The Introductory Discourse was preached by Eld. Russell G. Burdick, from 1 Cor. 1: 10—"*Now I beseech you, brethren, by the name af our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.*" The aim of the preacher was to show the importance of union among brethren, the possibility of attaining it, and the means to be used for the purpose.

After the discourse, the following officers were reported by a Committee, and elected by the Association, viz:—

*Moderator*—ELI S. BAILEY, of 2d Brookfield Church.
*Rec. Sec.*—EPH. MAXSON, of 3d Brookfield Church.
*Ass't Rec. Sec.*—J. B. WELLS, of DeRuyter Church.

### State of the Churches.

The letters from the churches did not give a very flattering account of their condition. In a few instances, it is true, cheering revivals were reported; but in others there have been no revivals, while difficulties have served to distract and weaken them. One church reported serious trouble from secret societies and the peculiar views entertained by some in relation to Slavery. Another has been disturbed by a case of discipline with which fault was found. We believe, however, that the whole number of members reported was about the same as last year.

### Missionary Operations.

There are several feeble churches within the bounds of this Association needing constant aid from aboad, among which are the Otselic, Newport, and Diana churches. Two or three years ago, as the readers of the Recorder probably know, they were all supplied with preaching to a considerable extent by means raised through the Association, and paid in principally at a semi-annual meeting held for the special purpose of attending to missionary business. A notion became prevalent, however, that there were too many meetings to be attended, and consequently the semi-annual meeting was given up. The result has been a decrease of missionary funds and labor. During the past year only a small amount has been contributed, and that has been expended for labor in Otselic, and a missionary tour performed by Eld. Russell G. Burdick in Oswego, Lewis, Jefferson, and St. Lawrence counties. The leading brethren in the Association seem determined that better things shall be done in the coming year. They agreed to hold a semi-annual meeting for missionary purposes, at Scott, on the third day of the week before the second Sabbath in January, 1849. They also resolved to employ Eld. Enoch Barns to supply the Church at Diana one-quarter of the coming year, and Eld. S. B. Crandall to labor six months at Otselic, and visit the Church at Newport once a month.

### Civil Protection of Sabbath-keepers.

It is doubtless known to most of our readers, that the churches in the State of New York have repeatedly petitioned the Legislature to extend to Sabbath-keepers the same privileges and immunities on the seventh day of the week as others enjoy on the first day. But this has not yet been granted them. The last Legislature passed a law, which protects them on the Sabbath against processes issued from a Justice's Court, and makes it a misdemeanor for any man to take advantage of their peculiar views and prosecute them on the Sabbath day. Still they are liable to be taken upon processes issued from higher courts, and may suffer all the inconveniences in those courts to which they were ever exposed, and that even after the Legislature has acknowledged the justice of their claim to protection. This subject was brought before the Association, and after a full discussion of it, Eld. Wm. B. Maxson was appointed a Committee to prepare a petition to the Legislature of New York, setting forth our right, as observers of the seventh day of the week, to enjoy the same privileges and immunities on that day as other denominations enjoy on the first day. This petition, when prepared, is to be published in the Sabbath Recorder, and a copy of it forwarded to each church within the bounds of the Association.

### Publication Interests.

Among the committees appointed at the commencement of the session, was one on Publications. They reported, "That the utility of publishing books, tracts, and papers, as a means of promoting the cause of truth, urges us to recommend to the churches and individual members of the Association that they do what they are able to aid the American Sabbath Tract Society, to introduce or extend the use of our new Hymn Book among our people, and to increase the circulation and patronage of the Sabbath Recorder throughout our denomination and the community at large." The adoption of this report was followed by a statement of the manner in which our publications are now carried on, and an explanation of the plan for a Publishing Establishment which was presented to the Eastern Association, and brought to the attention of this Association through a resolution requesting the appointment of three delegates to meet others at New Market, N. J., in September next. After considerable deliberation upon the subject, the following delegates were appointed: James Bailey, Wm. B. Maxson, Eli S. Bailey.

### Resolutions.

A portion of the last day of the session was employed in an exceedingly interesting discussion of several resolutions presented by the Business Committee. Had we notes sufficiently full to give the reader some idea of the thoughts presented, we would very gladly do so. But as we have not, we must content ourselves with publishing the resolutions, simply remarking that they were advocated with much earnestness and ability by various persons, and unanimously adopted by the Association.

*Resolved*, That the American Seventh-day Baptist Missionary Association, in its efforts to promulgate the gospel of truth among the heathen in foreign lands, claims the vigorous support of the churches composing this Association.

*Resolved*, That we earnestly recommend to the churches composing this body to take up a monthly collection for missionary purposes; and also that they faithfully observe a concert of prayer in behalf of our missionary operations, in the afternoon of the first Sabbath in each month.

*Resolved*, That the churches of this Association ought to cherish with interest the objects and labors of the American Sabbath Tract Society.

*Resolved*, That in view of the importance of family worship, and the alarming extent to which it is neglected by the disciples of Christ, the faithful labors of pastors and ministers are called for to correct the evil.

Whereas, it is the opinion of this Association, that religion is not advanced by legislative enactments imposing pains and penalties for the non-performance of religious observances; and whereas, such legislation is, in our opinion, opposed to the free exercise of religious profession and worship, and the right of private opinion; therefore—

*Resolved*, That it is the duty of Christians to labor for the repeal of all laws enforcing religious observances.

*Resolved*, That Secret Societies, such as Odd-Fellows and Sons of Temperance, are not in accordance with the Gospel of Christ, and that this body would recommend to the churches to hold no fellowship with adhering members of such societies.

The foregoing account embraces the principal items of business of general interest transacted by the Association. Of course there were some other things done to carry out the plans formed last year, as well as those formed this year; but leaving the plans, we presume our readers will generally be satisfied without our going more into details. We will only add, that the ministers of the Association were appointed a committee to attend any Sunday or Lord's-day Conventions which may be held within the bounds of the Association; Eld. Varnum Hull was appointed a delegate to the Western Association, and Eld. Eli S. Bailey a delegate to the annual meeting of the Missionary Association; resolutions were also passed to continue correspondence with the South-Western Association, and to open a correspondence with the Wisconsin Association. The difficulties in the Church at Preston, (which were brought before the Association at its last session as well as the present,) occupied considerable time, and were disposed of in a way which it is hoped will prove satisfactory to all parties. G. B. U.

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EVANGELICAL BOOKS IN MEXICO.—Almost simultaneously with the arrival of the news of the ratification of the treaty of peace by the Mexican Congress, cheering intelligence comes from the soldiers of the cross in that benighted country. Colporteurs in the employ of the American Tract Society at Tampico and Jalapa, we understand, write that they find the Mexicans not only eager to obtain books and pay for them, but even among the most abject classes they discover with the young, an ability to read, which has caused most agreeable surprise. At Tampico, where Mexicans were living in the poorest huts, they found many who joyfully received books and tracts; at Jalapa, in the market place before the great cathedral, the colporteurs could hardly supply the demand. All were eager to pay for some kind of book or tract, and two priests bought copies of all the Spanish publications he had for sale. The colporteurs say they have nothing to fear, unless the priests should start some popular prejudice against them, which God can overrule and prevent.

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JEWS IN EUROPE.—The Prussian Universal Gazette gives the following statistical account of the Jewish population of Europe: England and Ireland, 13,000, being only the 2,067th part of the whole population; Belgium, 1,954, the 2,157th of the whole population; Sweden and Norway, 850, the 5,012th of the population; Denmark, 6,000, the 356th part of the population; France, 70,000, the 487th part of the population; the Netherlands, 52,000, the 61st part of the population; in Russia, including the Asiatic portion, the Jews form the 56th part of the population. The States of Austria, 641,000, being the 57th part of the population; in Italy, with the exception of the Austrian provinces, 40,000; Germany, not including Austria and Prussia, 175,000; Prussia, 222,814, being about a 74th part of the population.

## THE CHRISTIAN NINISTRY.—NO. 2.

### PIETY A REQUISITE.

That true piety is indispensible to the office of the Christian ministry, is evident from the nature of the office itself, inasmuch as it is designed "to open men's eyes, and to turn them from darkness to light and from the power of satan unto God; that they may receive forgiveness of sins, and an inheritance among them which are sanctified." Several considerations may be alledged why true piety is the first and an indispensable requisite to entrance upon the Christian ministry. 1. The object being the inculcation of holiness, none but he who possesses a good share of it can be supposed to teach it. Even should he know the theory, the theory alone serves not; he must reach the heart, therefore his own heart needs to know its power. 2. Piety is the offspring of divine influences; how, therefore, shall he teach or enforce their necessity, who has never felt their power? The instrumentalities must accord to the mind of the great moving power—the divine Agent. It is not to be supposed that he will sanction any other instrumentality than such as he approves. True piety is, therefore, essentially requisite to the enjoyment and approval of the Holy Spirit. 3. True piety is essential to a due approval of divine things, and an adequate apprehension of the doctrines of the gospel. Without a renewed heart, who discerneth and approveth spiritual things—things spiritually discerned? A purified heart is a better guide to spiritual truth than the most perspicacious intellect without it. "The secret of the Lord is with them that fear him;" and "he that doeth the will of God shall know of the doctrine whether it be of God." 4. Without piety a minister can never obtain that love or confidence of the godly which is requisite to happiness in his labors, and success in his undertakings. Can the truly godly ever approve, love, or confide, in a character which is not only devoid of adaptation, but is as a lie upon the very profession itself? Piety must extend to the spirit of our words and actions. Fervor in speaking upon sacred things is as requisite to conviction, as correctness of theory; so that without holy feeling the minister can never reach the object of his office. This is a quality which cannot be successfully counterfeited. "Out of the abundance of the heart the mouth speaketh." 5. Deep-seated, unaffected piety is requisite to enable a man to bear the trials and encounter the difficulties attendant upon this arduous office; nothing else can convert its duties into pleasures; nothing but piety can uniformly enlist the full energies of the intellect, or the strongest affections of the heart in duties to which the mass of mankind are indifferent, and for which the world offers no adequate temporal compensation. It were better to be a hewer of wood or a drawer of water, than a Christian minister without piety. Better perform any of the drudgeries of secular life, than undertake a spiritual office without spiritual qualifications. S. D.

## SOUTHERN BAPTIST BOARD OF MISSIONS.

The New York Recorder gives extracts from the Third Annual Report of the Southern Baptist Board of Foreign Missions. We learn from it that the receipts for the last year have been $19,214 09, which with $12,194 88 on hand at the commencement of the year makes a total of $31,708 97. The expenditures for the year have amounted to $16,835 82, leaving a balance in the Treasurer's hands of $14,875 15. Deducting from this sum the amount specially designated for a chapel in Canton, which we suppose cannot for the present be built, a balance for general purposes remains of $7,500. There has been an increase of receipts during the year. The Board has missionaries as follows: Canton, Revs. I. J. Roberts, George Pearcy, Francis C. Johnson; Mrs. Pearcy, Mrs. Clopton (returned;) five native assistants—total, ten. Shanghai, Revs. J. L. Shuck, T. W. Tobey, M. T. Yates, J. S. James, M. D., missionary and physician; Mrs. Shuck, Mrs. Tobey, Mrs. Yates, Mrs. James; two native preachers—total, ten. Africa, Revs. John Day, F. S. James, A. P. Davis, B. J. Drayton, S. Pervis; J. Elkins, teacher—total, six. The total number of missionaries and assistants under the patronage of the Southern Board is twenty-six.

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To the Editor of the Sabbath Recorder:—

Will you, or some of your correspondents, please give through the medium of the Recorder an answer to the following inquiry, viz: Can a course of conduct be pursued, an act committed, aside from fornication or adultery, so criminal in its nature as to destroy the marriage covenant, or so to release the innocent from that covenant as to give him or her a moral right to marry again. AN INQUIRER AFTER TRUTH.

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THE NEW ENGLAND NUN.—A Cincinnati correspondent of the New York Evangelist says that Mary P. Thompson, the young lady about whose conversion to the Catholic faith, and whose entrance into a nunnery, so much stir was made, with a view to the injury of the Board of National Popular Education, has left the convent, and it is said, absconded with another nun.

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A BISHOP'S BULL.—The Puritan says that the Evangelical Episcopalians have formed a voluntary society, ostensibly for publishing books, but mainly to embody an influence against the Puseyism of their denomination. A convention was called, to form an auxiliary to this society in Rochester, and Dr. DeLancey, the Bishop of the diocese, issued a pastoral letter, so-called, denouncing the attempt. Either the Bishop usurps powers that are not given him by his Church, or his system is a rank despotism.

## DIVIDING THE WORD OF TRUTH.

"Rightly dividing the Word of Truth." 2 Timothy 2: 15.

It will be a glorious day for the churches of God when his word shall be rightly divided to those that hear, when ministers and editors shall apply each expression of Scripture to its appropriate theme, and each sentence according to its true purport. The pure and beautiful plumage of truth would then no longer deck the form of error, nor the unhallowed robe of detestable beasts draw down upon truth the derision and scorn of the multitude. To pervert the language of the sacred Scriptures is to destroy divine testimony, and when done even to the support of truth, is an evil of no small magnitude; for, besides destroying the consistency of God's testimony, and thus dishonoring the Almighty, it seriously affects the soundness of the believer's faith, and consequently obscures the light of truth among men. It is appropriating the words of inspiration, which were designed by the all-wise God for the instruction and edification of his people in one department of religious knowledge, to the support of another, and not only superadds needless testimony to such doctrine but subtracts proportionably from the intended means of understanding a more obscure or perhaps a more important truth. If one duty could, by accession of such support, be rendered clearer than it otherwise would appear, the 'exchange might, perhaps, be no robbery;' but the pervertion of Scripture is robbery itself, and, though done in the blindness of men's minds, it does but make them more blind to the true light of life, and to the proper understanding of their duty. The reader will, no doubt, bring to mind many instances of an improper or wrong division in the word of truth, whereby serious errors are maintained in the world. Among them, the wrong division of the commandments of God may be noticed. The Papists expunge one precept and divide another to make the number good again, and thus they sustain idolatry. Others, wrongly divide the fourth precept in such a manner as to separate the Sabbath from the seventh day; and, having thus divided it, they carry it away captive at their will, and made it subservient to the support of a human institution. The vision of St. John, by which he was carried by the Spirit into that great day of the Lord where he saw the stately steppings of the glorious Redeemer in the midst of the seven candlesticks, as described in the 1st chapter of Revelations, is, by some, entirely obscured, by not rightly dividing, the word of truth, but so perverting it as to make the term "Lord's day" sustain a papal festival. The instruction which our Lord intended should be conveyed by laying his hands on the children brought to him, and blessing them, is also perverted and made a plea for the baptism of infants; thus wrongly dividing the word of truth. Had the apostle said, divide and conquer, then verily there would be some consistency between his instruction and the present practice of too many teachers of religion among us. When shall the word of truth be rightly divided, and each have his portion in due season? S.

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CONSTANTINOPLE.—The Dayspring says that a new impulse seems to have been given to the spirit of inquiry among the Armenians at Constantinople. The places of worship are crowded on Sunday; and there have been some interesting cases of hopeful conversion to God. On the other hand, the opposition of the Patriarch and his adherents is quite active. He does not hesitate to calumniate the Protestants in his sermons, in order to keep up the excitement against them; and he is supposed to be the secret instigator of various modes of annoyance and injury.

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SUASION.—The N. Y. Tribune says, that after preaching till they were tired, to the law-breaking rumsellers of Hanover, N. H., the friends of temperance raised a small fund to cover costs, and brought their cases before the Grand Jury. One was convicted, and fined $80 and costs; another barely escaped by some official sleight-of-hand in preparing his case; and the whole body caved in, and voluntarily came under bonds of $500 each to sell no more liquor so long as the law shall forbid it. Two of them immediately sold out, leaving but one who did sell, and he has given it up.

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SAILING OF MISSIONARIES.—We learn from the Providence Journal, that the following missionaries were to sail from that port on Tuesday, for Africa, in the brig Smithfield, bound for Gaboon River:—Rev. J. M. Preston and wife, Rev. W. T. Wheeler, Mrs. Griswold; also, John Wesley, a native youth, who came to the United States two years since, and has learned the art of printing.

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FRANCE.—The Journal of Commerce says:—The Revolution has developed an amount of Protestantism in France which was not supposed to exist. Villages, where before a Protestant could not find a congregation, if allowed to preach at all, have now dismissed their Catholic curates, and called in evangelical ministers. All the religious societies find large fields open to their efforts, which they are prevented from occupying only by the want of pecuniary resources; and the embarrassments of business have made the contributions to their funds less even than before the Revolution. The needed aid, however, is now pouring in from this country and Great Britain, and will doubtless continue to flow with increasing volume.

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THE USE OF FOG.—Perhaps some of our friends, who may be so unfortunate as to reside remote from a sea-port, would like to know why it is often so very foggy in such places. We must confess that until reading the following in the Western Recorder, we were not aware that it was sent for the purpose of *forcing* men to the sabbatical observance of Sunday. We know not whether our readers will be as apt to appreciate this seasonable interposition as the agents of the line of steamships seem to have been:—

"It was advertised that the American Atlantic steamer Washington would leave New York for Liverpool on the 20th of February. When it was found that the 20th was the Sabbath, not only Christians, but the secular newspapers remonstrated. The agent said he had no authority to make the change, and so she must leave on Sunday. The morning arrived, and at 8 o'clock the Washington left the dock. In the meanwhile, such a dense fog rose and obscured the city and harbor, that it was impossible for her to move with safety. After going a short distance, she dropped her anchors off Castle Garden, and remained there during the day. The next morning the sun rose in a clear, bright atmosphere, and the 'Washington' once more started successfully from her moorings on her voyage. It has since been officially announced, that no more steamers of this line will *sail on Sunday*."

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ABOLITION OF SLAVERY IN THE FRENCH COLONIES.—The Paris Moniteur of the 3d of May publishes a series of documents and decrees relative to the immediate emancipation of the blacks in the French colonies. The following are some of the proposed improvements:—

Elementary free schools for the children, of both sexes, are to be established in every district, to which fathers, mothers, or guardians shall be obliged to send their children, under a penalty of 15 days' imprisonment. Independently of these, a normal school of arts and manufactures is to be opened in each colony, and a lyceum in Guadaloupe. National work-houses are likewise to be established in the colonies, and all individuals without labor will find employment in them on certain conditions. Mendicity and vagrancy are to be punished by three to six months' imprisonment. Savings banks on the plan of those in France are to be founded in the colonies, under the guarantee of the Republic and the surveillance of the Administration. The Commissioners General shall proceed to make a new assessment of the personal tax which the citizens may pay by three days' labor. Each year a "feast of labor" will be celebrated with the greatest pomp in the different towns of the colony, and the laborer, male or female, who shall have distinguished himself by good conduct shall receive a premium of 200f. or 30 perches of arable land. The number of the colonial representatives of the people in the National Assembly is to be three for Martinique, three for Guadaloupe, one for Guyana, two for the Island of the Reunion, one for Senegal, and one for the East India settlements. The colonial councils are suppressed. The censorship of the journals and other publications is abolished, and newspapers may in future be printed and published without any previous authorization. The laws relative to recruitment and the National Guard are to be in vigor in the colonies.

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ASSAULT ON MISSIONARIES IN CHINA.—The Evening Post publishes an account of an outrage near Shanghai, taken from the Friend of China of March 22, the particulars of which we copy:—

On the 8th of March, three missionaries, Messrs. Medhurst, Lockhart, and Muirhead, went on a journey to Tsing-poo, about twenty-seven miles from Shanghai, to distribute tracts, and while doing so were molested by a party of grain-junk men, and after they left Tsing-poo on their return, by another party of junk men, armed with poles, crow-bars, swords, and other weapons, one of them with a heavy iron chain. Having overtaken the missionaries, they fell upon them furiously, whereupon Messrs. Medhurst and Muirhead ran for their lives, but Mr. Lockhart was thrown down and badly beaten by the fellow who carried the chain. His two companions after running some distance and finding him absent, returned to his rescue, but before they reached him, he had succeeded in getting upon his feet, and ran. The pursuit was renewed for some miles, and being overtaken again, the party were much maltreated. Whilst warding off the blows as well as he could, Mr. Medhurst was struck from behind, with the butt end of a toothed hoe, the blow of which immediately stunned him, and he fell flat on the ground; the by-standers then came up and struck him a number of times, while lying on his face; among the rest, one gave him a severe blow with a sword on the side of the knee. The other missionaries were eqully ill-treated, Mr. Muirhead being so much beat about the the legs that he was scarcely able to walk, and Mr. Lockhart received a severe wound on the back of the head, which bled profusely. The marauders, having beaten the unfortunate men to their satisfaction, proceeded to plunder them, and this done, they were ordered back to the city, repeated blows being given on any indication of unwillingness to proceed. As they urged them along, they declared they would not let them go under $5,000 a head, but on nearing the city, all of them slunk away, their places being supplied by officers of the city, by whom they were conducted before a magistrate, who received them kindly, promised reparation, and gave them an escort home. These junk men are a portion of a class who have, by a recent change in the mode of transporting the tribute-grain to Pekin, been thrown out of employment; and they have resorted to plunder to sustain themselves, as well as to intimidate the Government. The British Consul at Shanghai has taken up the matter officially, and will investigate it thoroughly.

# General Intelligence.

## LATER FROM EUROPE.

The steamship America arrived last week, being only 10 days and 8 hours from dock to dock, the shortest passage across the Atlantic on record. The most important item of news she brings is the sentencing of John Mitchell. He is to be sent to Bermuda for fourteen years. This act of the British Government has perhaps done more towards the liberation of Ireland than anything that Mitchell could accomplish. His wife and family have been adopted by the Repeal Association. No serious commotion has taken place in France; but the National Assembly still holds its sessions under the guardianship of several thousand soldiers. The Committee on the Constitution has decided on a single president, and a single chamber, both to be elected directly by the people, and by universal suffrage. The chamber is to consist of 750 members. The dismissal of Sir L. Bulwer from the Court of Spain, is decided by the Government to have been without sufficient cause. The Prussian Government seems determined to exterminate the Poles. Notwithstanding they make a gallant resistance, yet they are met by armies of ten to one and butchered like wild animals.

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CONGRESSIONAL.—With President-making, attending ratification meetings, making stump-speeches, &c., Congress has managed to get through the last two weeks without the accomplishment of much business, except the consideration and passage of some bills of little general interest.

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EFFORTS FOR FREEDOM.—The Rochester American, in a letter from Augusta, Ga., gives the following noble instance of man struggling to be free:—

The talk of the town to-day is the departure of Frank Shadwick, a self-emancipated slave, his wife and children, to seek a more congenial home in the State of Pennsylvania. This slave, who is a native of this beautiful city, began his work of emancipation by purchasing his time from year to year, at about $100 per annum—the usual hire for a good servant. Possessing great energy and much intelligence, with perfect integrity, he could both overseer other slaves and labor well himself, and very justly commanded his wages. His surplus earnings soon bought him horses and drays, and enabled him to hire good servants of such as had them to spare. Thus established in business, in the course of 15 years he has made money enough to buy himself at about $1,000, to pay a large sum for his wife and children, and to take to Harrisburg three or four thousand dollars besides. Some ten or twelve of the first men in Augusta united in giving him a letter of high commendation. It was with pain and reluctance that Frank left his troops of friends and the scenes of his childhood. The only motive was the lawful education of his children—an advantage denied them by the laws of Georgia.

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MORE LYNCHING IN VICKSBURG.—We learn from the Whig that the city of Vicksburg has again been disgraced by one of those scenes of lawless brutality for which it is somewhat celebrated. It seems that there had been an unusual number of burglaries committed of late, and among other depredations of the kind a wharf boat of Porterfield & Whaley was robbed of $400. A man by the name of Robinson was suspected of the last named robbery, and was taken up by several persons and threatened with hanging if he did not confess the theft and refund the stolen property. At first Robinson said the money could be found in a cabin below the race track, where, on examination, it was not found. He then declared that it had been stolen by a John McQuade, who was waked up, taken out of bed, and whipped nearly to death, all the while alledging his innocence. After being whipped McQuade was brought into the presence of Robinson, when the latter denied all knowledge of the former, and confessed that he had implicated McQuade merely in order to gain time and save himself.

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THE CLIMATE OF MEXICO.—The climate of Mexico is peculiar, beautiful, calm, and serene; but the atmosphere has so much less oxygen in it than ours that the whole economy of life is changed. The pulsation is increased almost double in frequency, and there is a want of that vigor and robust feeling which our climate affords a healthy man, and once reduced by disease there, it is almost impossible to regain health and strength. The mornings are cool, too cool, for a man in a relaxed state of health to exercise without danger of taking cold, which is almost as bad as any other disease there; and the days are so hot that the rays of the sun cannot be borne without producing fever. The natives wrap up in cloaks in the morning and retire at noon.

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MANUFACTURE OF PINS.—Brown & Elton, of Waterbury, Conn., have an improved machine for the manufacture of pins, in operation, which turns out two barrels of pins per day. A barrel contains 4,000,000 pins; consequently 8,000,000 are manufactured each day, or 48,000,000 a week. The machine is perfect and simple in its operations. The wire is run into the machine from a reel, cut to the requisite length, pointed, headed, and made a finished pin by one operation. From this machine they fall into the hopper, or the sticking machine, as it is called, in which they are arranged and stuck upon the papers, and come out perfect, only requiring to be packed to be ready for market. So says the Scientific American.

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ALARM IN MARTINIQUE.—The brig Columbus, Capt. Webster, which arrived at this port yesterday from Martinique, brought a number of passengers who were till lately among the most wealthy planters on the island. They were obliged to leave in consequence of the late revolt of the slaves. Great excitement still prevails among all the white inhabitants, who take refuge on board of all foreign vessels which they can reach. Business was very dull, there being no sale for American produce.

## SUMMARY.

Our readers will remember the case of the slave husband and father who murdered his wife and child a few days since in the Covington, Ky., jail, and then cut his own throat, rather than endure the horrors of slavery in the rice swamps and sugar plantations of Carolina and Louisana. Well, it seems that the purchaser of these slaves has commenced a suit against the person of whom he purchased them, on the ground that the bargain was not completed—the slaves having died before he took possession of them. On the other hand, as the contract was to place the slaves in Covington jail, the original owner will insist that they passed out of his hands, and were in fact in possession of the purchaser the moment they were placed in that jail.

Aaron S. Pennington, Esq., to whom was referred the several claims for the reward offered by the Newark Banking and Insurance Company, for the recovery of the money and checks lost by the President of the institution, has awarded $1,879 21, being the proportion of the sum offered for the amount recovered, to James A. Perrine, George Woolsey, and Joseph Jenkins, they being the persons who returned the money to the Bank; and Mr. Perrine being the furniture dealer to whom the colored woman passed some of the money on the same day it was stolen.

"Two or three weeks since," says the Boston Courier, "an actor in one of our theatres was buttoning up a pair of tights, to go on in his part, when he felt something prick him under the waist band. He threw them off as soon as possible, when a large black spider fell upon the floor, which he killed. The poison of the wound spread over a surface of several inches, causing sickness, and the detention of the performer from his duties ever since; but, by judicious medical treatment, he is recovering."

We find in the Telegraph the official census from the several Counties of Texas generally, down to the beginning of the present year. The total results for the whole country are as follows: Electors or voters 22,013; white males under 18 years 27,814; white male over 18 and under 45 years 25,148; white males over 45 years 4,899; white females 45,099; slaves 38,753; free colored persons 295. Total white population, 102,961. Total white and colored population of all Texas, 142,009.

A daring and foolhardy young man, named Hosea Hollenbrook, who was ambitious to become another Sam Patch, leaped over Genesee Falls at Rochester on the evening of the 15th inst. Up to the last accounts his body had not been found. He had made an arrangement with some of his shopmates to help him out of the water below the Falls, as he could not swim, and made the leap for the mere purpose of showing his courage, in the belief, if successful, he would make a speculation on the 4th of July.

The Westminster (Md.) Carroltonian says: "Many of our farmers say that the grain never looked more promising, particularly the wheat, though in one or two instances we have heard that the rye is suffering slightly from the rust, occasioned most probably by the heavy fall of dew some few weeks since. The late rains have been of much benefit to the corn and potatoe crops, which were almost suffering from the long drought."

The schr. Pacific, Capt. Gilman, from Gonaives 29th ult., arrived at Boston on the 13th. Capt. G. reports all quiet at Gonaives, received by the way of Port-au-Prince, that the French Consul at Aux Cayes had been beaten by a rabble of blacks, who were jealous of his interference for the protection of the mulattoes. It was supposed at Gonaives, that if this news was true, the French fleet, daily expected, would demand ample reparation in the matter.

A laboring man named Mr. Murphy, was recently killed in Diamond Alley, by the unexpected explosion of a blast in which he was engaged in blowing up. The blast hung fire so long that he supposed it had failed, and incautiously approached and was leaning over it, when the explosion occurred, tearing his head to fragments. He has left a wife and family.

On Sunday night last a fire broke out in the woods in Milton society near the line between Cornwall and Litchfield, Ct., which consumed 200 or 300 acres of forest and several hundred cords of wood, which had been prepared for coaling. The wood and woodland belonged to the Cornwall Iron Company. The fire originated from a coal pit. The loss is immense though not definitely ascertained.

It is stated that the steamer America, in her recent wonderful trip from Liverpool, experience a slight detention from the following cause: During the passage, a vessel was seen in the distance with signals of distress flying. Capt. Judkins immediately bore down toward her, and when within hailing distance, found it to be a Dutch bark, the skipper of which inquired *the news about the war in Mexico.*

During the night of the 5th there was a series of fires in Pittsburgh, one of which destroyed the public school house on Irvine street, besides injuring Mr. Fehl's new tavern, and consuming three large stables, in which four horses perished. On the evening of the 6th another stable was destroyed, and a horse and a cow burned.

The final reports of the building committee and architect of the Girard College, state that the entire sum expended in its construction, is $1,933,821 78, and that the great rooms on which the greater portion of this sum was expended, are wholly unfit for the use for which they were intended.

There are 218 newspapers published in Pennsylvania, exclusive of miscellaneous publications. This, we believe, exceeds the number published in any other State in the Union. Ohio boast of 174, and New York of about 200.

Mr. Palmer, late of Indiana, who has explored the country north of the Columbia river, says that Vancouver's Island is as large as Great Britain, and contains all the natural resources to make it the seat of empire of a great nation.

Two fishermen lately caught at Milwaukie in their nets some 10 miles from the shore, the largest trout ever caught in those parts. It measured 3 feet 11 inches in length, and 45 inches in girth, and weighed fifty-five pounds.

We learn from Jerome's Express, that on the 12th inst., the steamer Penobscot ran into the schooner Brandywine, of Bangor, from Boston for Bangor, and sunk her immediately. The The Brandywine had an assorted cargo. It is not known whether either vessel or cargo were insured. It is thought that the vessel will be raised. Every exertion was made on board the steamer to avoid the collision, but the tide was too strong. No lives were lost.

A house in the village of Vesper, N. Y., was set on fire on Friday, 9th inst., by two small boys, while the parents were absent, by playing with some shavings. One of the lads ran to tell his mother, who was at a nighbor's. The other, an interesting little fellow, about 5 years old, ran up stairs, and was consumed by the flames, with the building. His name was Ferris.

The Belfast (Me.) papers state that on the 20th ult., an explosion was heard in the air, and two men saw a stone fall to the ground. They went to it, and found it to be hard like flint, but with a strong sulphur scent; it was as large as a hen's egg. It was found at Castine, although the sound was heard thirty miles off.

According to the Boston Journal, the first day of summer was actually colder in that vicinity than the first day of January last. The thermometer on the first day of January indicated a uniform temperature of fifty-eight degrees at sunrise, noon, and sunset, while on the first of June, the temperature was forty-four degrees at sunrise, fifty-six degrees at noon, and fifty-seven at sunset.

The steamboats Sultana and Gray Eagle came into collision on the 11th inst., when near Island No. 35, St. Louis. So violent was the collision that the connecting pipe of the Gray Eagle was broken and the boiler displaced. The rush of steam from the broken pipe killed one man and severely scalded five others. One man was knocked overboard by the collision and drowned.

The Catholic Church situated at the junction of York and Lafayette sts., New Haven, was consumed by fire on Sunday night, 11th inst. Most of the altar and other church furniture was saved. The loss is estimated at $8,000. Insured for $5,500—$2,000 at the New Haven Mutual Office, $3,500 at the Middlesex Mutual.

A vein of salt water sufficient to turn an overshot mill, burst through a rock on the farm of Milton Smiley, in Cumberland County, Ky., on the 26th of May. This water will produce a pint of salt to every two gallons. The rock from which this stream of water gushes, burst open about five or six years ago, with a terrific report.

Several officers of the steamship Acadia, now lying at Jersey City, were walking out on Monday night, when they were attacked, and violently beaten and trod upon by a band of ruffians, so that it is feared that one of the officers is seriously injured internally. He has been spitting blood since.

The last of the Creeks are departing from Alabama. The Mobile Herald of Friday says: "The steamer Amaranth brought down yesterday forty-eight Creek Indians, the last remnant in this State of that once powerful and warlike nation. They are on their way to join their brothers west of the Mississippi."

The letter of M. Luquet, Ambassador of the Pope, to the Swiss Diet, admits that the separation of church and State is the great question of the age; that it is likely to be decided in France, and in other countries nearer Rome, and that the Pontiff has pretty nearly made up his mind to the divorce.

An experiment in the turpentine business has been made on the St. Mark's River, near Newport, (Florida,) and sufficiently matured to test certainly its productiveness. The trees are said to be very productive, and the crude turpentine richer than that of North Carolina.

We learn from the Examiner, published at Washington, Pa., that two brothers named David and Daniel Sutherland, and another man named Robert Patterson, were all drowned while bathing in a mill pond at that place, on the 1st inst.

It is stated that the Rev. Dr. Stone, of Brooklyn, has recently inherited, through his son by a former wife, by the death of an English gentleman named Morrison, an estate of $400,000. The Doctor and his family sailed for England on Saturday, in the United States.

An extensive hotel and outbuildings situated on Short Beach, N. J., were totally destroyed by fire on the 6th inst., with all their contents. The hotel was owned by a company of gentlemen of New York, who lose about $1,500 beyond a policy of $3,000 in the Delaware Insurance Company.

The Maryland Penitentiary was discovered to be in flames on Saturday evening, a manufactory of matrasses connected with the building having been set on fire by the convicts, as it is supposed. It was fortunately soon quenched.

In pursuance to an act of Congress passed at the session of 1844–5, the election for electors of President and Vice President will be held hereafter on the same day in all the States. This year it will be on Tuesday, November 7th.

Thirteen children came near being poisoned to death in Cincinnati, Ohio, recently by a woman who gave them essence of hemlock, which she mistook for liquorice.

A company of Fourierites, from France have bought four millions of acres in Texas. They are called the Incarian Colony.

The Fifteenth Annual Commencement of the University of New York takes place on Wednesday, the 28th of June.

Upwards of twenty tons of railroad spikes are manufactured every week at an establishment in South Malden, Mass.

Forty-one thousand passengers ride every day in the Broadway omnibusses, in the city of New York.

The steamboat Saline sunk in the Mississippi, opposite Carrollton, La., on the 6th. One or two hands are missing, but the passengers were all saved. Loss $3,000.

On Saturday morning a child of Mr. Holmes, of Duxbury, aged about four years, was scalded to death by falling into a tub of hot water.

Prof. Greenleaf has been obliged, by declining health, to resign the Dane Professorship of Law in Harvard University.

The managers of the New York Lunatic Asylum, at Utica, state that it now has as many patients as it can accommodate, and that no more can be received, except as vacancies occur by the leaving of those who are already there.

At Canajoharie, N. Y., last week, Mr. Milligan, a collector of taxes was badly stabbed in the side by one Dunckel, on whose house he was levying for non-payment of the town tax. The knife penetrated the kidney.

The Supreme Court of Pennsylvania has reversed the decision of the sentence of the men engaged in the slave riot at Carlisle last year. The eleven colored men who were sentenced to three years imprisonment, have consequently been set at liberty.

The Legislature of Michigan, at its last session granted a charter to the black people of the State, conferring upon them the right to establish in the county of Lenawee a seminary, in which labor will be combined with learning.

There are twenty flourishing mills in Rochester, with an aggregate of 103 stones. It is calculated that these mills consume 3,000,000 bushels of wheat per annum, and turn out 900,000 barrels of flour.

Lord Ashburton, the fellow negociator with Mr. Webster, for the peaceful settlement of the Eastern Boundary question, died in England on the 14th ult.

We learn from a Hell-Gate Pilot that the sloop Emerald, of and from Haddam for New York, with a cargo of stone, was sunk off New Haven, and all hands lost.

The house of a colored family in Cincinnati was demolished and burned by a mob on Saturday night, 3d inst. Cause: the black man married a woman of a less sable complexion.

Late accounts from Jamaica state that a detachment of 400 British soldiers was about to proceed to Honduras to protect that place from the Yucatan Indians.

A German named Francis Griffench was murdered in Franklin Co., Mo., on the 24th ult., and robbed of $50. The murderer had not been arrested at the latest accounts.

A laboring man employed on one of the new streets at Williamburg, near the Brooklyn line, was sun-struck on Saturday afternoon, and died from its effects.

A laboring man named Lally, was killed on Wednesday by a large stone falling on him, while engaged in blasting rock in a quarry near Fordham.

◆

### Review of New York Market.

MONDAY, JUNE 19.

ASHES—Pearls $6 00: Pots 5 00.——FLOUR AND MEAL—Michigan and State 5 37½ a 5 50, favorite brands 5 56 a 5 62½. Jersey Meal 2 50 a 2 56½. Brandywine 2 75.——GRAIN—Wheat, Western mixed 1 12½ a 1 15. Corn, yellow 56c., common Western mixed 53 a 54c. Rye 73c. Oats 43 a 45c.——PROVISIONS—Pork 8 00 a 10 50. Beef 6 00 a 10 50. Lard 6 a 7c. Hams 4 a 5c. Butter 12 a 14c. for Ohio, 15 a 16c. for State. Cheese 5½ a 7½c.

### MARRIED,

In Albion, Wisconsin, March 30, by Eld. O. P Hull, Rev. JAMES ALDERSON to Miss ANN SLATER, all of Albion.

April 22, by the same, Mr. HORACE H. CRANDALL, to Miss MARY BOOMHOUR, all of Milton, Wis.

On the 11th of May, by the same, Mr. WILLIAM A. WHITFORD to Miss JANE E. BARKER, all of Albion.

### LETTERS.

Geo. B. Utter, Z. Campbell, P. C. Burdick, Joseph Kimball, C. S. Hall, S. S. Griswold, Hezekiah Lanphear, A. D. Titsworth, G. W. Hinckley, M. M. Ellis, J. B. Wilbor, Charles Saunders, Daniel Coon, Joseph Goodrich, John P. Livermore, James Pierce and others, S. G. Potter, Clark T. Champlin, E. D. Randolph, S. Davison, Joseph D. Kenyon, Augustus L. Saunders, W. K. Smith (Berlin, Rens. Co., N. Y.)

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### RECEIPTS FOR MISSIONARY ASSOCIATION.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his report of May 18, published in the Recorder:—

| | |
|---|---|
| Waterford, Ct., by P. L. Berry, | $15 00 |
| contributed by the following persons:—Eld. L. T. Rogers 5 00, Dea. Oliver Maxson 5 00, D. B. Rogers 1 00, P. L. Berry 2 00, David Rogers, 2d, 2 00. | |
| Church in Marlborough, N. J., by A. G. Heritage, | 11 00 |
| E. C. Hawley, Broadalbin, | 2 00 |
| 1st Church in Brookfield, by Eld. W. B. Maxson, | 21 00 |

A. D. TITSWORTH, Treasurer.

METOUCHIN, N. J., June 15, 1848.

### WISCONSIN SEVENTH-DAY BAPTIST ASSOCIATION.

The Wisconsin Seventh-day Baptist Association will hold its next session with the Church in Albion, commencing fifth day before the second Sabbath in July next, at 10 o'clock, A. M. Introductory discourse by Z. Campbell, alternate William H. Redfield. We hope to be favored with delegates from our sister Associations.

Z. CAMPBELL, Cor. Sec.

### MISSIONARY NOTICE.

To all whom it concerns:—

In order to carry on the missionary operations of the Eastern Seventh-day Baptist Association, it was resolved to raise the sum of five hundred dollars for the ensuing year. About one-half of the amount is already pledged, and the churches are hereby requested to increase it by their contributions to the above-mentioned sum. The Clerk of each Church is requested, as soon as convenient, to ascertain the amount in which his church will stand pledged, and notify me accordingly. The delegates present at the last Session of the Association are requested to inform their churches relative to our plan of missionary operations the present year.

S. S. GRISWOLD, Cor. Sec.

HOPKINTON, R. I., June 12, 1848.

### NOTICE.

Whereas, the Eastern Seventh-day Baptist Association, at its last Annual Session, resolved to hold correspondence through messengers, or its Corresponding Secretary, with her sister Associations, and believing that they would act in concert with us relative to the subject of family prayer, which particularly engaged the deliberations of that body I have deemed it expedient to give publicity in this way to those resolutions which were adopted relative to that subject:

*Resolved,* That we consider it the duty of every Christian who sustains the responsible relation of the head of a family, to maintain the regular and daily worship of God in his own house; and that the neglect of this duty is a deplorable feature in the character of those professors of religion who are guilty of it, calling for the earnest labors of pastors and ministers to correct the evil.

*Resolved,* That we recommend pastors and ministers to lay this subject before their respective congregations on the first Sabbath in July

In behalf of the Eastern Association, I respectfully invite the pastors and ministers of our sister Associations to unite with us on that day in urging the claims of this much-neglected duty; and also to unite with us in earnestly imploring the blessing of Abraham's God (in whom all the families of the earth are blessed) to descend, and erect an altar in every house, from which the morning and evening incense shall daily ascend until the dew of Hermon descends refreshing and reviving all around.

S. S. GRISWOLD, Cor. Sec.

HOPKINTON, R. I. June 13, 1848.

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| Brevier, | | 42 | 74 | 120 |
| Minion, | | 48 | 84 | 132 |
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Printers of newspapers who choose to publish this advertisement three times before the 1st of June, 1848, and send us one of the papers, will be paid for it in type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

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# Miscellaneous.

## ABOVE AND BELOW.

BY CHARLES MACKAY.

Mighty river, oh! mighty river,
Rolling in ebb and flow forever
Through the city so vast and old;
Through massive bridges—by domes and spires,
Crowned with the smoke of a myriad fires;
City of majesty, power, and gold;
Thou lovest to float on thy waters dull
The white-winged fleets so beautiful,
And the lordly steamers passing along,
Wind-defying, and swift, and strong,
Thou bearest them all on thy motherly breast,
Laden with riches, at trade's behest;
Bounteous trade, whose wine and corn
Stock the garner and fill the horn,
Who gives us luxury, joy, and pleasure,
Stintless, endless, out of measure—
Thou art a rich and mighty river,
Rolling in ebb and flow forever.

Doleful river, oh! doleful river,
Pale on thy breast the moonbeams quiver,
Through the city so drear and cold—
City of sorrows hard to bear,
Of guilt, injustice, and despair—
City of miseries unfold;
Thou hidest below, in thy treacherous waters,
The death-cold form of Beauty's daughters;
The corses pale of the young and sad—
Of the old whom sorrow has goaded mad—
Mothers of babes that cannot know
The sires who left them to their wo—
Women forlorn, and men that run
The race of passion, and die undone;
Thou takest them all in thy careless wave,
And givest them all a ready grave;
Thou art a black and doleful river,
Rolling in ebb and flow forever.

In ebb and flow forever and ever—
So rolls the world, thou murky river,
So rolls the tide, above and below;
Above, the rower impels his boat;
Below, with the current, the dead men float:
The waves may smile in the sunny glow,
While above, in the glitter, and pomp, and glare,
The flags of the vessels flap the air;
But below, in the silent under-tide,
The waters vomit the wretch that died;
Above, the sound of the music swells,
From the passing ship, from the city bells;
From below, there cometh a gurgling breath,
As the desperate diver yields to death;
Above and below the waters go,
Bearing their burden of joy or wo;
Rolling along, thou mighty river,
In ebb and flow forever and ever.

## SALLY SLY AND JENNY McKEAN.

HUMOROUS REPORT ON BUTTER.

We copy the following report from the Farmer's Monthly Visitor. There is a good moral conveyed in it, told with a rich vein of humor that is capital. It is from the pen of S. B. Little, of the Merrimac (N. H.) Agricultural Society:—

The beneficence of the Creator is manifest in so disposing our tastes, and so adapting these to the varieties with which we are surrounded, as to make life a scene of enjoyment instead of a burden. It might have been that necessary food would have been noisome, so it is sometimes to the diseased stomach, had it not pleased the Creator to have ordered it otherwise. Bread is the staff of life, but butter is given to make it slip down easier and with a better relish. But it depends something on who makes the butter, whether it answer this purpose. Butter made in Joe Bunker's family needs to be eaten in the dark; then to make it pass well, one or two other senses should be laid aside; while that made by his brother Jonathan may be eaten in the full blaze of noon; you would wish that your neck was as long again that you might have the pleasurable sensation of swallowing prolonged. A bit of the history of their better halves will explain the whole matter.

Joe's wife was Sally Sly—when a small girl she was sly—she would not half wash the milk pail, but sly it away and let it sour. She was sly at school and did not half get her lessons, but would have her book in sight when reciting; but as she grew older she learned that to get well married she must appear well, and so she bent all her cunning to get a superficial education in everything, from roasting a potato to playing the piano. Poor Joe fell in love with her, and "love has no eyes," so he married her. But soon after she entered on housekeeping his eye sight came, and he saw his fix, that it was for better or worse," and he thought it was all for worse. Like a true philosopher, he concluded to endure what he could not avoid nor cure, and got along tolerably well only when he came to her butter—for his mother was a real butter maker. Every time he saw or tasted of Sally's butter he felt the horrors. Her manner of making butter was somewhat as follows: she thinks it of no consequence whether the milk pail is sweet or sour—sets the milk in a warm room, because it is easier than to go into the cellar, and if some dirt should blow into the pans she thinks that every man must "eat a peck of dirt," and in no place will it slip down easier than in butter; she lets cream pots be open, and when she churns forgets the poke; leaves the cream nearly at blood heat that it may come quick. When she takes it out of the churn she picks out the bodies of all flies and spiders—the legs and wings are, so small that they can be swallowed. She works out half the buttermilk and sets it away in a warm place for use. Poor Joe has seen so much butter of this kind that he declares butter does not agree with his health, and will not taste it. Yet his wife wonders why he does not try it, and marvels that he does not keep a dairy, and make butter for market.

Jonathan was a younger brother of Joe's, and had occasion to eat at his brother's enough to know why he could not eat butter; he declared he never would marry without knowing what his bread would be buttered with. Following the bent of his fancy, he made several attempts at matrimony, and Julia Juniper almost caught him, for there was always good butter on the table at tea, but he was determined to know who made it. On inquiry, she says, "La me! mother makes the butter; I take lessons on the piano."

"Well," says Jonathan, "I want a wife that takes lessons on the churn—I shall look further."

After several unsuccessful attempts, and just ready to despair, he started in pursuit of stray cattle, before breakfast, and wandered across the forest into the corner of the next town, and weary and hungry he called at a decent looking house and asked for some refreshment, which was most cordially granted, for the family were what were called Scotch Irish—in religion Presbyterian, and in hospitality boundless.

Here he found the butter exactly right—though the weather was hot, the butter kept its shape as well as beeswax. He catechized the old lady about her housewifery—for the bread was as right as the butter. The old lady said her health was feeble—she could do but little, and Jenny had the whole arrangement. He made some round inquiries concerning Jenny; and learned that she was a hearty, black-haired, black-eyed lass, of about two and twenty; and had never seen a piano nor attended a ball—but knew the Assembly's Catechism; could sing Old Hundred to a charm—spin flax and darn stockings, and was then gone to town with butter. He lingered, but she was delayed, and when his excuses for staying was exhausted he started. He could not get the good butter out of his mind, and how it happened I know not, he soon found his way there again, and the result of his adventure was, he made a wife ot Jane McKean. And now one lump of his butter is worth all that Joe would make in a month. There's no trouble in going to market—the keepers of genteel boarding houses in the neighboring villages send and take it at the highest market price.

Now the main difference in these two women arises from the training, though there is no difference in natural disposition. Old Madam Sly never looked on to see that Sally did up her work right, but suffered her to sly off her work as she chose, and though a good housekeeper herself, was altogether too indulgent, and like some mothers, thought more of getting Sally well married than of making her fit for a wife—whilst old madam McKean was determined Jenny should be fit for any man's wife, whether she got married or not. Perhaps there is no more certain criterion by which to judge of a woman's general character for neatness and good housekeeping than by the quality of her butter. Find on the farmer's table a good, solid, properly-salted, well-worked slice of butter, and you need not fear to eat the pancakes or hash; but if you see a splash of half-worked butter, salt in lumps, and a sprinkling of hair and flies' legs, you may be sure that if you board there very long, death will not be obliged to wait much for you to finish your peck of dirt.

My advice is, to young farmers, to make it a *sine qua non* in a wife that she makes prime butter; and the young ladies who aspire to be farmers' wives had much better be imperfect in fillagree and music, than in the most important art of making butter, which smoothes not only the sharp corners of crust and crackers, but will smooth asperities of the husband's temper.

## INDUSTRY.

The United States possesses within her borders all the natural advantages of clime, soil, mineral, and commercial greatness, inland seas, endless rivers, mines of inexhaustible stores for fuel, a soil that can feed ourselves and starving millions abroad, and above all an energetic and industrious population. Our mountains might be gold and our vallies silver, and the earth might spontaneously yield as luxuriously as the rich savannahs beneath the belted zone of Africa, but if we had not a people intelligent and industrious we should be poor indeed. The great capacity of the United States lies in her people. Industry—downright honest industry, is the wealth of nations. It is indeed true that we are much indebted for our rapid advancement in the race of national greatness to our natural resources, but with an energetic, industrious, and intelligent population no country will be poor. New England is by no means a fertile land, but her people, that hive of industrious bees, make up in fertile industry and invention, what her soil lacks in productive quality. She has coined money out of the ice that forms on her ponds, and pressed gold out of her flinty rocks, and now with her wealth, she is the road builder of nearly the whole continent. Her capitalists own more stocks in railroads than all the rest of the States put together. And how did she get those stocks? By downright industry—her natural resources are in her people. All honor then to industry, and intelligence, and moral worth. We are often pained to hear people talking of the greatness of our country, and attributing this to its rocks, its mountains, and valleys. These were in existence before our fathers trod our shores, and the unbroken forest reared its dark shadows over the ground where hundreds of cities and towns now rear their glittering spires and lofty domes. What has made this change? Industry. Without industry the forest would still have frowned in gloomy grandeur where the cheerful smiles of civilized plenty now deck the valley and mountain. Without industry, the wild deer

——— would still
Come down and drink his fill
At fair Manhattan's silvery rill.

When our citizens speak of our national greatness, never let them forget that all this is the fruit of industry, and it is the anticipation of a just reward for labor that is now peopling the mighty valley of the West—it is in anticipation of a just reward for the toil that causes the emigrant to pierce the gorges of the distant Rocky Mountains and pitch his tent on the banks of the Willamette. All honor then, we say again to embrowned industry—an industrious, intelligent, enterprising, and moral people, is the real gold and silver of our Republic.

## THE NATIONAL CLOCK.

When completed, the Westminster palace clock will be the most powerful one in the empire. According to the specification given in certain Parliamentary papers which have been published, it is to "strike the hours on a bell from eight to ten tons, and, if practicable, chime quarters upon eight bells, and show the time upon eight dials 30 feet in diameter." With the exception of a skeleton dial at Malines, the above dimensions, are remarked by a writer in Chambers' Journal, surpass those of any other clock face in Europe. The dial of St. Paul's is, as yet, the largest in this country with a minute hand; it is 18 feet in diameter. This new one is to be an eight-day clock, and as perfect as possible. Its formation is to be under the direction and approval of Mr. Airy, the Astronomer Royal. Among the conditions drawn up by him are these:—The frame to be of cast iron; wheels to be of hard bell metal, with steel spindles, working in bell metal bearings and to be separately shipped and unshipped. Accuracy of movement to be insured by dead-beat escapement, compensating pendulum, and going fusee. The first blow of the hammer, when striking the hour, to be within a second of true time. Galvanic communication will probably be established with Greenwich Observatory. The four sets of hands, with the motion wheels, it has been calculated, will weigh 12 cwt.; and the head of the hammer 200 lbs.; the weights 150 to 300 lbs.; and the pendalum bob, 3 cwt. One of the candidates proposes to jewel the escapement pallet with sapphires. The motion of the minute hand is not to be constant; it will move once every twenty seconds, when it will go over a space of nearly four inches.

## THE MINDS OF ANIMALS INFERIOR TO MAN.

*Of their apparent knowledge of the sciences, arts, and of their professions, occupations, and employments.*

Bees are Geometricians. Their cells are constructed as, with the least quantity of material, to have the largest size spaces and least possible loss of interstice.

So also is the Ant-Lion; his funnel-shaped trap is exactly correct in its conformation, as if it had been formed by the most skillful artist of our species, with the aid of the best instrument.

The Mole is a Meteorologist.

The bird called the "Nine-kille" is an Arithmetician; so also is the Crow, the Wild-Turkey, and some other birds.

The Torpedo, the Ray, and the Electric Eel, are Electricians.

The Nautilus is a Navigator. He sets and lowers his sails, casts and weighs anchor, and performs the other nautical evolutions.

Whole tribes of birds are Musicians.

The Beaver is an Architect, Builder, and Woodcutter. He cuts down the timber and builds houses and dams.

The Marmot is a civil engineer. He not only builds houses, but constructs acqueducts to keep them dry.

The White Ants maintain a regular army of soldiers.

The East India Ants are horticulturists. They raise mushrooms, upon which they feed their young.

Wasps are paper manufacturers.

Catepillars are silk-spinners.

The Bird Ploceus Texter is a weaver; he weaves a web to make his nest.

The Prime is a tailor. He sews the leaves together to make his nest.

The Squirrel is a ferryman. With a chip or piece of bark for a boat and his tail for a sail, he crosses a stream.

Dogs, Wolfs, Jackalls, and many others are hunters.

The Black Bear and the Heron are fishermen.

The Ants have regular days of labor.

The Monkey is a rope-dancer.

OF GOVERNMENT.—The associations of Beavers present us with a model of Republicanism.

The Bees live under a Monarchy.

The Indian Antelopes furnish an example of Patriarchical government.

Elephants exhibit an aristocracy of elders.

Wild Horses are said to elect their leader.

And Sheep in a wild state, are under the control of a military chief ram.

## TREASON.

The article for which Mr. Mitchell, the editor of the United Irishman, has been arrested and committed to Newgate, commences as follows:

"I tell you frankly, that I, for one, am not 'loyal.' I am not wedded to the Queen of England, nor unalterably attached to the House of Brunswick. In fact, I love my own barn better than I love that house. The time has long past when Jehovah annointed kings. The thing has long since grown a monstrous imposture, and has been already, in some few civilized countries, detected and drummed out accordingly. As for the 'institutions of the country,' I loathe and despise them; we are sickening and dying of these institutions fast; they are consuming us like a plague, degrading us to paupers in mind, body, estate, yes, making our very souls beggarly and cowardly. They are a failure and a fraud, these institutions—from the topmost crown jewel to the meanest detective's note-book there is no soundness in them. Their last hour is at hand; I thank God that I live in the days when I shall witness the utter downfall, and trample upon the grave of the portentous, the grandest, meanest, falsest, and cruelest tyranny that ever deformed the world."

## THE SERVANT'S DOCTORATE.

When the University of St. Andrew's, Scotland, *sold her honors*, a certain minister, who deemed that his ministration would be more acceptable if he possessed what the Germans call the doctor-hat, put £15 in his purse and went to St. Andrew's to "purchase for himself a good degree." His man-servant accompanied him, and was present when his master was formally admitted to the long-desired honor. On his return "the doctor" sent for his servant, and addressed him as follows: "Noo, Saunders, ye'll aye be sure to ca' me *the doctor;* and gin ony spiers to ye about me, ye'll be aye sure to say 'the doctor's in his study', or 'the doctor's engaged,' or 'the doctor will see you in a crack.'" "That a' depends," was the reply, "whether ye ca' me the doctor, too!" (The Rev. Dr, started.) "Ay, it's just so," continued the other; "for when I found that it cost so little, I e'en got a diploma myself, sa ye'll be just good enough to say, 'doctor, put on some coals,' or, 'doctor, bring the whisky and hot water,' and and gin ony body spiers at ye about me, ye'll be aye sure to say, 'the doctor's in the stable,' or, 'the doctor's in the pantry,' or, 'the doctor's digging potatoes.' as the case may be." [Arvine.

TWO PARAGRAPHS IN A LETTER.—We clip the following from the correspondence of the Journal of Commerce, as one of the most remarkable specimens of the "from the grave to gay," from poetry to prose, we have seen for some time:—

"Sorrowful intelligence is the burden of a letter lying on my table, which I have found in Albany to-day on my arrival. An event I loved to look into, I shall never fathom with affection again. A voice that has whispered many a word in my ear is hushed to voiceless slumber, and the red lips have passed from my caressing. Arms that have folded me in their pure embrace are meekly folded across the upheaving breast, and dust hath gone to dust. I am growing old faster than by the simple passage of years.

"I shall bring this letter to you in person, and then pass on Eastward. *I'm told that cod and haddock are plentiful off Stonington, and if so, you may happen to hear from me there.* But it is doubtful when and whence I write again."

## VARIETY.

Every body knows that industry is a fundamental virtue in the man of business. But it is not every sort of industry that tends to wealth. Many men work hard to do a great deal of business, and, after all, make less money than they would if they did less. Industry should be expended in seeing to all the details of business; in carefully finishing up each separate undertaking, and in the maintenance of such a system as will keep everything under control.

A lady applied to the eminent philanthropist of Bristol, Richard Reynolds, on behalf of a little orphan boy. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man, "Thou art mistaken. We do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain."

Mr. Dodd, an eminent minister, being solicited to play at cards, rose from his seat and uncovered his head. Being asked what he was going to do, he replied, "To crave God's blessing." The company exclaimed, "We never asked a blessing on such an occasion." "Then," said he, "I never engage in anything, but on what I can beg of God to give his blessing."

Ovid finely compares a broken fortune to a fallen column; the lower it sinks, the greater weight it is obliged to sustain. Thus, when a man's circumstances are such that he has no occasion to borrow, he finds neighbors willing to lend him; but should his wants be such that he is sued for a trifle, he finds it difficult to obtain trust for the smallest sum.

The Boston Whig says, among the Aldermen elect in Providence, we notice the name of Mr. James S. Ham, printer, who still "works at the case," if his fattening for the Aldermanship does not prevent him. Mr. Ham received the largest vote given in the Municipal Election, and we trust yet to see him Mayor, which office even he could not fail to honor.

A begger asked Dr. Smollett for alms, he gave him through mistake a guinea. The poor fellow perceiving it, hobbled after him to return it; upon which Smollett returned it to him, with another guinea as a reward for his honesty, exclaiming at the same time, "What a lodging has honesty taken up with!"

A respectable merchant of London, having been embarrassed in his circumstances, and his misfortunes having been one day the subject of conversation in the Royal Exchange, several persons expressed great sorrow; when a foreigner who was present said, "I *feel* five hundred pounds for him, what do *you feel?*"

Childhood is like a mirror, catching and reflecting images from around it. Remember that an impious or profane thought, uttered by a parent's lip may operate upon the young heart like a careless spray of water thrown upon polished steel, staining it with rust, which no after scouring can efface.

Nothing is more easy than to magnify a trifling circumstance into a serious misfortune, by suffering the mind to dwell upon, and place it in every possible point of view, each assuming a darker shade than the former. It is the common fault of a vivid imagination to exaggerate either good or evil.

The most precious of all possessions, is power over ourselves; power to witness trial, to bear sufferings, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; and power of calm reliance in scenes of darknes and storms.

Coleridge, in speaking of matrimony, uses the following *very explicit* sentence: "I mean that willing sense of the insufficingness of the self for itself which predisposes a generous nature to see, in the total being of another, the supplement and completion of its own."

True politeness consists of an exquisite observance of the feelings of others, and an invariable respect for those feelings. By this definition it claims alliance with benevolence, and may as often be found genuine in the cottage as in the court.

Louis the IXth, king of France, was found instructing a poor kitchen boy; and being asked why he did so, replied, "The meanest person hath a soul as precious as my own, and bought with the same blood of Christ."

The wisest man may occasionally do a weak thing; the most honest man a wrong thing; the proudest man a mean thing; and the worst of men will sometimes do a good thing.

An ancient writer very forcibly defines the difference between war and peace. "In the time of peace the sons bury their fathers; in the time of war the fathers bury their sons."

It was a usual saying of Pascal, that the sciences produced no consolation in the times of affliction; but the knowledge of Christianity was a comfort both in adversity, and defect of all other knowledge.

A few weeks since, a gentleman in Enford, England, shot a pigeon, to the neck of which was attached a label of red morocco leather, bearing the words, "Boston Jan. 6, 1848."

It was a saying of a great divine, that he had found more good in bad people, and more bad in good people, than he ever expected.

To be positive in conversation is a most absurd foible. If you are in the right it lessons your triumphs. If you are in the wrong it adds shame to your defeat.

The body of an infant was recently found in New York, surrounded by dogs who were devouring it. It was partly covered by a piece of cloth.

A jury in Paulding, Miss., recently gave a lady a verdict of $10,000, for breach of marriage promise, against a faithless swain.

The 4th of March, in 1849, falls on Sunday, and unless the inauguration takes place on Satuaday, America will be without a President.

What some people call *freedom* is nothing else but the liberty of saying and doing disagreable things.

Some body suggests that birch rods make the best baby-jumpers.

Let your discourse with men of business be short and comprehensive.

## DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

| | | | | |
|---|---|---|---|---|
| First | commencing Wednesday, | Aug. 25, | and ending | Dec. 1 |
| Second | " " | Dec. 15, | " | March 22 |
| Third | " " | April 5, | " | July 12 |

| | |
|---|---|
| TUITION, per term of fourteen weeks, from | $3 00 to $5 00 |
| EXTRAS—for Drawing | 1 00 |
| " Painting | 2 00 |
| " Piano Music | 8 00 |
| " Use of Instrument | 2 00 |
| Room-rent, including necessary furniture, | 1 75 |

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties ot their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter or Lucius Crandall, of Plainfield, N. J., Agents.

## ALFRED ACADEMY AND TEACHER'S SEMINARY

### Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

### Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

### Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

### Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

### Expenses.

| | |
|---|---|
| Board, per week, | $1 00 |
| Room-rent, per term, | 1 50 |
| Tuition, per term, | $3 50 to 5 00 |
| Incidental expenses, per term, | 25 |

EXTRAS PER TERM.

| | |
|---|---|
| Piano Forte, | $10 00 |
| Oil Painting, | 7 00 |
| Drawing, | 2 00 |

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

VALUABLE REPUBLICATION!

## CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

## The Sabbath Recorder,

PUBLISHED WEEKLY AT

NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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## The Sabbath Recorder.

### DR. BOUNDE'S SABBATH.

The first book of any note published in England upon the Sabbath question after the Reformation, was by Dr. Nicholas Bounde, who appears to have treated the subject in a novel manner, in the estimation of the learned ecclesiastics of the Church of England, as well as of most of his cotemporaries on the continent. Having, about the year 1586, preached a course of sermons on the ten commandments, wherein he took occasion to treat the fourth commandment according to the views of the Sabbatarians, urging the validity of that commandment, as to the day and duties thereof for his premises, and concluding his argument so as to justify the observance of the first day of the week instead of the seventh. Many of his hearers were so pleased, that he was very strenuously urged to publish the same, which he, from considerations of policy, at first declined to do; yet in the year 1595 he published a book on the fourth commandment, and gives the following as a reason:—

"It contained that argument which, as it is of all others most excellent, so it was leaste of all dealt in, by anie largely and of purpose." And, apologizing to the reader, he says—"As I have not rashly, and on the sodaine fallen into these opinions, and thrust foorth myselfe into the world, so I most humbly crave of you this favoure, that all prejudice and sinister affection being layde aside, all things might be weighed in an even ballance before they be refused as not having their just weight, even there where they might carry some shew of untruth according to the canonical rule of the Apoostle." . . . "I am not ignorant that this argument of the Sabbath is full of controversie above many other points of divinitie, wherin many learned and godly men dissent one from another, which as I was perswaded of at the first, so now of late, since I attempted the publishing of this book I have founde it to bee true, by a most unwilling experience; even among those who for their great variety of learning, deserve singularly to bee admired."

Dr. Bounde had studied the Scriptures enough to draw out the true nature of the Sabbath according to the doctrines of the fourth commandment, which required the observance of the specific day, the SEVENTH DAY, and he does not appear to have discovered the shift made afterward, that a seventh part of time only was required. He says, on page 35:—

"In six dayes the Lord made the heavens, and the earth, the sea, and all that in them is, and rested the seventh day, therefore the Lord blessed the Sabbath day and hallowed it; which in the verse going before hee calleth *the seventh day.* Thus we learne that God did not only bless it, but blessed it for this cause, and so we see that the Sabbath must be still upon *the seventh day* as it alwaies hath beene. But now concerning this very special *seventh* day that now we keepe in the time of the gospel that is well knowne, that it is not the same it was from the beginning, which God himselfe did sanctifie and whereof hee speaketh in this commandment; for it was the day before ours, which in Latin retaineth its ancient name, and is called the *Sabbath,* which we also grant, but so that we confesse it must alwaies remaine never to be changed any more."

Inconsistent, however, as this reasoning appears, there were not a few who entertained and advocated his views, especially among the puritans, whose strict and legal habits were well suited to sabbatarian doctrines, provided no inconvenient change should be required of them as to the particular day of the week to be observed. The Church of Scotland had been established about two years, by an act of Parliament, when Dr. Bounde published his book, a shelter was thus early provided for the defense of the *new doctrine* against the power of the Church of England, which was decidedly against his views; nevertheless he was converted and his book condemned, whereupon Archbishop Whitguift, in 1599, ordered the destruction of the edition, and the Lord Chief Justice, Sir John Popham, prohibited the printing of any other, because it was considered as "teaching new dogmas unauthorized by our religion!" He, having opposed religious freedom in his book, justified the principles of his persecutors which must have consoled him, for thus he argues, on page 274:—

"Now that all households might be thus prepared unto, and furthered in the true sanctifying of the Sabbath, it behoveth all kings, princes, and rulers, that professe the true religion, to inact such laws, and to see them diligently executed, whereby the honour of God in hallowing these dayes might be maintained. If all their people and subjects throughout the whole land, or any of them, doe faile in it through any default of theirs, the Lord will require it of them, so much the more severely, by how much they have more power to bring every thing to passe within their dominions than a private man hath in his household, and the offence that is publike, is greater than that which is private. And, indeed, this is the chief end of all government that men might not professe what religion they list, and serve God after what manner it pleaseth them best; but that the parts of God's true worship might be set up everywhere, and all men compelled to stoope unto it and make profession of it; at least-wise in the outward discipline of the church, that so thereby we might live more peacably ourselves and doe more dueties unto men. And this is that good report which Eusebius giveth of Constantine, the Emperour, that he made laws compelling all men to the publike service of God upon the Lord's-day, exempting no man therefrom—no, not the souldier in warre—who prescribed to them for that purpose formes of prayer, and commanded them to be occupied in other parts of God's worship."

The true Sabbath-keepers of that time had this delusion of churchmen, papists, and puritans, to contend with, and were more exposed to its power than any others, for, by meeting upon the seventh day, they became a mark much more conspicuous than those who observe the first day, though the latter were not of the established faith in regarding the character of Sunday as a religious festival. In 1606, Dr. Bounde published another book with additions, and the controversy ran high; so that Dr. Heylin says:—

"It carried a faire face and shew of pietie at the least, in the opinion of the common people, and such who stood not to examine the true grounds thereof, but tooke it up on the appearance; such, who did judge thereof, not by the workmanship of the stuffe, but the glosse and colour. In which it is most strange to see how suddainly men were induced not onely to give way unto it, but without more adoe, to abett the same; till in the end, and that in a very little time, it grew the most bewitching errour, the most popular deceit that ever had been set on foot in the Church of England." S.

### FAMILY PRAYER.

If there be any head of a family before whom this paper shall come, who neglects the daily remembrance of God at the head of his household—and that there are such negligent Christians, we are too well assured—we hope that a word spoken in kindness may have the effect to warn him against his omission, and that he will forthwith determine that it shall not be a subject of complaint, and an occasion of stumbling for the future. The common plea is want of time. But we have yet to meet the household in which time is not found to assemble daily to partake of bodily food and sustenance. There are stated hours for refreshment of the outward man, which are observed with punctuality, and provided for with a diligence and an exactness to which all other daily avocations are made subordinate.

But, it is said, we pray in our closets, and at odd moments, as we have opportunity. Do you *eat* thus? Do you catch a mouthful of food when you have nothing else to do—and on some days forego it altogether; and forget it? And is the body then *more* than the soul? Rest assured that as the body cannot remain in health and in vigor without careful attention to its wants, neither can the spiritual life be sustained in health and vigor without stated and regular worship. We are as positively commanded to unite and to sympathize with and support each other in prayer and thanksgiving, as we are to pray in secret. And true spiritual worship in the closet will dispose us for assembling around the family altar; while family worship will make the closet's exercises, and the silent and retired meditation on God's word, more dear and more precious.

There is no firmer bond of Christian love than that which is found in a household, the members of which neglect not the assembling of themselves together. Unkindness, and the little crosses and vexations of daily intercourse are forgotten or removed by the union of hearts and of voices in addressing "*Our* Father." A tie of brotherhood is thus recognized superior to all others—cementing union, ennobling love, purifying the heart, and strengthening the affections. At these assemblies of "two or three," the Redeemer is present, and his blessing follows the members of a praying household. Parents rule in love, and children obey in affection. The husband is sanctified by the wife, and the wife by the husband. The reverses of this world are better supported in a house, the inhabitants of which look for a better country—that is an heavenly; and prosperity is not so dangerous to the family who daily acknowledge that every good gift comes from God. The patriarchal, which was the first government, is the germ of all others. Family worship, which was the first, is the soul of piety in the church, and the support of godliness in the world.

[Episcopal Recorder.

CLERICAL ADVICE.—A young clergyman once visited old Dr. Bellamy, with the inquiry, "What shall I do to supply myself with matter for my sermons?" The Dr. quaintly replied, "*Fill up the cask*—FILL UP THE CASK; and then if you tap it anywhere, you will obtain a good stream. But if you put in but little, it will *dribble, dribble, dribble,* and you must *tap, tap, tap,* and then you will have but a small stream after all. Let the word of Christ dwell in you richly, in all wisdom, and out of the abundance of the heart, thus stored with scripture truth, the hand will write and the lips speak."

INFIDELS GOING MASKED.—At an infidel convention, held in New York, John A. Collins, one of their principal speakers, discoursed at length upon the best means of supporting infidelity. After a series of railings against God and the Bible, and every thing sacred, he used this language: "I never deliver lectures on infidelity; but I am constantly lecturing on the various reforms of the age. I lecture on temperance, on anti-slavery, on peace, on moral reform, on socialism, &c., &c., but wherever I go I lecture on *infidel principles!* Thus our cause is promoted continually."

### WHAT IS HAPPINESS?

Mother, what is that golden beam
  For which I near thee pray?
Thou hast said the flash of its gorgeous beam
  On earth will never stay.
Is it like the light from the dark blue sky,
  When the thunder echoes near?
Is it like the stars that sparkle on high?
  Shall we ever see it here?

My gentle boy, O think not here
  To know that mighty ray:
It burns in a holier, purer sphere,
  And can never pass away.
Not earthly love in its sunny hour,
  Though hope shed its lustre nigh,
Can teach thee the depth of that sacred power,
  For which thou hast heard me sigh.

But, O, in the glorious realms above,
  Where sorrow is never known,
Where nought but the seraphim songs of love
  Float o'er Jehovah's throne,
Where the hopes of the Christian's faith repose,
  Where the righteous of earth unite,
Where the spirit is healed of its bleeding woes,
  There is that golden light. [Ch. of Eng. Mag.

### "NONE LIVETH TO HIMSELF."

"God has written upon the flower that sweetens the air, upon the breeze that rocks it upon its stem, upon the rain-drop that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its chambers, upon every pencilled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in his light—upon all He has written, 'None of us liveth to himself.'" Notwithstanding all that has thus been done to impress this important lesson upon our hearts, it is still one which the most of us are slow to learn, especially so as to exemplify it in our lives. We seem too generally to feel and act as though we were wholly independent of every thing around us, and under obligation to live for no one but ourselves. Many evils result from this state of things, both to ourselves and others. The path of true happiness is the path which God himself has marked out for us. "None of us liveth to himself." Such is the intimate relation which we sustain to our fellow men, as beings formed for society, and to all the creatures of God, that none of us can live to ourselves. Our influence will be felt in some way upon all with whom we have to do, and if it does not tell upon the promotion of their interests, it will result to their injury. Whatever may be the character of our influence, however, for it we shall be held responsible. It is our interest, therefore, as well as our duty, in all things, to live for others as well as for ourselves. We must seek the happiness of all with whom we have to do, and it is only when we are living under the influence of this principle, that we truly provide for our own interests. "None of us liveth to himself."

### HAPPY EFFECTS OF HUMANITY.

The following facts of a young chief of the Pawnee nation, and son of Old Knife, one of the Indians who visited the city of Washington, in America, a few years ago, from the foot of the Rocky Mountains, are highly creditable to his courage, his generosity, and his benevolence. This young warrior, when these events occurred, was about twenty-five years old. At the age of twenty-one, his heroic deeds had acquired for him, among his people, the rank of "bravest of the brave." The savage practice of torturing and burning to death their prisoners existed in this nation. An unfortunate female, taken in war, of the Paduca nation, was destined to this horrible death. The fatal hour had arrived; the trembling victim, far from her home and her friends, was fastened to the stake; the whole tribe was assembled on the surrounding plain, to witness the awful scene. Just when the wood was about to be kindled, and the spectators were on the tiptoe of expectation, this young warrior, who sat composedly among the chiefs, having before prepared two fleet horses, with the necessary provisions, sprang from his seat, rushed through the crowd, loosed the victim, seized her in his arms, placed her on one of the horses, mounted the other himself, and made the utmost speed towards the nation and friends of the captive. The multitude, dumb and nerveless with amazement at the daring deed, made no effort to rescue their victim from her deliverer. They viewed it as the act of their deity, submitted to it without a murmur, and quietly retired to their village. The released captive was accompanied through the wilderness toward her home, till she was out of danger. He then gave her the horse on which she rode, with the necessary provisions for the remainder of her journey, and they parted. On his return to the village, such was the respect entertained for him, that no inquiry was made into his conduct; no censure was passed on it; and, since this transaction, no human sacrifice has been offered in this or any of the Pawnee tribes. Of what influence is one bold act in a good cause!

On the publication of this anecdote at Washington, the young ladies of a female seminary, in that city, presented this brave and humane Indian with a handsome silver medal, on which was engraven an appropriate inscription; accompanied by an address, of which the following is the close:—"Brother, accept this token of our esteem; always wear it for our sake; and, when you have again the power to save a poor woman from death and torture, think of this and of us, and fly to her rescue." [Arvine.

VALUE OF A DOLLAR.—If you would learn the value of a dollar, go and labor two days in the burning sun as a hod carrier. This is an excellent idea, and if many of our young gentlemen had to earn their dollars in that way, how much less dissipation and crime would we witness every day? So of our fashionable young ladies, if they, like some of the poor seamstresses of our large cities, had to earn their dollars by making shirts at ten cents apiece, how much less finery would we see about them, and how much more truthful notions would they have of their duties of life and their obligations to the rest of the world!

### SAURIN'S MANNER OF PREACHING.

Saurin is described as having a strong, clear, harmonious voice. He practiced two oratorical *artifiees,* using the term in the best sense—namely, that of beginning his discourses in a low and subdued tone, and that of pausing at the end of the sentence to observe the effect upon his hearers. He wept from pure feeling, in addressing the wicked. This we could easily imagine from examining the appeals in his published discourses; but they would not at all suggest the description given by one who heard him. "His preaching resembled a plentiful shower of dew, softly and imperceptibly insinuating itself into the minds of his numerous hearers, as dew into the pores of plants till the whole church was dissolved, and all in tears under his sermons." In almost all his productions he displays great metaphysical subtlety, which one would scarcely suppose to flow in so soft a method. Here, too, in fact, is discernible his greatest fault, for he appears to raise difficulties in order to solve them. In the general course of his argumentation, there is an air of vivacity and glowing energy, and in his appeals, ardor, pungency, and force. His mode of winding up a discourse by reiteration and amplifications of a portion of the text, or some one prominent idea, is powerfully impressive. [Evan. Preacher.

### THE BIBLE.

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart, which no other topic of consolation can reach; while guilt, despair, and death, vanish at the touch of its holy inspiration. There is something in the spirit and diction of the Bible which is found peculiarly adapted to arrest the attention of the plainest and most uncultivated minds. The simple structure of its sentences, combined with a lofty spirit of poetry—its familiar allusions in the scenes of nature, and the transactions of common life—the delightful intermixture of narration with the doctrinal and perceptive parts—and the profusion of miraculous facts, which convert it into a sort of enchanted ground—its constant advertence to the Deity, whose perfections it renders almost visible and palpable—unite in bestowing upon it an interest which attaches to no other performance, and which, after assiduous and repeated perusal, invests it with much of the charm of novelty; like the great orb of day, at which we are wont to gaze with unabated astonishment from infancy to old age. What other book besides the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloys? With a few exceptions, let a portion of the sacred volume be recited in a mixed multitude, and though it has been heard a thousand times, a universal stillness ensues, every eye is fixed, and every ear is awake and attentive. Select, if you can, any other composition, and let it be rendered equally familiar to the mind, and see whether it will produce this effect. [R. Hall.

### "HOW D'YE DO."

A little girl exhibited a faith in her father, a short time ago, which is worthy of record for its faithful likeness to the true disciple's faith in his divine Master. Her father had often told her that when dogs ran out to bark at the traveler on the road, that they were only saying, "how d'ye do?" The child having never learned to doubt her father's word, believed what he said, and remembered it. On one occasion they were passing a house from which there came out a ferocious dog, rushing towards them as if he would tear them to pieces. As they were on foot, the father could not help a feeling of terror, and a disposition to attempt an escape from the rude salutation of the dog, who seemed less polite to him than to the confiding child. She looked without fear to the assailant, and with a sweet smile, as she had been taught, "How d'ye do, doggy?"

Here is a beautiful illustration of faith in God. He tells us to trust in him, and fear nothing. One who has the spirit of a little child, believes the word of God, and never fears as long as he is in the path of duty. The wind may howl, the the waters may dash, the thunders may roar, the lightnings may flash, but he is calm—the heart is fixed, trusting in the Lord; he shall never be moved. Enemies cannot terrify him; pestilence flying in darkness, and destruction at noon-day are alike unable to shake his childish trust in the promise of God to defend him. Another, yielding to an evil heart of unbelief, trembles at every gale, goes shivering with fear where he might be tranquil through the power of faith. He does not receive the promise of God as a little child, but mingles the promptings of a doubting heart with every pledge of the divine veracity.

A FABLE FOR THE FRETFUL.—"It is I that support this household," said a hen one day to herself; "the master cannot breakfast without an egg, for he is dyspeptical and would die, and it is I that lay it—and here is the ugly poodle, doing nothing earthly, and gets thrice the victuals I do, and is caressed all day! By the cock of Minerva, they shall give me a double portion of oats, or they have eaten their last egg!" But much as she cackled and croaked, the scullion would not give her any extra grain; where upon in dudgeon, she hid her next egg in the dung-hill, and did nothing but cackle and croak all day. The scullion suffered her for a week, then (by order) drew her neck, and purchased eggs at sixpence the dozen. Man! why frettest thou and whinest thou? This blockhead is happier than thou, and still a blockhead! Ah, sure enough thy wages are too low! Wilt thou strike work with Providence, and force him to an alternative? Believe it, he will do without thee; "*il n'y a point d' homme nécésaire.*" [Carlyle.

### FOR YOUNG HOUSEKEEPERS.

In early childhood you lay the foundation of poverty or riches, in the habits you give your children. Teach them to save everything—not for their *own* use, for that would make them selfish, but for some use. Teach them to *share* everything with their play-mates; but never allow them to *destroy* anything. Economy is generally dispised as a low virtue, tending to make people ungenerous and selfish. This is true of avarice; but it is not so of economy. The man who is economical, is laying up for himself the permanent power of being useful and generous. He who thoughtlessly gives away ten dollars, when he owes a hundred dollars more than he can pay, deserves no praise,—he obeys a sudden impulse, more like instinct than reason; it would be real charity to check this feeling; because the good he does may be doubtful, while the injury he does his family and creditors is certain. True economy is a careful Treasurer in the service of benevolence; and where they are united, respectability, prosperity, and peace will follow. If men would have women economical, they must be so themselves! What motive is there for patient industry, and careful economy, when the savings of a month are spent in some useless and selfish gratification, and more than the value of a much desired but rejected dress is expended during the stay of a new set of comedians? Make your own bread and cake. Some people think it just as cheap to buy of the baker and confectioner; but it is not half as cheap. True, it is more convenient, and therefore the rich are justifiable in employing them; but those who are under the necessity of being economical, should make convenience a secondary object. In the first place, confectioners make their cake richer than people of moderate income can afford to make it; in the next place, your domestic, or yourself, may just as well employ your own time, as to pay them for theirs.

### THE CHILD AND THE FIRE-FLIES.

The dimness of twilight fell upon a white cottage and its enclosure of trees and flowering shrubs. As the darkness increased, fire-flies came and swarmed in the air,—a shower of living jewels.

"O, how pretty!" cried a little blue-eyed girl, rushing from the cottage and spreading out her small apron to capture the glittering insects. Two or three were imprisoned; and seating herself upon the soft grass beneath the high boughs, she carefully inspected her booty. Suddenly, her sunny face became clouded with disappointment; and throwing the dull-brown creatures from her with disgust, she exclaimed, "They are not pretty any more!"

"Ah! my little one!" said her mother, "this is but a symbol of the more bitter disappointments that await you in life. Pleasures will flutter temptingly around your path; but you will grasp them but to fling them from you, and cry, 'They are beautiful no more!' But, see, dearest, your released fire-flies, beautiful only upon the wing, sparkling now as gladly as ever. Such are the enjoyments of earth. Learn neither to despise them, nor to look to them for satisfying happiness. Fleeting and illusive as they are they often illumine the darkness of our mortal pilgrimage, and point our immortal yearnings to Paradise for the perfection of bliss."

### HOLINESS.

Holiness is a very comprehensive word, and expresses a state of mind and conduct that includes many things. It is the work of the Spirit in our sanctification; the fruit of faith in our Lord Jesus Christ; and the operation of the new nature, which we receive in regeneration. Holiness may be viewed in various aspects, according to the different objects to which it relates.

Toward *God,* it is supreme love; delight in his moral character; submission to his will; obedience to his commands; zeal for his cause; observance of his institutes; and seeking his glory. Toward *Christ,* it is a conformity to his example, and imbibing his spirit. Toward *man,* it is charity, integrity, truth mercy. Toward *sin,* it is a hatred of all iniquity, a tender conscience, easily wounded by little sins, and scrupulously avoiding them; together with a laborious, painful, self-denying, progressive mortification of all the known corruptions of our heart, and a diligent seeking for such as are unknown. Toward *self,* it is the control of our fleshly appetites; the eradication of our pride; the mortification of our selfishness. Toward *divine things in general,* it is spirituality of mind, or habitual current of pious thought, and devout affections flowing through the soul. And toward *the objects of the unseen world,* it is heavenly mindedness a turning away from things seen and temporal, to things unseen and eternal.

[J. A. James.

WHO IS OLD?—A wise man will never rust out. As long as he can move and breathe, he will do something for himself, his neighbor, or for posterity. Almost to the last hour of his life, Washington was at work. So were Franklin, and Young, and Howard, and Newton. The vigor of their lives never decayed. No rust marred their spirits. It is a foolish idea to suppose that we must lie down and die because we are old. Who is old? Not the man of energy; not the day-laborer in science, art, or benevolence; but he only who suffers his energies to waste away and the springs of life to become motionless; on whose hands the hours drag heavily, and to whom all things wear the garb of gloom. Is he old? should not be put; but is he active? can he breathe freely and move with agility? There are scores of gray-headed men we should prefer, in any important enterprise, to those young gentlemen who fear and tremble at approaching shadows, and turn pale at a lion in their path, at a harsh word or a frown.

The Sabbath Recorder.

New York, June 29, 1848.

## MORE EDITORIAL CHIT-CHAT.

Alfred, N. Y., June 19, 1848.

An opportunity to take a ride of one hundred and fifty miles through the heart of the Empire State, does not occur every day, and should not be neglected when it does occur. So we thought while at DeRuyter consulting about the best mode of getting to Allegany County. Accordingly we procured a team for the purpose, and took the reins into our own hands;—no very great novelty, to be sure, to those who are used to it, but something of a novelty to us, who have so long been accustomed to ride after the "iron horse," and in the character of mere passengers. We took the route through Homer, Scott, Skaneateles, Auburn, Seneca Falls, Waterloo, and Geneva, which gave us a view of some of the prettiest villages and most fruitful farms of the State. Homer has long been notorious for its delightful location, the taste with which its streets and park are laid out, and the air of neatness which prevails every where. Skaneateles is also a beautiful village, lying on the shore of a lake which bears the same name, and surrounded by a rich farming country, which supplies it with considerable mercantile and mechanical business.

Auburn has recently discarded the name of a *village*, and taken rank among *cities*. Its importance in the eyes of people generally, arises from the fact that it is the site of an extensive State Prison. From the Annual Report of the Inspectors of the Prison, presented to the Legislature in February last, it seems that the number of prisoners average about five hundred, of whom nearly one-half have families, a little more than one-half were intemperate, and about one-fourth could neither read nor write when received into the prison. The Legislature has recently authorized an appropriation from the funds of the prison for the purpose of instructing the convicts in the rudiments of learning. Judging from the improvement made by this class of men in the use of their hitherto circumscribed means, it is anticipated that very favorable results will follow the use of the increased facilities. Intemperance, the other fruitful source of crime, wretchedness, and misery, still calls loudly upon legislators to interpose some barrier to its onward and desolating course. Religious services have been regularly maintained in the prison, and the Chaplain expresses much confidence that they have produced good and permanent effects. About two hundred of the prisoners are instructed in the Sunday School. Through the use of such means, accompanied by the influences of the Holy Spirit, it is believed that some have been brought to repentance towards God and faith in our Lord Jesus Christ. The question of prohibiting by law all corporeal punishment of prisoners, has been extensively discussed for a few years past. The experiment is now being tried in this prison, but it has not yet gone far enough to justify a very confident expression of opinion, although we hope and believe that it will work well. In looking over the list of convicts discharged in 1847, we find that 154 had served out their time, 38 were pardoned, and 26 died. The number pardoned indicates a pretty liberal use of the pardoning power, and perhaps justifies to some extent the fears which have been expressed upon that point. With the financial condition of the prison no fault can be found. The earnings of the convicts during the last year amounted to $49,817, while the expenses for ordinary general support were $48,196, showing the aggregate of earnings to exceed the ordinary expenses by $1,621.

Geneva, the next town of importance on our route, is a real gem, appropriately set. It stands on the shore of the Seneca Lake, and is surrounded by a rich country, as fertile and highly cultivated as could reasonably be asked. For beauty of situation, and neatness and regularity of building, we do not know its equal. We approached it with admiration and delight; we left it with a degree of reluctance which we seldom feel under similar circumstances.

Alfred Center, the place from which this letter is dated, is familiar to many of our readers. Even those who have never visited it, have probably heard it described until it seems familiar to them. Perhaps, however, a visit might serve to change their impression as much as it has changed ours; for we frankly confess that ours *has* changed, and that for the better, with respect to the face of the country, the character of the village, and the extent of the institution. The Alfred Academy seems to have originated in a select school, opened in the fall of 1836, and taught in a private room by B. C. Church. In the spring of 1837, a one-story school house, 28 by 34 feet, was erected for the accommodation of a select school; and in the fall of that year James R. Irish was engaged to take charge of the school for four months. In the fall of the following year he took charge of the school again for six months, at the expiration of which time he was called to the pastoral care of the 1st Seventh-day Baptist Church in Alfred, and was succeeded by Wm. C. Kenyon. In the summer of 1841 the academic building was enlarged by the erection of a two-story part, size 32 by 42 feet; and in the fall of the next year, 1842, the Institution was incorporated and placed under the patronage of the State. In the fall of 1845, Ira Sayles, a former student at Alfred, and a graduate of Union College, became associated with Mr. Kenyon as Principal of the Institution. Preparations were made the same fall for the erection of additional buildings, which had become necessary to accommodate the increased number of students. Three buildings were erected. Two of them were 38 by 52 feet, three stories high, one for the accommodation of ladies, and the other for the accommodation of gentlemen. The other was intended for the residence of the two Principals with their families and for a boarding house, and consisted of a main part, 38 by 48 feet, three stories high, with two wings, each 24 by 20 feet, two stories high. The cost of buildings, apparatus, &c., up to the present time, is about $17,000. The average number of teachers is seven, and the average number of students rising of two hundred.

I expect to leave this place to-morrow morning for the purpose of attending the meeting of the Western Association, at the conclusion of which I shall hurry back to my post as soon as possible.

G. B. U.

## CHRISTIAN SEVERITY.

It may be thought by many that severity should never be a component of the Christian character. But we differ from such an opinion. The efforts of many have been to find excuses for those, who, knowing the will of God, refuse to do it; and, by extracting from the love enjoined by Christ all its vigor and energy, have reduced it to a weak and sickly semblance of love, in the shape of a fawning indiscriminate fondness on all, scarcely knowing a difference between the virtuous and the vile, and exciting the just disapprobation of those who remember that the religion which it represents, though it surpasses all others in kindness, also surpasses all others in terror to the willfully ignorant and finally impenitent—though it has invitations and tears of entreaty even for foes, yet it has awful threatenings against the incorrigible, and anathemas against those who pervert its meaning. Among the multifarious exhibitions of this deformed principle, is that which prompts so many to forget the distinctions that in the New Testament mark the believer, and to admit as Christians nearly all who claim the title. Under the broad mantle of charity, so-called, a place is found for errorists of every hue. If we exclaim against such indiscriminate fellowship, we have urged against us the varying constitutions of minds, the great differences of opinion that may honestly exist, the criminality of harsh judging, and other considerations, all excellent in themselves, but here, we think, exceedingly faulty in their application. The question is, are we to receive as Christians, as regenerate persons, as washed by the blood of Christ and led by the Spirit of God, those men who reject the doctrines which constitute the gospel? There are but few to plead for those who pervert what all acknowledge as the great and essential principles of morality; yet those who disregard what they are pleased to call the minor or non-essential points of Christianity, have many apologists, from the supposed difficulty of understanding the written word.

Ethics, like all other sciences, has its elements, into which all its precepts are resolvable, and these, like those of others, are easily understood. As the Creator has placed those substances of the material world which are necessary to life and happiness, within the knowledge and the reach of all, though chemists only can explain their more intricate combinations, so none but metaphysicians are able to trace the intricacies, of moral science; but the principles on which it rests are the property of the race. No man, therefore, can plead, in excuse for transgression, that he was not a philosopher, for he sinned against a law which he knew by virtue of his humanity. Accordingly, when men flagrantly pervert these essential truths, they find few advocates. Their dishonesty is so glaringly evident, that little room is found for a plea in their behalf. Is this mode of judging appliable in no degree to the gospel? A scheme for the salvation of all, ought to be made level to the understanding of all. It is accordingly the boast of the gospel that it has made the way so plain that he that runs may read, and the traveler, though a fool in worldly wisdom, need not err therein. The fallen state of man, the atonement of Christ, the renovating power of the Spirit, are stated as pointedly and explicitly as language can make them; every page is luminous with concentrated light on these subjects. And so the commandments of God are no less explicitly and plainly pointed out; and the duty of obedience to them no less strictly enjoined than that of trusting to the renewing power of the Spirit and the redeeming qualities of the blood of Christ. At any rate, such would seem to be the opinion of the Apostle, for notwithstanding his exhortations as to the necessity of faith in order to the attainment of salvation, it is very evident that he does not mean that blind, inefficient kind of assent to the doctrines of the gospel which all men have, for we believe there are very few men, in a land of Bibles, but what are constrained to acknowledge the truth of the word of God; but the faith of which he speaks is that living faith which leads to the glorifying of God even to the denying of self—to the setting on high of his commandments, even to the abasement of the proud spirit of man. That such was his opinion, is easy enough seen from his writings, for he plainly says, that faith without works is dead, and is, therefore, of course, entirely useless, so far as the glorifying of God is concerned. It is little to the honoring of God to acknowledge that his word is true, that his commandments are holy, just, and good, and yet say that it is, after all, of but little consequence whether we obey them. But we need not refer the subject to man for decision, for we have higher authority, even that of Christ himself; for he says, Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Are we not, then, justified in being somewhat severe in criticising the character of those who claim the title of Christian, while they claim the privilege of deviating from the word of God, in order to suit their own convenience? How shall we know them except by their fruits?

## PROTESTANT ANNIVERSARIES IN FRANCE.

The Paris anniversaries, as we learn by a communication in the Journal of Commerce, commenced this year on the 7th of May, having been adjourned several days on account of the assembling of the National Convention, and the excitement which that event occasioned. The first meeting was held on the evening of the 7th of May, and the last on the 17th of the same month. The first was a meeting for prayer in reference to the anniversaries about to be held; the last was a meeting for thanksgiving for the goodness of God as manifested in the meetings which had just been held.

The Paris Tract Society held its 25th anniversary on the 8th of May. The Report was read by the Rev. Edmund de Presseuse, a young minister of much zeal and talent. It contained a great many details of the good effects of circulating religious tracts in France, and argued the importance of publishing without delay, a large number of tracts adapted to the peculiar circumstances in which France now is. The issues last year were 618,482 copies; but the commercial embarrassments of France have crippled the means of the Society and under its existing circumstances, it is unable to go forward with its work.

The Evangelical Society of France held its annual meeting on the 9th of May, at which the venerable Pastor Audebez presided. The Report was read by the Treasurer, M. de Presseuse. The Report was one of great interest, and contained many facts of vast importance. Never has the work of evangelizing France appeared so hopeful. In a great number of localities, almost the whole population call for the preaching of the gospel. The Report cited several cities, boroughs, and villages, from which the Catholic curates have been sent away by the people who have said: "No more Roman Catholic priests; we wish to become Protestants." The Committee of the Evangelical Society receive continually most pressing invitations to send to such and such places, ministers, teachers, and evangelists. But, alas, the pecuniary difficulties which hinder its progress, do not permit it to respond as it should do to these appeals. The Treasurer in terminating his Report, stated that the debt of the Society, which had lately surpassed 60,000 francs, had been reduced to 32,000. Whereupon an Englishman present, the Rev. Mr. Burgess, of London, who had been deeply interested in the details of the Report, came forward and laid on the table the sum of 6,500 francs—thus reducing the debt to about 25,000.

The Society for Evangelical Missions among the Unevangelized Nations held its annual meeting May 11. It was an interesting one, and gave many details of the progress of French missions in South Africa. The Society is laboring under embarrassments, and has been compelled to dismiss for the present five or six students who were preparing to labor among the heathen.

The French and Foreign Bible Society held its annual meeting May 12. M. de Gasparin, (an ex-peer of France, and the father of Count Agenor de Gasparin, who is so actively engaged in every thing which concerns Protestantism in the French realm and elsewhere,) presided. The Report states that that Society put into circulation last year 23,000 copies of the sacred Scriptures. If we add to this the number distributed by the Protestant Bible Society, and the British and Foreign Bible Society, which has an agency in Paris, the entire number of copies of the sacred Scriptures circulated in France last year must have exceeded 150,000. The French and Foreign Bible Society is supported almost entirely by the French Protestants themselves, as is the old Protestant Bible Society. The former diffuses the word of God among Roman Catholics as well as Protestants; the latter confines its labors to the Protestants alone, and is chiefly in the hands of that portion of the National Protestant Church which is not Evangelical in its principles.

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Celibacy of the Romish Clergy.—The question of the compulsory celibacy of the Romish priesthood has been mooted in the Diet at Presburg by an ecclesiastical member. M. Kossuth replied that he was rejoiced to find the subject discussed in such quarters, and that he had received innumerable letters from the clergy, complaining of the prohibition. The question is engaging the attention of the Roman Catholic priesthood in other countries; and it is said that it has been brought under the notice of the Pope himself.

Important Committee.—At the late meeting of the Massachusetts Convention of Congregational Ministers, it was *Resolved*, That a Committee of nine be appointed to prepare a Report, to be presented to the next annual meeting of this Convention, containing a brief history of the rise and progress of slavery in our country, a view of the responsibility of the free States in regard to it, and a calm and temperate, but solemn and earnest appeal to the community on this momentous subject. The Committee appointed were—Dr. Lowell, of Boston; Dr. Hitchcock, of Randolph; Dr. Storrs, of Braintree; Dr. Worcester, of Salem; Mr. Thompson, of Salem; Mr. Hill, of Worcester; Mr. Briggs, of Plymouth; Mr. Childs, of Lowell; Mr. Lothrop, of Boston.

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Portuguese Exiles.—By an Appeal from the American Protestant Society, (Heman Norton, Cor. Sec'y., M. De Motte, 150 Nassau st. Treasurer,) we learn that a community of Six Hundred human beings, exiles or emigrants from the Island of Madeira, where they were converted from the Catholic to the Protestant faith, and, as is alledged, were thereupon subjected to persecution and imprisonment, are now in the Island of Trinidad, endeavoring to support themselves by laboring for hire, but unable to do so through want of employment and by the general depression of business in that Island. They therefore desire to move to the United States, and, being wholly destitute, implore pecuniary assistance, especially from the zealous Protestants, to aid them in buying wild lands in the West and removing thither. We hope this appeal will be heard and heeded.

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Presbyterian General Assembly.—This body has adjourned after a laborious session of fifteen days. During the session, the case of the Rev. Dr. Skinner was settled, after a most patient investigation. The decision of the Presbytery of Lexington, which had suspended him from the ministry, was reversed, and he restored to his full ministerial functions. The marriage question, whether a man may marry his wife's sister, came up and elicited some interesting debates. The Assembly left the rule as it was, and confirmed a decision of the Synod of North Carolina which had sanctioned the suspension of a man who had so married.

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Liberal Circulation of Books.—During the month of May the American Tract Society granted 1,663,000 pages of instructive reading for gratuitous distribution throughout the United States. In addition to various other foreign grants, the officers have recently remitted $800 to aid the Paris Tract Society. Since the opening of the financial year in April, 87 new colporteurs have been commissioned to labor in 17 different States, and 37 commissions have been renewed. The Society is now in the 24th year of its existence; at no former period was its yield of labor so extended or its prospects of increased usefulness so encouraging.

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An Example for American Christians.—A member of the United Presbyterian Church of Scotland lately made a donation of $4,500 in aid of the foreign missions of that Church, stating as his reason that owing to the very depressed state of trade, and the consequent falling off in the ordinary sources of income, many individuals were unable to contribute so largely as formerly in behalf of missions, and it was, therefore, the duty of those who had been less affected by the late commercial distress, to give more liberally of their substance than, in other respects, might be deemed necessary.

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Methodist Church and Temperance.—One of the important measures adopted by the late General Conference of the Methodist Church at Pittsburgh, was the restoration of Mr Wesley's Rule on Temperance. Wesley's Rule prohibits "Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." The article says nothing about the *manufacturer* of spirituous liquors, but it was considered that "selling" them applied to the manufacturer. It is supposed that in some sections of that church the restoration of the Rule will be of no little practical value.

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The Bible in Scotland.—The total number of Bibles published in Scotland in the ten years, commencing 1837, was 1,213,371; of Testaments, 2,150,973; of Psalm Books, 2,475,856; and of Confessions of Faith, 60,827. The greatest number of religious books was printed in 1845, viz:—Bibles, 284,050; Testaments, 292,450; Psalms, 254,500; Confessions of Faith, 10,000. The allowance in the shape of drawback of paper duty within the ten years amounted to 10,020*l.* 2*s.* 8*d.*

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Bequest to a College.—Miss Rachel B. Wallace, late of Burlington, Vt., has bequeathed to Burlington College the sum of $2,000, of which the interest is to be applied, under the direction of the Protestant Episcopal Bishop of the Diocese to aid such condidates for holy orders as he may select, in pursuing their theological studies at Burlington College.

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College of the Sacred Heart.—Such is the name of a seminary about to be opened at Rochester, under the patronage of the Roman Catholic Bishop of Western New York. The Rev. James Delaune is to be President. It goes into operation in September.

Blackwood's Edinburgh Magazine.—This really valuable reprint for June has been received. Its contents are rich and varied as usual, among which we find—"How to disarm the Chartists," "Stoddart and Angling," "The Caxtons," "Guesses at Truth," "Life in the 'Far West'," "Lombardy and the Italian War," "The Inca and his Bride," "Sentiments and Symbols of the French Republic," "American Feeling towards England." This is a work which we can recommend to our readers, and one which they will not delay to secure if they wish one of sterling worth. Its more solid articles are written in a spirit of dignity, candor, and truthfulness which few works can boast of; while the tone of its lighter articles are such as cannot be objected to by the most ardent friend of good morals. The present is a good time to subscribe, as a new volume commences with the July number. Terms $3 00 a year in advance. Published by Leonard Scott & Co., 79 Fulton-street, corner of Gold, N. Y.

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Arrival of the President of Liberia in Boston.—His Excellency J. J. Roberts, the President of the new Republic of Liberia, with his wife and daughter, arrived at Boston on the morning of the 16th, in the bark Nehemiah Rich, Capt. Carlton, from Liberia April 21, via. St. Thomas and Turk's Island. He is accompanied by Revs. R. B. Wilson, J. J. Paine, and A. F. Russell, Mrs. J. N. Lewis, S. Harris and lady, and Mrs. M. Morse.

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Cyclopedia of Moral and Religious Anecdotes.—The fourth number of this interesting and instructive collection of anecdotes, by Rev. K. Arvine, A. M., has been published, and fully sustains the character of its predecessors. The series is to be completed in eight numbers. Published by Leavitt, Trow & Co., 191 Broadway, at 25 cents per number.

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The Cholera.—Several months ago the Asiatic cholera had reached Russia, in its westward march, and it was greatly feared that it would spread over Europe, as in 1832, and then cross to the United States. It is now thought that what remains of the disease will spend itself in Russia.

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The First Temperance Reformer in Ireland.—The following remark was made by Rev. Mr. King of Dublin, in one of his addresses in New York:—

> The temperance reformation in Ireland was commenced by Mr. Martin, a Quaker, in Cork, and gradually enlisted a few Protestant clergymen, and laymen also, among the Protestants and the Roman Catholics. It has accomplished changes which no man—even an enthusiast—could have expected. The Roman Catholic priests at first opposed it; but some of them afterwards became its advocates, and among them Father Mathew.

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The New Postage Bill.—The following are the principal provisions of the New Postage Bill, as reported to the House of Representatives:—

> The circulation of all newspapers free of postage, within thirty miles of the place of publication, not above the superfices of 1,900 square inches.
>
> Under one hundred miles and over thirty, one-half cent; over one hundred and for any farther distance, one cent.
>
> Newspapers above 1,900 inches to pay pamphlet and magazine postage, which is two cents for the first ounce, and half of one cent for all greater distances.
>
> Newspapers under 500 square inches to go free for the first 30 miles, and pay a quarter of one cent for all greater distances. Transient newspapers pay two cents when not sent from the office of publication.
>
> Publishers of pamphlets, magazines, and periodicals, are allowed a free exchange, the same as publishers of newspapers.

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Religious use of Lots.—It is said to be one of the peculiar tenets of the Associated Reformed Church, formerly known as the Secession Church, and originally founded by the Erskines, that the use of lots to discover the indications of Providence is a scriptural and useful practice. This idea was once quite prevalent, but now, except in this communion, we suspect is universally abandoned. The Evangelist cites from a late periodical of that communion the following:—

> 1. The Christian may resort to it, [the lot] in connection with prayer and perhaps with fasting and humiliation, for the solution of painful doubts, as for the discovery of the path of duty in difficult cases.
>
> 2. Ministers of the gospsl may in the same way ascertain the divine will in regard to fields of labor, and courses of procedure upon which they are occasionally called to make a choice of their greater usefulness and comfort in the Master's service.
>
> 3. Brethren and neighbors may in like manner, and by a mutual agreement to abide by its decisions, use it in settling serious questions of difficulty, rather than encounter the vexations and expenses, and often times bitter animosities for life, of protracted and uncertain suits of civil law.
>
> 4. Nations may select Commissioners, who in a similar way, might satisfactorily and righteously settle boundaries, rights, and all matters of national interest, rather than resort to intrigue and all the horrid concomitants of ruinous and bloody wars. The lot is of the Lord to settle all matters of doubt and dispute, and who is so competent as He who is "wonderful in counsel and excellent in working?"

◆

The funds collected for Free Church purposes, from the disruption from the Church of Scotland in 1843, to the 31st of March, 1847, amounted to £1,313,714 6s. 11d. They now, probably, reach nearly £1,700,000.

# General Intelligence.

## EUROPEAN NEWS.

By the arrival of the steamship Britannia on Sunday last, we have seven days' later European news.

France is still the theatre of considerable confusion. During the sitting of the National Assembly, on the 8th inst., it was reported that the police were in search of Prince de Joinville, who, it was said had arrived in Paris that morning. The resignation of Lamartine and Ledru Rollin is talked of, and suspicions are expressed that Lamartine was a party to the movement of the 15th of May. It is thought that M. Thiers will supplant Lamartine in authority. The Commission on the Constitution has decided that the political Constitution of France shall be a democratic republic; it is also declared that the people shall enjoy the rights of gratuitous education, employment, and assistance. Great alarm was excited by the approach of a monster banquet, to be held under the walls of the fortress of Vincennes. It was announced that there were already 100,000 subscribers.

In Ireland, the Repeal Association and Irish Confederation have fraternised, and a new society formed of the members of both under the style and title of the "Irish League." There is much doubt whether the material of which the League is composed can long work harmoniously together. Sympathy for Mrs. Mitchel and her children is still strong, and the funds collecting in their behalf are daily increasing. The sale of Mitchel's furniture took place on the 5th, and brought extremely high prices. The books with Mitchel's autograph brought, in many instances, one hundred times their original cost. The conviction of Mitchel has not quelled the strong spirit of disaffection which prevails in Ireland. On the 2d inst., a manifesto was issued, signed by Wm. S. O'Brien, couched in terms no less defiant of the law than the effusions of Mr. Mitchel.

In England, the London papers give an account of the arrest and examination of three Chartist leaders.

From Italy we have the important intelligence that Peschiera had surrendered and was in the hands of the troops of Charles Albert, and that an engagement had taken place at the same moment at Goito, between 30,000 Austrians, who last marched from Verona, and 15,000 Piedmontese, the result of which was, that the former were completely routed; and being pursued by the cavalry, when flying in confusion, a great portion were cut to piedes. It is said that Pope Pius had recovered all his popularity.

We have accounts from Austria to the 2d inst. The conduct of the Emperor is considered by the Viennese as most extraordinary. A deputation of ladies to present a petition requesting His Majesty to return to his capital, had been treated with marked rudeness at Innspruck. The Emperor took the petition from the ladies without saying a word, turned on his heel and walked away. The city was quiet, but distrust continued to prevail between the people and the noblesse.

We learn from Spain that the authorities of Cadiz have compelled all the British residents to furnish securities for their conduct. Arrests are daily taking place in Madrid.

The Cholera is again making sad havoc in Russia, according to the *Berlineshe, Nachrichter*, there were in one week 155 cases in Moscow, 57 of which terminated fatally.

**Congressional.**—Congress has, during the last week, so amended the naturalization laws, that a foreigner may become a citizen after being a resident of this country five years, even though he may have been out of the country during the time; whereas by the former law, if he should merely cross the line to some other country in the course of the five years, he would lose the benefit of his previous residence. There has also been considerable discussion as to whether the present session of Congress shall adjourn about the middle of July, but there seems a strong probability that this session will extend to the next; whereby they will save to the people their mileage for, *of course*, they will not expect to be paid for a constructive journey home, and back to Washington.

**From Aux Cayes.**—The schooner Abel Story, from Aux Cayes, May 30, arrived at Boston on the 11th. The Captain contradicts the story that the French Consul had been beaten there. Political matters were unchanged. Letters received are principally occupied with the details of the outrages enacted by the Government forces, partial accounts of which have been before received; they give full accounts of the proscription, mock trial, and murder of the venerable Dublasse, a merchant of Aux Cayes of nearly 80 summers; of the massacre of hundreds and hundreds of unresisting citizens at Aquin and other places; of the wanton destruction of property; and apprehensions of like scenes in places yet unheard from. A call is again made by American residents for the presence of men-of-war from the United States. An Englishman writes that the object of the blacks seems to be to possess themselves of the property of the mulattoes, either by extermination or by driving them from the Island. At Cape Haytien, *ladies* were denied passports because they possessed property which they would carry with them. But Soulouque himself does not go fast enough for these brigands. He is *suspected*, and, it was thought, might fall a victim to the very storm of cupidity and avarice which he has raised.

**Fatal Affray.**—The Kosciusko (Miss.) Chronicle of the 2d inst. publishes the following:—An affray occurred in Neshoba County, on Sunday last, between some young men named Coglin and others named Morrow, somewhat after the following manner: One of the Coglins and one of the Morrows were attending the same school, Morrow told something to a third person—Coglin asked an explanation—a fight ensued, in which Morrow got the better; threats passed, and young Morrow and three of his brothers went to Coglin's (the father of the young man) house to settle the affair; as usual in such cases, they made the matter worse, and a fight ensued between one of the Morrows, in which Coglin was about to use a bowie-knife, to prevent which one of Morrow's brothers stepped up and discharged a pistol at the head of Coglin, killing him instantly; the others now interfered, the result of which was that one of the Morrows received a stab which has ere this probably proved mortal, and one of the Coglins a severe stab, but of which it is thought he will recover.

**Wealth of the Union.**—The report of the Patent office, recently made, presents some interesting statistics relative to the wealth of the Union. The population of the United States is set down at 20,746,000, and the aggregate of personal and real property is estimated at $8,295,560,000. New York is the richest State, her property being $1,112,000,000; Pennsylvania next, $850,000,000; then Ohio, $740,000,000; then Virginia, $508,000,000. The remainder of the States rank as follows:—Indiana, $384,000,000; Tennessee, $380,000,000; Kentucky, $342,000,000; Massachusetts, $340,000,000; Georgia, $320,000,000; North Carolina, $306,000,000; Illinois, $294,000,000; Alabama, $276,000,000: Mississippi, $256,000,000; South Carolina, $242,000,000; Missouri, $240,000,000; Maine, $240,000,000; Maryland, $193,000,000; Louisiana, $188,000,000; New Jersey, $166,000,000; Michigan, $148,000,000; Connecticut, $132,000,000; Vermont, $120,500,000; New Hampshire, $120,000,000; Arkansas, $60,000,000; Texas, $56,000,000; Iowa, $52,000,000; Rhode Island, $52,000,000; Wisconsin, $36,000,000; Delaware, $32,000,000; Florida, $30,000,000; District of Columbia, $18,000,000; Oregon, $8,000,000.

**From the Emigrants.**—The St. Joseph Gazette of the 9th inst. says, Mr. Shaw arrived here on Monday last from Fort John on Platte River. On his way in he met about 300 wagons of Oregon and California emigrants, and 200 wagons of Mormons. All were getting on well. The first company was about 500 miles from the settlements, and the last one about 150 miles. A company of California emigrants, numbering about 60, had a little difficulty with the Pawnees, but no person was injured. From the best information we can gather, the emigration this season to Oregon and California will not exceed 350 wagons—about 1,600 souls. The Mormons are leaving Camp Israel in large numbers, and at this time upward of 600 wagons have left for the Salt Lake. The outbreak among the Indians will not deter them from crossing the plains this season, as they are anxious that all their brethren should get together as soon as possible. Three Mackinaw boats, loaded with robes and furs, passed down to-day. They bring no news from the mountains. The Indians were all quiet.

**From Pernambuco.**—Capt. Peacock, of the bark Navarre, arrived at Philadelphia June 19, reports that on the night previous to his leaving Pernambuco, as the Circus Company (which left this city some time since in the bark Imogene, for Valparaiso,) were performing to a large and respectable ordiance, the tent was assailed by a turbulent party, who were not content with throwing stones and other heavy missiles, but resorted to firing the tent, by throwing rockets and chasers, several of which struck the canvas, which did not ignite, from the fact of its being wet from a heavy shower of rain. The police immediately sallied forth and chased the assailants into their haunts, which were convenient and sheltered them from arrest. Had the roof of the tent taken fire the loss of life would have been dreadful, as the enclosure where the tent was pitched contained over 1,000 persons and 150 horses, and was surrounded by a well 15 feet in height.

**The Hotchkiss Affair.**—Edward Bailey, who was sent to Sing Sing for life about a year ago, for an attempted assassination of Mr. Hotckkiss of Brooklyn, has lately attempted to make his escape. Mr. Wells, the principal keeper of the prison, suspected that something was wrong from the manner of Bailey, and upon making diligent search, he found a large number of deadly weapons secreted near his cell. After the discovery Bailey acknowelged that they were made for violent purposes by a number of the convicts, and that it was their intention to create a revolt at the first favorable opportunity. The offenders were all submitted to the punishment of the shower bath. Buchanar, the accomplice of Bailey, died on the 14th inst. of pulmonary consumption. On his death-bed he expressed a deep contrition for his crimes, and refused to see Bailey. Logan, the remaining member of the gang, is said to be in ill health, and will probably live but a short time.

**New Counterfeits.**—The following new counterfeits have recently been put in circulation: Fives on the Farmers' and Mechanics' Bank, Hartford; fives altered from ones, vig. Indian and a female—lady's head on the right end, and a female on the left. Fives on the Danvers Bank, Mass. Twos on the State Bank, Saugerties. Threes on the Agawam Bank, Springfield, Mass. Fifties on the Biddeford Bank, Maine; 50's counterfeit well excuted, but rather pale. Tens on the Bank of Louisville, Ky. Twos on the Bank of Westfield, N. Y. Threes on the Sandusky (O.) City Bank. Fives on the State Bank of Indiana. Tens on the Waltham Bank, Mass. Threes on the Western Reserve Bank, Baltimore. Beware of the spurious notes on the New Haven Co. Bank—the old genuine bills are being called in. Fives on the Mechanics' and Traders' Bank, La. Twos on the Commercial Bank, Kingston, Canada. Threes on the Merchants' Bank, Ellery. Threes on the Bank of Smyrna, Del.

**Anti-Slavery Conventions.**—The Board of Managers of the Massachusetts Anti-Slavery Society announce their design, in accordance with the resolution of the late New England Convention, to hold one hundred conventions in Massachusetts, with special reference to the imprisonment of Sayers and Drayton for aiding slaves to escape from the District of Columbia. For this purpose $1,200 were raised by the Convention, in donations and pledges. The first Convention to be held at Stoneham. The speakers who advocate the views of this Society are able and eloquent men, who never fail to attract large and intelligent audiences.

**Railroad Accident.**—Henry McGee, of Westmoreland Co., Pa., came to his death on Tuesday evening from injuries received in falling from the cars on the Baltimore and Ohio Railroad. He took the evening train proceeding toward Frederick, at Woodbine, and from the statement of the conductor, Mr. William G. Shipley, it appears that he could not prevail on him to keep his seat in the car, but he would stand on the platform. After the train had passed a short distance beyond Ijamsville, he fell from the platform, was caught under the wheels, and had both his legs cut off near the knee. After having undergone an amputation of one of his legs, he died. He was a laborer and supposed to have been intemperate.

**Attempt to Kidnap.**—A Pittsburg paper says that a girl claimed as the property of a man in the South, and who escaped about a year ago, and came to this city on the steamer Cambria, has been residing in Alleghany for some time. Her master becoming aware of her locality, employed a negro man to make a tender of affection to her, and propose marriage, which duty he performed. The marriage evening was fixed—Wednesday evening. The lover had his plans laid for cajoling the lady off under pretence of celebrating the ceremonies, but in truth his object was, as above stated, to deliver her up to the man who claimed her. The object leaked out on Wednesday, and the girl's friends informed her of the situation in which she was, and her abduction was prevented. The negro man was most severely handled.

**Fatal Repast.**—The Boston Transcript of the 21st inst., says, We regret to learn, from the Gloucester Telegraph of this morning, that the family of Mr. Thomas Niles, residing at Eastern Point, yesterday partook of a chowder made of clams, and in about twenty minutes after eating, Mr. Niles, his wife, two sons, a daughter, and a lady visiting the family, began to feel the effects of the poison. Edward, the youngest son, about six years of age, showed the first symptoms, and was so badly affected that he died before medical aid could be received. The rest of the family, although seriously affected, we are glad to say are likely to recover.

**Wealth of Great Britain.**—The whole property of Great Britain, says the Nonconformist, was estimated, nearly thirty years ago, at £3,600,000,000. Since that period its value has increased to between six and seven billions of pounds sterling; so that the national debt of £800,000,000, frightful as it is, is only about one-eighth part of our national wealth. In other words, our assets show a seven-fold surplus over our liabilities.

## SUMMARY.

The distinguished Mexican, Almonte, is about to visit the United States with his family, and will probably take up his permanent residence in the City of New Orleans, where he spent much of his youth, and acquired much of the valuable information he possessess. He has lost all his popularity in Mexico, and is thoroughly disgusted with the country. Almonte is considered ahead of his countrymen in light and information, and will, no doubt, feel much more at home in New Orleans, at his old trade of selling hardware, than in dealing with the impracticable races of Mexico.

On Saturday evening the sound of the wheels and engine of the steamer Vanderbilt were heard distinctly at Stonington, Conn., when the boat was ten miles west of Saybrook, or forty miles distant. The sound continued distinct until the boat reached New London, when two gentleman on the wharf at Stonington counted the revolutions of her engine with perfect accuracy. The distance at this time was more than ten miles. This is an interesting fact in the transmission of sound. The air of course was damp, and the wind very light, and westerly.

A few days since a son of Mr. John Thompson, farmer, in Cheltenham township, Montgomery County, about 12 years of age, was milking ing a cow, and being annoyed by the switching of her tail, he tied it around one of his legs. In this condition the animal from some cause became frightened and ran off, over ditches and fences until she became exhausted. When the boy was relieved he was almost lifeless and great doubts existed of his surviving the injuries he received.

A powder mill in Barre, Mass., blew up on Monday afternoon, killing one person, a young man aged from 20 to 22 years. He was blown some ten rods from the building, and every particle of his clothing, except a bit of one of his stockings, stripped from his body, which was blackened like a coal. Lightning is suspected to have caused the explosion, as a severe storm prevailed at the time, and a large tree near by was struck at the moment of the accident to the mill.

The Salem (Mass.) Register says, a little fishing schooner was lying at one of our wharves last week, which deserves notice. She was manned by a veteran crew, consisting of skipper Marshall, aged 78; his brother, aged 76; another man aged 76, and a *boy* 65. The vessel is 45 years old, and the united ages of the vessel and crew number 340 years! The skipper has followed the pursuit from the age of 9 years.

The New London (Ct.) Chronicle of the 17th inst. says, Edwin Smith, of Groton, employed in painting the spars of the ship Atlantic, lying at Lawrence's wharf, in this city, fell yesterday morning from the foretopmast cross-trees to the deck, striking on his head and breaking his neck. The unfortunate youth lived but about five minutes. He was a fine young man about 18 years of age, greatly beloved by his relations and friends, and whose loss they will all deeply deplore.

The Rochester Courier of June 19 says, Yesterday afternoon the body of young Middlebrook, who jumped the Genesee Falls on Thursday last, was discovered near the spot where he struck, by some persons bathing. It was horribly mutilated and presented a most revolting sight.

The Richmond (Va.) Whig says: "The wheat harvest was commenced last week in this and the neighboring counties, and promises an extensive crop. The country presents a beautiful and most refreshing appearance."

The Boston Traveler of June 17th says, Captain Saunders, of brig Spartan, arrived at this port yesterday, from Surinam, reports that he touched at the Island of Martinique on Sunday, the 28th ult. He brings no later news, but states as to the bloodshed caused by the rebellion, that he heard of but one family killed and two men shot. It was supposed there when he sailed, that the blacks would go to work in a day or two.

Mr. Emmerson Goddard, of Petersham, Mass., has invented a new Spoke Machine, which will turn and tenon 20 spokes in a minute. All that is required is to place the wood on a bench, the large ends all one way. It is self-feeding and self-piling, leaving them when turned in a regular pile on one side of the machine, opposite to the feeding side. The above number turned out per minute, are 23 inches in length. Lasts and fork handles, can be turned in it with nearly the same facility as spokes.

A little animal called the "gropher" is very troublesome to the farmers in the Western States, throwing up mounds to the height of from twelve to fifteen inches. A few days since, the inhabitants of Porter, Wisconsin, had a hunt for the purpose of annihilating all the grophers in that vicinity. Forty men went to work, and succeeded in killing three thousand one hundred and ninety-six grophers.

A most serious accident occurred on Moore's section of the New York and New Haven Railroad, near Norwalk, on Friday. An accidental explosion from a quarry of rocks killed one laborer, literally tearing him in pieces, and wounded two others so that it is feared they will not survive. The hands immediately left the work, and the contractors find great difficulty in replacing them.

Clark Co., Mo., is just now in an unpleasant state of excitement, owing to the abduction of eight slaves, and their detention by citizens of Iowa. As soon as it was discovered, they were pursued and overhauled at West Point, Iowa. A trial was had, and the negroes delivered up, but the mob seized them, drove off their owners, and started with them in the direction of Burlington.

A family in Lancaster County were, a few days since, made very ill by eating of a sponge-cake flavored too highly with 'peach water.' We beg our young housekeepers to beware how they use this very agreeable and common addition to pies, confectionary, &c., as it is but a mild form of that deadly poison Prussic Acid.

So cheap is meat in the colony of Port Phillip that a tallow boiler of Melbourne has placarded that place with an advertisement that he is selling fine legs of mutton at 6d. each, and it is said that he finds it difficult to obtain purchasers even at that price.

The last Logansport Telegraph brings an account of a great freshet in the Wabash and Eel rivers, and the destruction of large quantities of timber. Eel river was higher than it had ever been known to be before. The saw-mills at Logansport lost about 2,000 logs.

A letter from Mexico says: "I am informed that those officers who were sentenced to be hung in the City of Mexico on the 21st ult., Lieuts. Hare, Tilden, and Dutton, are to be dishonorably discharged from the service, and sent out of the country."

It has been officially stated that there are 3,719,000 persons engaged in agricultural pursuits in the United States; in manufactures 781,800; in commerce, 119,600; in learned professions, 65,200; in ocean navigation, 55,000; in internal navigation, 33,000.

Harrisburg, June 22, 1848—Gov. Shunk is again seriously ill. His disease has assumed a new shape, and he appears to be almost in the last stage of consumption. His friends have little hope of his recovery.

John Lyng, who accompanied Capt Cook in his last voyage, and witnessed his being speared by the lances of the Indians, recently died in Greenwich Hospital, at the advanced age of 97.

The accounts of the loss of the Benares, a fine steamer of 400 tons burden, by fire, on her passage from Calcutta, have been confirmed. She had upward of 150 persons on board, of whom, by far the greater number perished.

Barney Slaven murdered his wife Catharine at Niles, Mich., on the 4th inst., by beating her with a shovel. Slaven was an intemperate man. He was committed to await his trial.

The tannery of E. M. & F. Bodine, in Wellsboro, Tioga Co., Pa., was destroyed by fire on the 7th inst. Loss estimated at $5,000; insured to the amount of $3,000.

Mr. Mason Eastman of Saquoit, N. Y., met with his death a few days ago from the kick of a runaway horse which he was pursuing.

## DIED,

In Almond, N. Y., Elvira A. Potter, daughter of David R. and Lavinia Potter, aged 13 years 9 months and 6 days. The subject of this notice was an only child, and gave promise of being a blessing to her parents and friends, and an ornament to society She was attacked with typhus fever, and after a sickness of several weeks fell by the hand of our common destroyer. It is a matter of inexpressible joy that she left behind a clear and convincing proof of having passed from death unto life and that she has gone to rest with the ransomed in heaven.

In Alfred, N. Y., June 6, of pulmonary disease, Rogers Crandall, in the 45th year of his age. He was a member of the Seventh-day Baptist Church in Friendship. His death was peaceful.

In Alfred, June 15, of hemorrhage of the bowels, Albert Potter, in the 38th year of his age. He was a member of the first Seventh-day Baptist Church of Alfred, and died in hope of eternal life through the grace of our Lord Jesus Christ. N. V. H.

In Plainfield, Otsego Co., N. Y., June 13, Miss Phebe R. West, aged 23 years. It is no more than justice to the memory of the deceased to say, that she was endeared to her relatives and acquaintances by her amiable disposition and exemplary deportment. In early youth she remembered her Creator, and made an early sacrifice of herself to her Saviour, who, to her, was above all price. She united with the first Seventh-day Baptist Church in Brookfield, and steadfastly maintained her walk with her brethren "in all the commandments and ordinances of the Lord blameless." The Church has sustained a severe loss in the death of this sister, but to her, we trust, it is infinite gain.

In Brookfield, N. Y., June 14, Mr. Joel Witter, aged 44 years.

In Leonardsville, N. Y., June 14, Mr. Peter Grants, aged 39 years.

In Petersburg, N. Y., on the 29th inst, of consumption, Z. M. Crandall, son of G. Crandall, aged 47 years.

## LETTERS.

G. B. Utter, George Crandall, B. Church, Smith Williams, James A. R. Greenman, B. G. Stillman, N. V. Hull, H. J. Pitman, W. B. Maxson.

## WISCONSIN SEVENTH-DAY BAPTIST ASSOCIATION.

The Wisconsin Seventh-day Baptist Association will hold its next session with the Church in Albion, commencing fifth day before the second Sabbath in July next, at 10 o'clock, A. M. Introductory discourse by Z. Campbell, alternate William H. Redfield. We hope to be favored with delegates from our sister Associations.

Z. CAMPBELL, Cor. Sec.

## MISSIONARY NOTICE.

To all whom it concerns:—

In order to carry on the missionary operations of the Eastern Seventh-day Baptist Association, it was resolved to raise the sum of five hundred dollars for the ensuing year. About one-half of the amount is already pledged, and the churches are hereby requested to increase it by their contributions to the above-mentioned sum. The Clerk of each Church is requested, as soon as convenient, to ascertain the amount in which his church will stand pledged, and notify me accordingly. The delegates present at the last Session of the Association are requested to inform their churches relative to our plan of missionary operations the present year.

S. S. GRISWOLD, Cor. Sec.

Hopkinton, R. I., June 12, 1848.

## NOTICE.

Whereas, the Eastern Seventh-day Baptist Association, at its last Annual Session, resolved to hold correspondence through messengers, or its Corresponding Secretary, with her sister Associations, and believing that they would act in concert with us relative to the subject of family prayer, which particularly engaged the deliberations of that body I have deemed it expedient to give publicity in this way to those resolutions which were adopted relative to that subject:

*Resolved*, That we consider it the duty of every Christian who sustains the responsible relation of the head of a family, to maintain the regular and daily worship of God in his own house; and that the neglect of this duty is a deplorable feature in the character of those professors of religion who are guilty of it, calling for the earnest labors of pastors and ministers to correct the evil.

*Resolved*, That we recommend pastors and ministers to lay this subject before their respective congregations on the first Sabbath in July.

In behalf of the Eastern Association, I respectfully invite the pastors and ministers of our sister Associations to unite with us on that day in urging the claims of this much-neglected duty; and also to unite with us in earnestly imploring the blessing of Abraham's God (in whom all the families of the earth are blessed) to descend, and erect an altar in every house, from which the morning and evening incense shall daily ascend until the dew of Hermon descends refreshing and reviving all around. S. S. GRISWOLD, Cor. Sec.

Hopkinton, R. I. June 13, 1848.

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Printers of newspapers who choose to publish this advertisement three times before the 1st of June, 1848, and send us one of the papers, will be paid for it in type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

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# Miscellaneous.

## WHO LIVETH?

BY CALEB LYON, OF LYONSDALE.

It is not he whose sordid soul
Is bound to mercenary shrines,
Whose Gordian knot of worldly weal
His every nobler feeling binds,—
Whose eyes are blind with golden dust,
And never gaze upon the day,—
Whose limbs bear onward to the grave,
A stolid mass of fading clay;

'T is not the hireling from the field,
When music sounds and banners wave,
When heads are hot and hands are strong
To make for each a soldier's grave,
Where conflict rages, till the weak
Are forced at last to yield or fly,
And heroes these that fate reserved,
Of thousands who were paid to die:

'T is not the parasite of Power—
The Sycophant that loves to cling
Around the idol of a day,—
A serpent with a glittering wing,—
Dissimulation in his words,
Dishonor in his winning smile,—
A kind of human misletoe,
That saps the heart it doth beguile;

'T is not the Sybarite, whose lust
Hath turned the harlot in the street—
Whose cup with roses ever crowned,
His gay companions love to greet,—
Whose couch is filled with Eider down,
Whose robe is from the Persian loom;
Life is not his, for Pleasure lives
For aye within a painted tomb.

'T is he who heals the wounded breast,
And wipes away the mourner's tear,—
Whose words of tenderness flow fourth
As fountains in a desert drear,—
Upon whose lip Eternal Truth
Sits 'mid a world of sin and shame,—
Presiding in perpetual youth,
She breathes a dying Saviour's name.

'T is he who stamps upon his brain
The lore of glorious ages fled—
Holding high converse with the Past,
And dwelling with the mighty dead;
Stealing true inspiration's fire
From Suns that never can go down:
Chained to his task with iron zeal,
And wearing Labor's thorny crown.

'T is he who strikes Apollo's lyre,
Whose burning songs can never die,—
That echo through the vast of years,
As angel anthems through the sky;
Who girt by woe, and want, and pain,
In a dark wilderness of years,—
Wins an imperishable name,—
A broken-hearted Man of Tears.

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## THE RATTLE-SNAKE.

Mr. Audubon and Dr. Bachman have lately published vol. 1 of the letter press of their splendid work, "*The Viviparous Quadrupeds of North America.*" We make the following extract:—

"This snake, the most venomous known in North America, subsists wholly on animal food; it digests its food slowly, and is able to exist without any sustenance for months, or even years, in confinement; during this time it often increases in size, and the number of its rattles is augmented. In its natural state it feeds on rabbits, squirrels, rats, birds, or any other small animals that may come in its way. It captures its prey by lying in wait for it, and we have heard of an instance in which one of these snakes remained coiled up for two days before the mouth of the burrow of the Florida rat, and on its being killed it was found to have swallowed one of these quadrupeds.

"As far as we have been able to ascertain, it always strikes its intended prey with its fangs, and thus kills it, before swallowing it. The bite is sudden, and although the victim may run a few yards after it is struck, the serpent easily finds it when dead. Generally the common species of rattle-snake refuses all food when in a cage, but occasionally one is found that does not refuse to eat while in captivity. When a rat is turned loose in a cage with one of these snakes, it does not immediately kill it, but often leaves it unmolested for days and weeks together. When, however, the reptile, prompted by irritation or hunger, designs to kill the animal, it lies in wait for it, cat-like, or gently crawls up to it, and suddenly gives it the mortal blow, after which, it very slowly and deliberately turns it over into a proper position, and finally swallows it.

"We have seen a rattle-snake, in a very large cage, using every means within its power, and exerting its cunning, for a whole month, before it could succeed it capturing a brown thrush, that was imprisoned with it. At night the bird, roosted beyond the reach of the snake, and during the daytime it was too cautious in its movements, and too agile—snatching up its food at intervals, and flying instantly back to its perch—to be struck by the unwieldy serpent. We now added a mouse to the number of the inmates of the cage; the affrighted animal retreated to a corner, where the snake slowly crawled up to it, with a sudden blow darted his fangs into it; soon after which, he swallowed it. About a week after this adventure, the snake again resumed his attempts to capture the thrush, and pursued it all around the cage. This experiment offered a fair opportunity for the rattle-snake to exert its powers of fascination, had it possessed any; but as it did not exhibit them, we do not hesitate to say that it was entirely destitute of any faculty of the kind. After some hours' fruitless manœuvring, the snake coiled itself up, near the cup of water from which the bird drank. For two days the thrush avoided the water; on the third, having become very thirsty, it showed a constant desire to approach the cup; the snake waited for it to come within reach, and in the course of the day struck at it two or three times; the bird darted out of his way, however, and was not killed until the next day.

"If, notwithstanding these facts, it is argued that the mysterious and inexplicable power of *fascination* is possessed by the snake because birds have been seen to approach it, and with open wings and plaintive voice, seemed to wait upon its appetite, we must be prepared to admit that the same faculty is possessed by other animals. On a certain day, we saw a mocking-bird, exhibiting every appearance usually, according to descriptions, witnessed when birds are under the influence of fascination. It approached a hog, which was occupied in munching something at the foot of a small cedar. The bird fluttered before the grunter with open wings, uttered a low and plaintive note, alighted on his back, and finally began to peck at his snout. On examining into the cause of these strange proceedings, we ascertained that the mocking-bird had a nest in the tree, from which several of her younglings had fallen, which the hog was eating. Our friend, the late Dr. Wright, of Troy, informed us that he witnessed a nearly similar scene between a cat-bird and a dog, which had disturbed her brood, on which occasion the cat-bird went through many of the movements generally ascribed to the effect of fascination."

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## COURAGE IN WOMEN.

There is a branch of general education which is not thought at all necessary for women, as regards which, indeed, it is well if they are not brought up to cultivate the opposite. Women are not taught to be courageous. Indeed to some persons, courage may seem as unnecessary for women as Latin and Greek. Yet there are few things that would tend to make women happier in themselves and more acceptable to those with whom they live, than courage. There are many women of the present day, sensible women in other things, whose panic terrors are a frequent source of discomfort to themselves and those around them. Now, it is a great mistake to imagine that hardness must go with courage; and that the bloom of gentleness and sympathy must all be rubbed off by that vigor of mind which gives presence of mind, enables a person to be useful in peril, and makes the desire to assist to overcome that sickliness of sensibility which can only contemplate distress and difficulty. So far from courage being unfeminine, there is a peculiar grace and dignity in those beings who have little active powers of attack or defence, passing through danger with a moral courage which is equal to that of the strongest. We see this in great things. We perfectly appreciate the sweet and noble dignity of a Mary Queen of Scots or a Marie Antoinette. We see that it is grand for these delicately bred, high-natured, helpless personages to meet death with a silence and a confidence like man's.

But there would be a singular dignity to woman's bearing small terrors with fortitude. There is no beauty in fear. It is a mean, ugly, dishevelled creature. No statue can be made of it that a woman would wish to see herself like. Women are pre-eminent in steady endurance of tiresome suffering; they need not be far behind men in a becoming courage to meet that which is sudden and sharp. The dangers and the troubles, too, which we may venture to say they now start at unreasonably, are many of them mere creatures of the imagination—such as in their way, disturb high-mettled animals brought up to see too little, therefore frightened at any leaf blown across the road. We may be quite sure that without losing any of the most delicate and refined graces, women may be taught not to give way to unreasonable fears, which should belong no more to the fragile than the robust.

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## A HEROIC SAILOR.

The New London (Conn.) Chronicle mentions with commendation, the heroic deeds of a common sailor, on board the ship Robert Bourne, recently arrived at that port:—

As the ship was on her passage from the Sandwich Islands to the North West Coast, she encountered a severe gale of wind, and while laying to under close-reefed main topsail, one of the formast hands, named Henry C. Smith, of Norwich, fell overboard. The sea was so rough that it seemed out of the question to lower a boat. It could not be done without placing in imminent peril any crew that might be ordered on so hopeless a service. Of course the word went instantly through the ship that there was a man overboard, when a Portuguese sailor from the Cape de Verds, named Peter Antoine, who was then below, sprung on deck, and in an instant threw himself from the ship's side and breasted the billows towards the sinking sailor. It seemed impossible that the gallant fellow could sustain himself for any length of time, much less that he could reach and render any assistance to his drowning shipmate. He did, however, by an effort that seemed almost superhuman, succeed in very nearly reaching the spot where Smith had till that time managed to keep his head above water, when just at that moment the poor fellow sunk to rise no more, and Antoine to all human appearances was doomed to follow his fate. Seeing his situation, a determined effort was made to save him. A boat was got over, and a line from it kept on board the ship. Antoine was at last reached, and finally got safely on board.

This same capital fellow performed a like feat, and with better success, on a subsequent part of the voyage. Being with a boat's crew in the surf at Maui, the boat capsized, and one of the crew by the name of John Noonan, was washed off, and being unable to swim, was upon the very point of drowning, when Antoine pitched into the breakers, and bore him alive to the shore. Nor does the record of the brave man's efforts in the cause of humanity close here, though the other instance of his gallant conduct occurred sometime before.

On a previous voyage, some three or four years ago, in the ship Romulus, of Mystic, a sailor fell overboard, and Antoine promptly plunged into the sea, swam for his shipmate, and saved him!

◆

PROJECTED ESCAPE OF BONAPARTE.—It is not generally known that a vessel was undertaken to be built at Batersea, by the renowned Johnson, the smuggler, for the purpose of liberating Bonaparte from the Island of St. Helena. The vessel was about ninety feet long, and of the burden of one hundred tons. It was built of half inch plank; the grain of two such planks were placed in a horizontal position. These planks were so well caulked and cemented together, that the thickness of the sides of the vessel did not exceed that of an ordinary washing tub. The masts were so contrived that they could be lowered with a level of the deck, and the whole vessel might be sunk in shoal water with the crew on board, without danger. Ample means were provided for supplying the vessel with fresh air. The plan was to sail up at night, within a short distance of St. Helena, and sink the vessel until next day or some subsequent night, when Bonaparte would be enabled to make his escape to the beach, at which time the vessel was to be raised, Bonparte to get on board, and sail away in the dark. It happened, however, that Bonaparte died before the vessel was finished, and it is a curious coincidence that she was to be coppered the very day the news of his death arrived. Johnson was to receive £40,000 as soon as the vessel got into blue water, exclusive of the reward to be given in case the enterprise succeeded.

## HINT AS TO SCHOOLING.

A common error, into which many parents fall, is to send their children to an inferior school first, and afterwards to place them in an establishment where they may, as it is termed, "finish" their education. Now, not only is the pupil a severe loser by this method, but the master, to whose care he is at length confided, experiences much additional trouble. He has not only now to lead the youth into a right path, but to lead him back from many a wrong one; not merely to urge him to the farther acquisition of good habits, but to endeavor to root out many that are faulty. It is related by Quintilian that those who went to learn music of Timotheus, paid double price if they had received any previous instruction—a safeguard I would recommend to general adoption by good teachers. But there are other evils connected with such a system, not to mention those which result from change of plans to the student himself. It is obvious that no tutor can be expected to take much interest in the progress of children who are placed with him only as a *temporary* thing. Whereas, if it is understood that they are to continue with him so long as his treatment to them is what it ought to be, he has an incentive to diligence in the highest degree effective. He looks upon them as the future ornaments of his school; and they immediately come under the influence of those well-regulated stimulants which urge them on to fill up the ranks of those who are about to finish their scholastic course. A well-directed establishment, and where the morals, intellectual improvement, and health of the pupils are carefully and assiduously attended to, presents advantages which ought to be appreciated by parents, though they are seldom valued by the pupils. [Monthly Prize Essay.

◆

## EARLY WEEDING—STIRRING THE SOIL.

A great deal is gained by early weeding. When weeds first start they may be easily destroyed, and if the land has been recently plowed and planted, it will be light and mellow; and the hoeing it at an early period requires but little time, compared to what is necessary when the weeds have become large, and almost formed a sward, and the earth has become compact and hard. Another disadvantage in delaying weeding till late, is the hiding of the plants by the luxuriant weeds. In some cases the plants cannot be found without diligent search, and then, perhaps, the weeds cannot be removed without *radically* disturbing the plants, which from their fragile forms, growing in the shade of tall weeds, can hardly stand alone.

Besides the great saving of labor in weeding early, there is a great advantage to the crops; for most all plants that stand in a good soil, free from weeds, will grow twice as fast for stirring the soil around them. When there are no weeds, plants will come up, grow a little, and then remain almost stationary for weeks, when a little stirring of the soil around them would give them a start and cause a luxuriant growth. This is often shown by part of a row or piece of land being hoed, while another part is left. So great a difference is sometimes produced by merely stirring the soil, that the casual observer has supposed that there was a difference in the manure, time of planting, or something else which he would regard as more important than the mere stirring of the soil, as he would regard it.

We have an account of a trial between two cultivators who competed for the greater success under the same circumstances as to soil, manure, seed, &c. One thought to excel by hoeing his lot twice a week, aware of the great advantage of frequently stirring the soil; but he was much surprised to find that he had been beaten, and was anxious to learn the management of his competitor, which was his own plan carried to a greater extent, for he had hoed his lot every morning.

Farmers will find it profitable to prepare their lands and arrange their plants so that most of the labor in destroying weeds and stirring the soil, so essential to successful cultivation, may be done by animal labor. In this there will not only be saving of expense, but a greater profit by a large crop, for by the use of a cultivator or plow between rows, the soil will be stirred deeper than by the hoe, and it may be done more frequently also. A good steady horse, in a well arranged field, in the hoeing season, will do as much as several men. [Cultivator.

◆

THE MICROSCOPE AND RICHES.—When the oxy-hydrogen microscope was recently shown at the Newcastle Polytechnic exhibition, a poor old woman, whose riches will never retard her ascent to heaven, took her seat in the lecture room, to witness the wonders that were for the first time to meet her sight. A piece of lace was magnified into a salmon net, a flea was metamorphosed into an elephent, other marvels were performed before the venerable dame, who sat in astonishment, staring open-mouthed at the disc. But when, at length, a milliner's needle was transformed into a popular tree, and confronted her with its huge eye, she could hold no longer. "My goodness!" she exclaimed, "a camel *could* get through that! There's some hope for the rich folks yet!"

◆

CURIOUS ICELANDIC CUSTOM.—The Icelanders have a curious custom, and a most efficient one of preventing horses from straying, which we believe is peculiar to that island. Two gentlemen, for instance, are riding together, without attendance, and wishing to alight for the purpose of visiting some object at a distance from the road, they tie the head of one horse to the tail of another, and the head of this to the tail of the former. In this state, it is utterly impossible that they can move on, either backwards or forwards, one pulling one way and the other another, and therefore, if disposed to move at all, it will be only in a circle, and even then, there must be an agreeament to turn their heads the same way.

◆

WONDERS OF CHEMISTRY.—Aquafortis and the air we breathe are made of the same materials. Linen, and sugar, and spirits of wine are so much alike in their chemical composition, that an old shirt can be converted into its own weight in sugar, and the sugar into spirits of wine. Wine is made of two substances, one of which is the cause of almost all combustion or burning, and the other will burn with more rapidity than any thing in nature. The famous Peruvian bark, so much used to strengthen stomachs, and the poisonous principle of opium, are found of the same materials. [Sc. Am.

## VARIETY.

The business of petitioning the Legislature is carried on to a much greater extent in England than in this country. The number of petitions presented to Parliament during the five sessions ending 1837, was 37,183, with 12,118,213 signatures; in the five sessions ending 1842, the numbers were, petitions 70,072, signatures 24,450,909; in the five sessions 1843—47, petitions 81,985, signatures 17,275,981. Total number of petitions presented in the above fifteen years, 189,240; total signatures, 52,845,103.

In California there grows a plant which is used by the people there for washing every description of clothing in cold running water. In using them as soap, the women cut of the roots from the bulbs and rub them on the clothes, and a rich and strong lather is formed which cleanses most thoroughly. To propagate the plant, the bulbs are set in a rich moist soil, and grow most luxuriantly in the soft bottoms of valleys or bordering running streams.

A Michigan orator, speaking of annexation, gives the following as his ideas on the subject: "In regurd to the extension and acquisition of farther territory, 'I would have this portion of God's footstool as a District of Columbia, the planetary system as States, and the fixed stars as Territories, and with Cass for President and Butler for Vice President, I would show you the greatest Government the sun ever shone upon.'"

Take fresh picked strawberries, hull them immediately and add clean sugar, pound for pound,—let them stand an hour or two if you choose, cook them a half an hour or more, or, till the syrup is near a jelly,—put them in glasses and set them in the sun a day or two, then cover tight, keep in a cool dry place. These make one of the most delicate and delicious preserves, and will keep a long time.

India rubber springs for railroad cars have come into use. They have been applied to one of the cars on the Boston and Worcester Railroad and found to work well. Each spring is composed of several circular layers or rings of India rubber, a thin metallic plate of the same size being interposed between each of the layers. The invention is patented.

If the treaty with Mexico is ratified, an extent of new territory equal to 750,000 miles will be added to our already immensely large Republic. The United States will then comprehend about 2,750,000 square miles, embracing almost every climate, as well as vegetable and animal production on the globe.

An old toothless clergyman used to be much bothered by the lesson in which the names of Shadrach, Meshach, and Abednego so often occur. At last he adopted the expedient of calling them "these three gentlemen," reading thus—"so the king commanded these three gentleman to be cast into the fiery furnace."

There is nothing more ridiculous, than to see tender, hysterical, and vaporish people complaining; and yet perpetually cramming, crying out they are ready to sink on the ground, and faint away, and yet gobbling down the richest and strongest food and highest cordials, to oppress and overlay them quite.

A beautiful writer says, that children may teach us one enviable art—the art of being happy. Free from artificial wants, unsated by indulgence, all nature ministers to the boy's pleasure. He can carve out felicity from a bit of hard twig, or fish for it successfully in a puddle.

At the last session of the Legislature of New Jersey, a law was passed giving to surviving relatives a legal claim to damages against corporations and persons, by whose wrong or neglect, father, brother, child, or relatives may have been deprived of life.

One of the Cincinnati editors saw five crippled soldiers in the streets of that city recently; one of them had lost both arms, three had but one arm, and one had a wooden leg. Such sights are frequent in the city of New York.

A letter received at Boston says that Father Mathew, owing to a paralytic stroke, will not probably make his intended visit to this country. The attack from which he suffered occurred on Easter Sunday.

A large namber, perhaps a majority of the standard works of English literature, were composed by men whose circumstances compelled them to adopt a very spare diet, and probably this is one cause of their superiority.

The Buffalo Medical University graduated 32 young M. D's. at the annual Commencement the other day. The institution is said to be in a flourishing condition. The number of students during the last term were 95.

Recent experiments prove that if fish get beyond a certain depth in the sea they die from the pressure of the water, beyond a certain amount of which they cannot support.

An ingenious mechanic in one of the southern cities, has made a small engine to rock his child's cradle. The length of the engine and boiler is 18 1-2 inches. It is about two *women* power, and is a great curiosity.

While a German woman at Pittsburg, Penn., was mixing lime, it flew into her eyes, putting them both out. The lime was dry, and she poured hot water on it.

The N. O. Delta says that it is the universal expectation and belief of the Mexicans, that Santa Anna will return to Mexico, as soon as the army leaves the country.

Life is a wasting thing; its strength is not the strength of stones; it is a candle that will burn out, if it is not first blown out.

A letter containing a remittance of $3,000 in Treasury notes, was opened in the dead letter office in Washington.

Quacks and self-doctors often "pour drugs," of which they know little, into bodies of which they know less.

Great eaters never live long. A voracious appetite is a sign of disease, and not of health, as is generally supposed.

Mrs. Rachel Trusty is advertised in the Baltimore papers by her husband, as not to be trusted.

The means of preserving health are more plain and simple than those of restoring it.

## DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

| | | | | |
|---|---|---|---|---|
| First | commencing Wednesday, | Aug. 25, | and ending | Dec. 1 |
| Second | " " | Dec. 15, | " | March 22 |
| Third | " " | April 5, | " | July 12 |

| | |
|---|---|
| TUITION, per term of fourteen weeks, from | $3 00 to $5 00 |
| EXTRAS—for Drawing | 1 00 |
| " Painting | 2 00 |
| " Piano Music | 8 00 |
| " Use of Instrument | 2 00 |
| Room-rent, including necessary furniture, | 1 75 |

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter or Lucius Crandall, of Plainfield, N. J., Agents.

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## ALFRED ACADEMY AND TEACHER'S SEMINARY

### Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

### Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

### Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

### Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation can be admitted at any time in the term.

### Expenses.

| | |
|---|---|
| Board, per week, | $1 00 |
| Room-rent, per term, | 1 50 |
| Tuition, per term, | $3 50 to 5 00 |
| Incidental expenses, per term, | 25 |

EXTRAS PER TERM.

| | |
|---|---|
| Piano Forte, | $10 00 |
| Oil Painting, | 7 00 |
| Drawing, | 2 00 |

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

ALFRED, June 23, 846.

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VALUABLE REPUBLICATION!

## CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

# The Sabbath Recorder.

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## The Sabbath Recorder.

### CURIOUS HISTORY OF A SAILOR.

Among the group known as the Caribbean Islands, there is a little spot—in a great atlas, scarcely so large as a pin's head, and in reality a mere dot in the waters which sweep around it—called Sombrero, a naked, desolate, barren, miserable lump of rock, the resort of the seagull, the occasional playground of the turtle, and the scoff of the great billows of the Atlantic, which hurl their unwieldly bodies against it, as if it would take very little to induce them to swallow it up altogether. It offers a striking exception to the character of the surrounding islands; possessing no alluvial soil, no refreshing rivers, or brooks, or springs, no verdant vegetation; nothing, in short, to invite or to favor the residence of man, or to excite anything beyond the incidental notice of the passing vessel. His Majesty's sloop-of-war, the Recruit, on the 13th of December, 1807, was standing towards this unpromising spot, on which the first act in our drama opens. She was about a mile and a half off shore, when, between five and six o'clock in the evening, Captain L——, her commander, came on deck, having just risen from dinner, with a face flushed with wine, and a quick impatience of gesture which portended evil to some one on board. Giving a rapid glance at the dim mass of rock now so near, he hastily summoned the master, and asked, 'What island is this?'

'Sombrero,' was the reply.

'Have we not some thieves on board?'

'Yes, sir, there are two,' answered the master somewhat startled.

'Send up my pistols,' said the captain.

The pistols were accordingly brought up, and after undergoing a careful examination as to their condition for service, were ostentatiously laid on the capstan.

'Now send the ship painter here with a strip of black tarpaulin, and his paint and brushes.'

The master hurried down to execute this strange order, while the crew forward were gathered into little knots, each inquiring of the other what all this could mean. Presently the painter appeared, with his tools and the piece of canvass in his hand.

'Take your brush and paint the word THIEF on that piece of canvass; paint it in large letters!' exclaimed the captain.

With a hand not altogether the steadiest, and, under the fierce eye of the commander, not improving in steadiness, the man proceeded to his task. The five letters of shame soon, however, glared from the canvass; and although not exactly conspicuous for perpendicular and rectangular accuracy of outline, they were plain enough for the purpose; and after completing his work, the man gladly received permission to go below.

'Now send Robert Jeffery up here; lower the ship's boat, and let her crew get ready to take her off to the shore yonder,' shouted the captain, who had already worked himself up into a towering passion.

Robert Jeffery, a lad of eighteen, soon came on deck, little dreaming cf the terrible sentence he was about to receive. He was dressed in a blue jacket and trousers, and he held his hat in his hand; but he had neither shoes nor stockings. Giving a significant glance at his pistols, the captain said to him—'Jeffery, do you see that island? I am going to land you on it.'

The poor fellow looked astonished, but dared not offer any remonstrance. 'Never mind his things,' thundered the captain to one of the men who was endeavoring hastily to gather together a few necessary articles for the lad. He was cast out of the ship without provisions, without shoes, without a covering beyond the clothes he wore; and in this destitute condition was rapidly rowed ashore, half-stupified at the suddenness and severity of his fate. Upon his back was sewn the strip of canvass which published his crime. The lad was naturally of a weak, nervous, retiring temperament, and had always been somewhat of a skulker on board. His feelings now overwhelmed him, and he continued crying bitterly until the boat reached the shore. It was now quite dark, and therefore necessary that the crew should immediately return to the ship. Leaving Jeffery on the desolate rocks, after bidding him a hasty farewell, they got into the boat, and were soon at the ship's side. The boat was hauled up, and the Recruit made all sail from the spot where she had left one of her men to perish.

Leaving Jeffery to his fate, let us follow the ship. Directing her course to Barbadoes, she there joined the admiral's squadron. But the hard-hearted act of her captain being whispered about, it at length came to the admiral's ears, and he, after severely reprimanding him for his cruelty, commanded him immediately to return and look for the man. Two months had passed since he was set on shore, when the Recruit again hove in sight of this melancholy island. The commander hastily dispatched a boat to the shore, with the same commanding officer and men who had landed his victim. At this visit it was broad daylight, and now they saw to what a dreadful tomb their captain had consigned Jeffery two months previous. After a long search, nothing was discovered of Jeffery. But a rude tomahawk handle was picked up by one of the men, and to their dismay a tattered pair of trousers by another. Again and again they explored the rocks, dividing, and uniting and searching every hole and corner; but they found nothing more. They at length returned, and reported the fruitless result of their expedition to their anxious captain; and the news rapidly spread among the men, who, on hearing of the tomahawk handle and the trousers, were unanimous in the conviction that Jeffery had perished, and probably by a violent death.

Captain L—— on his return stated to the admiral, as his conviction, that the lad was safe and must have been picked up by some passing vessel. The admiral was satisfied, and suffered the matter to rest. After a lapse of two years, circumstances caused the subject to be again agitated, and sufficient grounds were shown for the appointment of a court martial. Witnesses were examined, and in the defence no attempt was made to deny the fact that Jeffery was left upon the island; but it was pleaded that he was an infamous character, and had committed theft while on board. The circumstances of the theft, however, proved to be of such a character as to diminish the guilt. It appeared that after the Recruit sailed for the West Indies, her stock of water ran low; the crew were allowanced to a certain quantity daily; and he becoming very thirsty, went on Saturday evening to the beer cask, and drew off about two quarts of spruce beer into a bucket, drinking about three-fourths of the quantity, and leaving the remainder. This was his crime. The verdict of the court was unanimous in condemning the captain, and he was immediately dismissed from service.

Whoever will turn to the 'Times' newspaper for February 13, 1810, will find under the head 'court martial' a few particulars of this singular case; and it will be seen that the public excitement on the subject was extreme. The verdict against captain L—— received the entire approbation of the country. So far an act of justice was signally rendered; but where was the victim in the mean while? Was he dead or alive? Had he been killed, or killed himself, or been devoured, or starved, or drowned, or rescued? Upon a motion by a popular leader in the House of Commons, farther inquiries about his fate were immediately set on foot. Official instructions were forwarded to our plenipotentiary in the United States; for the report went that an American ship had rescued him. The proper steps were taken, and the result was as follows:—At a town of the name of Marblehead, near Boston, in Massachusetts, the lost Robert Jeffery was said to have been discovered. He was immediately taken before a magistrate, and being interrogated, gave the facts correctly as stated above, and that he was rescued by an American vessel, and landed at a port in Massachusetts. This declaration was signed with a cross. It was transmitted to England, and appeared at once in all the newspapers.

This, it may be thought, was the end of the matter. But far otherwise. Robert Jeffery had a mother 'yet alive.' She had perused with the utmost anxiety the declaration thus officially set forth, and she immediately addressed a letter to the public journals, which rekindled all the previous uncertainty. Therein she solemnly declared her conviction that the declaration thus made, was, if not wholly a fabrication, at any rate not made by her own son, but by some one who had been suborned to personate her unfortunate child. The most remarkable circumstance in confirmation of this opinion was the fact that the papers signed Robert Jeffery were marked with a cross, as is usual with persons who cannot write their name; whereas it was averred that Jeffery was a good scholar, and it was unlikely that he should pretend ignorance of the art of writing.

The public now appeared determined to bring by any means the whole subject to an issue, and to obtain information as to whether the lad was really dead, or was yet living. Those in authority found that it was high time to take some decisive step to decide the question; and in a short time a ship, under the command of a captain in the navy, was on her way to Boston with the necessary documents, to find out the young man, and, if living, to bring him home. At length the vessel returned, to put a final end to suspense as to the man's destiny. The notice of her arrival was accompanied by the following announcement in the 'Morning Post' newspaper:—

'*Jeffery, the seaman, was this day discharged from the navy, by order of the lords commissioners of the Admiralty. He was immediately brought on shore, and set off for London?*'

Thus was this long-pending and much-agitated question finally settled by the appearance of the young man himself. A thousand inquiries were now of course put to him about his adventures; to most of which the following narrative was the answer:—

At first he was altogether unable to believe that it was intended to abandon him in that destitute condition, upon an island, which the men who brought him there knew to be uninhabited and unproductive. Vain hope! He saw her white sails unfurling and filling out with wind, and perceived that the distance between her and the island was rapidly increasing; and then, as she became a speck on the mighty waters, then only did he give himself up to overwhelming despair as the awful reality of his fate came home to his mind. She vanished in the horizon, and he saw her no more. For two whole days he suffered dreadfully from thirst, and deeply, though less distressingly, from the cravings of hunger. To allay the fever which consumed him, he drank a considerable quantity of salt water, which, however, only rendered his sufferings more intense. Death was now before him, when most providentially a refreshing shower of rain fell, and the quantity which remained in the crevices of the rocks supplied him so long as he remained on the island. But he was at some difficulty in drinking it; for it lay in such shallow pools, or in such narrow fissures, that it was at first perplexing how to avail himself of the precious gift. The idea at length entered his mind of sucking it out with a quill; and as the island abounded in birds, he was at no loss to find one suitable for his purpose. Inserting one end of this into the crevices, he was able to suck sufficient to quench his thirst, feeling inexpressibly grateful for this most opportune blessing. But nature now renewed her other calls upon him, and was imperative in her demands for food. How to supply this want he knew not, nor could he think of any means of doing so. He saw a great number of birds of the gull kind, rather larger than a goose, and attempted to catch some, but in vain. He then hunted for their eggs, but he could only find one, which had probably lain there for months, for it was in such an offensively putrid state, that, fainting as he was from inanition, he could not touch it. The only food he had, if it could be called food, was some bark, which he was so fortunate as to find cast upon the sea-shore. At length, greatly to his joy, he saw a vessel in the distance. With an exulting heart he watched her emerge, sail after sail, from the blue horizon. When her hull rose above the line, he was half wild with delight; and plucking forth his handkerchief, he waved it incessantly, every minute expecting some signal to indicate that he had been perceived. The great ship, with her load of wealth and life, took no heed of the poor outcast, and 'passed by on the other side,' at a distance too great for him to be discerned by those on board. Another and another ship hove in sight, and passed away, leaving him to his tears, and hunger, and despair. Altogether, five vessels were descried by him, each leaving him more cast down and nearer death than before. He had now despaired of rescue; and fainting through hunger, he sank down upon the shore. But relief was at hand. An American vessel, passing nearer the island than usual, was hove to at the command of the captain, in order that he might examine the birds which were flying in great numbers around it. On landing, the men discovered our perishing seaman, carried him in all haste to the boat, conveyed him on board, and by kind judicious treatment speedily restored him to perfect health. He was thus delivered from his imminently perilous situation, conveyed to Marblehead, where his story excited at once the indignation and active compassion of the people, who soon supplied him with clothes, work, and wages. There he had peaceably spent this interval of time; and while England was ringing with his name, he was pursuing his humble occupation, wholly ignorant of the tumult his case was exciting at home.

Immediately on his arrival in London, Robert Jeffery became one of the metropolitan *lions*, and was for some time visited by crowds of persons, much to his pecuniary advantage.

The meeting between Jeffery and his mother was particularly interesting. At first she gazed upon him with a kind of bewildered anxiety, as if doubtful whether she could trust what she saw. Her son that was dead was alive again, 'he that was lost was found.' In a few moments she recovered herself, and they rushed into each other's arms.

In concluding this curious history, we wish we could authoritatively explain what may seem to require clearing up. We have heard that the tomahawk handle turned out to be part of a fisherman's hatchet; and it was surmised that the tattered trousers never belonged to Jeffery at all. Perhaps the signing with a mark was the effect of momentary caprice. Beyond this, after a diligent search, we are unable to discover any explanation of the circumstances which, for the time being, produced so much perplexity. If this had been a fiction, it would have been easy to have invented a key to the lock; as it is, we leave it to our readers, with the simple assurance that the narrative, in all its particulars, is exactly as it is to be found in the newspapers of the period.

[Chambers' Journal.

### LAMARTINE AND HIS MOTHER.

In the beautiful month of May, 1832, Lamartine, with his wife and one child, sailed from that part of France which borders on the Mediterranean, from that city where, forty years before, was first sung the famous "Marseilles hymn," for the purpose of visiting "those deserts where the angel pointed out to Hagar the hidden spring, whence her banished child, dying with thirst, might derive refreshment—those rivers which flowed from the terrestrial paradise—the spot in the firmament at which the angels were seen ascending and descending Jacob's ladder." A desire to visit the holy land had burnt in his bosom from the time he was eight years old, and in accounting for that desire, he incidentally introduces the following notice of his mother and her early instructions:

"My mother had received from hers, on the the bed of death, a beautiful copy of the Bible of Royaumont, which she taught me to read when I was a little child. This Bible had engravings on sacred subjects in every page; they depicted Sarah, Tobit and his angel, Joseph, and Samuel; and above all those beautiful patriarchal scenes, in which the solemn and primitive nature of the East was blended with all the arts of the simple and wonderful lives of the fathers of mankind. When I had repeated my lesson well, and read with only a fault or two the half page of historical matter, my mother uncovered the engraving, and holding the book open on her lap, showed and explained it to me as my recompense. She was endowed by nature, with a mind as pious as it was tender, and with the most sensitive and vivid imagination; all her thoughts were sentiments, and every sentiment was an image. The sight of these engravings, and the poetical commentaries of my mother inspired me, from the most tender infancy, with a taste and inclination for biblical lore."

Mothers, see here the importance of attention to your children; See the permanency of early impressions. See the importance of biblical instruction. The mother of Lamartine, as she sat daily with a benignant countenance, and glowing heart, imparting simple Bible lessons, to a a simple-hearted boy before her—did not know, probably did not imagine, that she was forming a heart whose pulsations were to guide the heart of "the mother of ideas—la France," and to extend through Europe, and to all the most important nations of the earth. But time has passed on, and that boy has come to be the man on whom at this moment hangs the destinies of Europe more, perhaps, than any other man, unless it be Nicholas, the ruler of 60,000,000 subjects.

### "WAIT FOR THE MORNING."

BY MISS S. H. BROWNE.

Watcher! 'tis dark, and thy dwelling is lonely—
The night-lamp shines dimly, and so does thine eye;
Thou art thinking thy portion is weariness only,
And thou wilt be glad when 'tis *thy* turn to die!
Watcher, look out! where the day-star is dawning—
Hope in thy heart let its promise awake,
And tireless and slumberless, "wait for the morning:"
Never a night but its morning shall break!

Wanderer! 'tis dark, and the tempest is roaring—
Roaring above thee and rattling around;
Demons of terror their vials are pouring
Right on thy pathway where pitfalls abound!
Wanderer, 'tis better to bow than to bide it—
Harmlessly o'er thee the storm-king shall ride!
Deep is the chasm, 'twere death to bestride it,
But yon is a valley both sloping and wide!

Weeper! 'tis dark, for the angel of sorrow
Hath spread o'er thy landscape the gloom of his wing;
No hue from the rainbow thy sadness can borrow,
No joy to thy bosom the springtime can bring.
Weeper, despair not, there is that can cure thee!
Yes—even to the heartsick, a balm can be given,
A draught that shall comfort and gladness insure thee;
Drink deeply—drink oft, for the fount is in heaven!

Oh, ye who are suffering and toiling and sighing;
Oh, ye who in darkness are groping your way:
Who are weary of hoping and weary of trying,
Who are sure that the midnight will never be day—
I charge ye take heed to this counsel and warning,
Stand fast by your duty, your God and your right!
And patient and truthful, thus wait for the morning,
Assured it shall bring you both healing and light!

[Parlor Magazine.

### EDUCATION OF THE YOUNG.

Children should be early taught to look *up* and find their standard of life far above the common throng. They should not be taught to rest contended in inactivity, or that Providence would have been satisfied with any small attainments so long as higher attainments are within the reach of their utmost efforts. Providence calls no child to sit down in the dust and amuse itself with playthings as glow-worms and snail shells. They are called to higher spheres—to soar among the stars, to roam o'er mountain tops, to penetrate the depths, and to commune with angels. They are called upon to rise higher and still higher, never resting satisfied until they have placed their feet above all former foot-prints, and carved their names above all other names. "Excelsior" should ever be the motto. He who looks upon the children in our streets fast growing, many of them, to be vagabonds and pests in society, and is satisfied, either is deaf to the voice of duty and of God, or he is guilty of basely disregarding that voice. He, only, who is willing to labor for the elevation of the rising race—to guide them into spheres of improvement and usefulness, and to foster within them a disposition to run the race for honorable meritorious distinction, is a true patriot. He, only, is true to his nature, true to posterity, true to his country, true to his God.

### KEEP YOUR PROMISES.

We have often been shocked at the reckless disregard which many persons manifest for the fulfillment of their promises. They are ever ready to make engagements for the future, but when the times arrives for their fulfillment, they seem to have forgotten them entirely, or at least, to treat them as though they involved no obligation whatever. Such conduct is sinful in the highest degree, and when indulged in by professing Christians, furnishes glaring evidence of essential defect in their Christian character. It is also highly injurious in its influence upon society itself, inasmuch as it necessarily tends to destroy that confidence of man in man, which is so essential to the happiness of the community. It is especially detrimental to the interest of the individual himself, who is guilty of it, as he thereby forfeits the confidence and respect of his fellows. His word accordingly, is not relied upon, and he is obliged to suffer all the unhappy consequences. This sinful and injurious habit is one of the most inexcusable of which any one can be guilty. In ninety-nine cases out of a hundred there is no absolute necessity whatever for any one to break his word. No one should ever make a promise, unless he looks well into the circumstances beforehand, and has every reason to believe, that it will be in his power to fulfill his promise. And whenever a promise has once been made, it should be his fixed determination to keep it, and with a particular reference to this, his subsequent conduct should be shaped. Were this course to be faithfully pursued, not only would the serious evils resulting from a disregard to one's word be avoided, but also the confidence of those around speedily gained and enjoyed, and a character thereby eventually established, that will be of more value than "ermine, gold, or princely diadems."

**As is should be.**—Many years since, when the Lieut. Gov. Phillips, of Andover, Massachusetts, was a student at Harvard College, owing to some boyish freak, he quit the University and went home. His father was a grave man, of sound mind, strict judgment, and of few words. He inquired into the matter but deferred expressing any opinon until the next day. At breakfast he said, speaking to his wife, "My dear, have you any tow-cloth in the house suitable to make Sam a frock and trowsers?" She replied, yes. "Well," replied the old gentleman, "follow me, my son." Samuel kept pace with his father as he walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied his father; "take your choice; return to college, or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became a respectable man. If all parents were like Mr. Phillips, the students at our colleges would prove better students, or the nation would have a plentiful supply of blacksmiths.

### AVOID THE PROFANE.

Perhaps there is no bad company to which boys are more exposed, than the profane, and none which is more corrupting. Young people insensibly fall into the habits of those with whom they associate. If they hear them interlard their conversation by words and oaths, they will be strongly tempted to do the same. They will begin, perhaps, with bye-words and little oaths, which show a disposition to be profane, without the outrage to carry it out. But they will not long stop here. They will soon overcome the chidings of conscience, and then they can be as foul mouthed as any of their companions. This vice hardens the heart, and prepares it for every other; for he who despises God will despise man. He who takes the name of God in vain, will not hesitate to break all his commandments. Profaneness is one of the meanest of all vices. It involves everything that is little and mean. It is treating with the utmost indignity our greatest Benefactor. It is a kind of gratuitous wickedness, for there is no motive for it but a disposition to do evil. The profane boy is a dangerous companion. He will lead you into you know not what mischief and difficulty. The best way is to avoid him. If you go with him, he will, most likely, lead you to ruin.

### FAITH AND WOKKS.

A person who had peculiar opinions touching the "full assurance of faith," having occasion to cross the ferrry, availed himself of the opportunity to interrogate the boatman as to the grounds of his belief, telling him that if he had faith he was certain of a blessed immortality. The man of the oar said he had always entertained a different notion of the subject, and begged to give an illustration of his opinion. "Let us suppose," said the ferryman, "that one of those oars is call faith, and the other works, and try their several merits." Accordingly, throwing down one oar in the boat, he proceeded to pull the other oar with all his strength, upon which the boat turned round and made no way. "Now," said he, "you perceive faith won't do, let us try if works can." Seizing the other oar, and giving it the same trial, the same consequences ensued. "Works," said he, "you see, won't do either; let us try them together." The result was successful; the boat shot through the waves, and soon reached the wished for haven. "This," said the honest ferryman, "is the way by which I hope to be wafted over the troubled waters of this world to the peaceful shores of immortality." [Youth's Mag.

### BIBLE ILLUSTRATIONS.

"Friend, lend me three loaves," would be thought unreasonable by a Yankee; but sit down at an Arab table, and he will put before you, to this day, three loaves, thin and small, as the proportion of one man. That is a custom that has come down to this day. Shepherds on Mount Tabor to this day, convey the lambs in their arms; and how forcibly, to one who sees them, comes home the language of the word of God, "He shall carry the lambs in his bosom." So of various passages of the Old Testament. "How pleasant it is for brethren to dwell together in unity—as the dew of Hermon, the dew that descended upon Mount Zion," says the Psalmist. This is obscure when we consider that Mount Hermon is at a great distance from Jerusalem. Yet one who visits that land will find that when the wind blows from that direction it brings from Mount Hermon to Jerusalem a most cooling and refreshing moisture in the air. [Rev. S. L. Pomroy.

### LYING.

This is one of the earliest developements of human depravity. All the children are tempted to commit this sin—and the propensity to it is very strong. Too many parents encourage their children in this by their own example. So "they go astray, speaking lies." They deceive their children—lie to them to make them obedient, but children at length find out the deception. The effect upon the character of children is exceedingly pernicious. They lie to their parents—to each other—to their school fellows—to their teachers. As they grow up, they commit this sin in the streets, on the wharves, behind the counter, in the counting-room; when they buy and when they sell. The sin is perpetrated, in one form or another, almost every day in the year. We would not affirm it of every body—but it is so common, so universal, that but little is thought of it.

**Beautiful Sentiment.**—That was a beautiful idea of the wife of an Irish schoolmaster, who, while poor himself, had given gratuitous instructions to his poor scholars, but when he increased in worldly goods he began to think that he could not give his services for nothing: "James, don't say the like o' that," said the gentle-hearted woman, "don't—a poor scholar never come into the house that I don't feel as if he brought fresh air from heaven with him. I never miss the bite I give them; my heart warms at the soft homely sound of their bare feet on the floor, and the door almost opens of itself to let them in."

**Be True.**—How striking those words of old George Herbert: "Lie not," neither to thyself, nor man, nor God. Let mouth and heart be one; beat and speak together; and make both felt in action. It is for cowards to lie. Lies are offspring of fear, and slaves to it, spit them forth amid the stormy workings of the soul in froth. How like a living thing this truth, as in a gem, shines out as George Herbert sang it two centuries ago:

"Lie not, but let thy heart be true to God;
Thy mouth to it, thy actions to them both,
Cowards tell lies, and those that fear the rod;
The stormy working soul spits lies in froth,
*Dare to be true.* Nothing can need a lie,
A fault, which needs it most grows two thereby."

The Sabbath Recorder.

New York, July 6, 1848.

## THE WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association met at Richburg, Allegany Co., N. Y., on fourth-day, June 21, 1848. Eld. Leman Andrus preached the Introductory Discourse. He took for his text the message to the angel of the church in Sardis, contained in the third chapter of Revelation, and endeavored to show from it the importance of humility and devotion on the part of individual members to the prosperity of the church.

After the discourse, a committee was appointed to nominate officers, who in due time made a report, when the following officers were elected:—

Moderator—LEMAN ANDRUS, of Lockport.
Secretaries { THOS. E. BABCOCK, of Independence,
ERASTUS A. GREEN, of Alfred.

### Letters from the Churches.

The letters from the churches, which were read immediately after the election of officers, contained some very cheering, and some rather mournful statements. The Hartsville and Scio churches, and we believe one or two others, have enjoyed precious revivals since the meeting of the Association last year. Besides this, nearly all of the churches manifest a growing interest in our missionary and denominational operations. Still there is a lack of that fervor and piety which is necessary to the peace and growth of the churches. In one or two instances, as at Ulysses, Pa., serious difficulties have arisen, to mar the enjoyment of God's people, and prevent their exerting that influence which they ought to exert. The statistics show a slight decrease in the number of members since the previous report. This circumstance indicates that there is something wrong, and calls for humiliation and renewed consecration on the part of all the members of the churches. Many of the delegates seemed to feel it so, and will no doubt endeavor to awaken their brethren to a consideration of the facts of the case, and the admonition they ought to administer.

### Missionary Operations.

The missionary operations within the bounds of the Association have been continued throughout the year, although not with that regularity or to so great an extent as was expected. The plan adopted is to assist the feeble churches by occasional missionary visits from brethren who are stationed over the larger churches. At the last meeting of the Association, Eld. Rowse Babcock was appointed to labor in Potter Co., Pa.; but he afterwards removed to Scio, Allegany Co., and has labored principally in that vicinity. Eld. Thomas E. Babcock was also appointed to labor in a field contiguous to his former residence, but was prevented from fully carrying out the appointment by his removal to Independence. Eld. Henry P. Greene was appointed to visit Hebron and Ulysses, Pa., once a month during the year, which he has partially complied with. Eld. Leman Andrus has also labored to some extent in Niagara Co. During the coming year it is proposed to have missionary labor performed in the feeble churches equal to that of one man. Eld. Leman Andrus is to labor in Clarence and vicinity; Hiram P. Burdick in Ulysses and Hebron; Rowse Babcock on Knight's Creek; and James Bailey on Bell's Runn.

### Report on the State of Religion.

We give this report entire, instead of preparing an abstract of it, because we presume our readers generally will be glad to see an extract from each of the letters to the Asssociation:—

The Committee on the State of Religion is under the painful necessity of reporting that a perusal of the letters from the churches evinces a state of declension and spiritual leanness which should arouse us to a serious and timely consideration of our condition as churches of our Lord Jesus Christ. It will be observed, that there is in some districts a great "dearth of the word;" also that dissensions and divisions have prevailed in some of the churches to a mournful extent; and that whilst union is reported in most of the churches, but few revivals have occurred. Your Committee are of the opinion, that upon examination the whole number of memberships in the Association will be found less than the previous year. In justification of the above opinion, your Committee would offer the following extract, of letters from the several churches:—

*1st Alfred.*—We cannot, in sending you our annual report, cheer you with the intelligence of any great ingathering from the ranks of the enemy, though considerable interest has been felt among us, and a few have been added to our number.

*Wirt.*—We have evidently been declining in religious enjoyment for the year past. We have been but partially supplied with the preaching of the word, and instead of girding on our armor more closely, we have let it hang more loosely about us, and some we fear have laid it down entirely.

*Clarence.*—We have no very cheering intelligence to communicate to you, yet we feel steadfast in the cause of God.

*Independence.*—During the past year no great changes have taken place relative to our religious condition. As a church we labor under many discouraging circumstances.

*Scio.*—We yet, through the long-suffering, goodness, and mercy of God, maintain a visibility as a church, and think we can say that peace and harmony dwell with us.

*3d Genesee.*—As a church we enjoy a good degree of union, but regret that we do not enjoy more of the life and power of religion.

*Ulysses.*—We have been made sensible, during the past year, that trials and afflictions are the lot of the people of God. Yet, though we have been severely tried, we feel that we have not been forsaken; though cast down, yet not destroyed.

*Pendleton.*—We are glad that we can say to you, that we are blessed with union among ourselves, and remain steadfast in the principles of our profession.

*Hartsville.*—We have enjoyed a precious revival during the past year; saints have been revived, backsliders reclaimed, and sinners converted.

*Friendship.*—Though we have experienced no special intervention of the Holy Spirit, yet we humbly hope that the word has been like bread cast upon the waters, that shall ere long be seen.

*2d Alfred.*—We deeply regret that we cannot communicate the cheering intelligence which characterized our letter of last year. The Church is not in a healthy condition. We fear that our spirituality has declined exceedingly, and that as a consequence brotherly love and charity do not rule and reign in our hearts as they should.

*1st Genesee.*—Although we are free from internal commotion, and our Sabbath meetings are generally well attended, yet there is not that ardent devotion to the cause of Christ which ought to characterize his humble and devoted followers.

*2d Genesee.*—We cannot convey the soul-cheering intelligence we could wish, yet we desire to become more active in the cause in which we are engaged.

*Hebron.*—Since our last report we have passed through many trials and afflictions. Still there are many among us who are striving for the upbuilding of Zion.

*Amity* represent themselves as being in a more flourishing and prosperous condition.

### Ministerial Education.

At the meeting of the Association last year, a committee was appointed, consisting of N. V. Hull, J. H. Cochran, L. Andrus, W. C. Kenyon, and T. E. Babcock, to confer with brethren in different parts of the denomination, and with their help prepare a course of studies and reading which they would recommend to condidates for the gospel ministry. The Committee had not completed the task assigned them, and were directed to continue their inquiries, and report at the next meeting of the Association. The importance of thorough ministerial education is more generally acknowledged among us now than formerly—a circumstance in which every friend of our cause ought heartily to rejoice. Another circumstance in which they ought to rejoice, is, that many comparatively educated young people are growing up in the churches, among whom are some who look forward to the ministry as their field of labor. Well would it be for the churches if these young men could receive such assistance and direction as would enable them to go forward in their work of preparation, and conduct them to proper results. The best course of study for them to pursue, and the means most likely to assist them in pursuing such a course, are questions of vast moment, and it is hoped that the Committee will have the benefit of whatever light their brethren may possess. Do we need a College and Theological School of our own, or shall we leave the training of our young men to the institutions of others? Shall we do something to help young men who are anxious to become fully prepared for the work, or shall we leave them to grapple alone with pecuniary embarrassments, and perhaps give up their early resolution to be thorough in the work of preparation? These are questions of importance, which were discussed to some extent in the Association, and are daily being discussed by those who are directly connected with the cause of education among us. This Committee have a great task before them, and one upon the right performance of which hang incalculable interests.

### The Proposed Publishing Establishment.

The plan for the formation of a Publishing Establishment, at which all the printing and publishing for the denomination shall be done, and the profits of which shall be applied towards the benevolent operations of the denomination, was laid before the Association by Lucius Crandall, and very thoroughly discussed. The subject was new to most of the delegates, and of course a great many questions were raised and had to be answered as to the present condition of our publishing interests, and the probable working of a new arrangement. After a full consideration of the subject, we believe the convention proposed by the Eastern Association was unanimously approved. It is believed that an establishment cantrolled by Trustees appointed in different sections of the denomination, and enjoying the confidence of the whole people, will stand a much better chance of extensive usefulness than anything we have yet had, and all without danger of loss. It has been considered by the Eastern, Central, and Western Associations, and they have appointed three delegates each, to meet at New Market, N. J., in September next, two days previous to the Anniversaries of the Missionary and Tract Societies, to arrange the best plan for accomplishing the object. The delegates already appointed are Lucius Crandall, Thomas B. Stillman, and David Dunn, of the Eastern Association; Eli S. Bailey, Wm. B. Maxson, and James Bailey, of the Central Association; N. V. Hull, Leman Andrus, and John A. Langworthy, of the Western Association. It is hoped, also, that the subject will come before the other two Associations in time for them to take some action upon it.

### Resolutions.

A committee was appointed for the purpose of reporting a series of resolutions designed to bring to the attention of the Association some subjects which need or deserve to be kept constantly before the people. We are not prepared to give a satisfactory report of even the substance of the speeches upon them, and can therefore only state the object of the resolutions, and say that they were spoken to with much animation and interest. There was a resolution commending the operations of the Missionary Association to the confidence and support of the churches; another in favor of the Tract Society; a third commending the Sabbath Recorder to support; a fourth urging the maintainance of the concert of prayer for missions on the first Sabbath in each month; and a fifth setting forth the anti-Christian character and tendencies of secret societies, and recommending the churches to protest against any connection of their members with such societies. Among the speakers upon these resolutions were N. V. Hull, L. Andrus, J. Bailey, L. Crandall, Mr. Cherryman, G. B. Utter, Mr. Davis, and Mr. Coon—all of whom were listened to attentively, and some with unusual manifestations of satisfaction.

During the session of the Association, Bro. H. P. Burdick was examined, at the request of the Hartsville Church, in reference to his qualifications for the ministerial office; and the arrangements for his ordination were referred to the Church. Eld. B. F. Robbins, formerly a Baptist preacher, but more recently a Sabbath-keeper and preacher to the Church in Friendship, was examined by the presbytery as to his doctrinal views, and afterwards received the hand of fellowship from the Moderator. Two missionary collections were taken up on the Sabbath, that after the first sermon for the Foreign Mission, and that after the second sermon for the Home Mission. By the avails of the Foreign Mission collection, Mrs. Wardner is to be made a life-member of the Missionary Association. The next meeting of the Association is to be held with the 1st Alfred Church—J. Bailey to preach the Introductory Discourse; T. E. Babcock alternate. G. B. U.

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## THE CHRISTIAN MINISTRY—NO. 3.

### MENTAL POWER REQUISITE.

Among the qualifications which the Apostle required of those who should enter the Christian ministry is this, viz., that they should be "apt to teach." It is obvious to every-day observation, that a man may be eminently pious with very small mental powers; neither able to acquire much knowledge, nor to impart what he does know. What can such an one do in the office of instructor to others? In secular matters, where such talents are required, no one ever thinks of putting integrity alone for a sufficient qualification; and it would appear, from the Apostle's instructions to Timothy and to Titus, that the Holy Spirit never judged piety alone a sufficient qualification for the office of the ministry. Our own judgement is, that some acuteness of mind, skill in argument, power of illustration, clearness of apprehending, and facility in explaining truth, are imperatively required in every candidate for this office. Farther, it is obvious that the mental powers already enumerated may be possessed in a very respectable degree, and yet leave radical defects in the qualifications for a public teacher. Great acuteness of perception and judgment are often combined with a frigid temperament that as effectually shuts up the soul from communication as frost does the most fertile soils from the power of vegetation; such an one's discourses lack the energy and earnestness requisite to interest and convict. The mere conception of things is not enough to make a teacher of others. Knowledge is one thing, the power of communicating it, and communicating it impressively, is another; the former is very important, but without the latter it will avail but little in the office of the ministry. We are aware, of course, that congregations vary in magnitude, intelligence, modes of thinking, and in the degrees of mental and moral culture; and therefore require a diversity of gifts, and open up opportunities for ministers of a considerable variety of mental characters. This too all requires gratitude to the great Giver of every perfect gift, that there should be a corresponding variety in the ministry to meet it. All these varieties, however, do not lessen the force of our argument for a high order of mental power as requisite for the Christian ministry; they strengthen it. The relation of the preacher to his audience is the same, whatever may be the order of their minds; whether they are plain people, or polished, he is still to be their instructor and guide. The object is the same—it is to convict, and to lead men to *act;* to act for God, and eternity. In the accomplishment of this object, he must reach the understanding, and move the affections; he must therefore be possessed of the powers of argument, and of imagination, sufficient to move his audience. These need to be well combined to produce the best effects. Powers of argument may do for the statement [illegible] defense of truth; a powerful imagination may interest and fascinate a congregation; but neither alone subdues the heart. The religion of the Bible takes the whole man captive, the judgment and the affections must all be subjected unto Christ. Some people have a fine theory about receiving religious truth from any pious man, however uttered; few, however, act out this fine theory; somehow or other, these good people have their preferences for good speakers as well as other folks. It usually takes as much talent to interest *them* in religious truth as other people. The reason is in the constitution of the human mind, and it is in vain to struggle against it, even in pleading the value of truth for its own sake. There must be something to stimulate attention, to exercise and occupy the various faculties of the mind—some variety in matter or arrangement, in the modes of illustration or of expression; an angel himself would not be listened to long on any other terms. Pious, devout men, with a good sense of propriety, may do much good in the world, though defective in other mental powers; but it is very rare that such an one would be acceptable or useful in the Christian ministry. S. D.

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COLPORTAGE AMONG THE MEXICANS.—By the latest intelligence from Mexico, the colporteurs of the American Tract Society laboring at Jalapa and Vera Cruz, were still prosecuting their work without molestation. They continue to visit the Mexicans with perfect freedom, selling them books, and receiving from them only friendly treatment. The hospitals, with sick and dying soldiers, share in their attentions. One of them writes from Vera Cruz, under date of June 1st, as follows: 'I have been very sick. God brought me to the mouth of the grave, but thanks to His name, I am still among the living. People are dying here very fast. There is a great work to be done, a work requiring much time and labor. But with God's help, it can be accomplished. Letters from Dr. J. at Jalapa have been received. I think he will be likely to continue in Mexico.' It remains to be seen what effect peace will have upon the continued prosecution of their work, under the Mexican Government.

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GERMAN COLPORTEUR.—A German colporteur of the American Tract Society, in Western Pennsylvania, during the three months preceding last April, visited about 1,000 families, and found 341 of them destitute of Bibles. "Many families are convinced of the duplicity of the priests, (he writes,) but fear of them keeps the people in spiritual bondage. They will not long remain in this state, for the fire is kindled, and it will not easily be extinguished. A female Romanist recently told me that she had often contradicted my doctrines, but now she is certain they are from God. Formerly her husband was very violent, and she was always afraid when he came home. Since he has been instructed by me, she said, he was gentle and kind, and the children rejoice at his return. The people have been persecuted by their friends, yet they read their Bibles and religious books, and have family prayer."

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THE INDIANS.—The Choctaws and Cherokees may yet form an independent State in our Union. According to the Rev. Mr. Treat's report of his late visit among them—at a monthly missionary meeting in Boston, on Sunday evening—they bid fair to become at least quite as worthy of fellowship as some who now enjoy it. The former are now expending $30,000 annually, from their national funds, on boarding-schools, and their churches number eight hundred members. Nor are the latter much behind in the progress of civilization. They have a well-administered government, orderly churches, two high schools, and other means of social and moral improvement.

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THE GOSPEL NEEDED IN WISCONSIN.—"In the most destitute part of my field," writes a colporteur in Wisconsin, "I have found a settlement where they have had no religious meeting for three or four years. They are destitute of books, and without the means to pay for them. I visited one settlement of twenty-two families, living in the heavy timber, and found but two who had any books. I supplied each in the name of the Tract Society. The people had no money, and were in want of the necessaries of life. The books were most gratefully received."

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INTELLIGENCE OF THE FRENCH PEOPLE.—Every thing which has a bearing upon the great experiment in France, has a deep interest. The population of the Republic is estimated at about 34,000,000, of whom 16,800,000 cannot read and write. About 2,430,000 have an ordinary education, and 1,000,000 have gone through with a course of classical studies. Under the new government, there are 8,916,000 voters.

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SOURCE OF NEW ENGLAND GLORY.—Hon. Horace Mann, Superintendent of Common Schools in Massachusetts, recently stated, that for the last ten years, the average expenditures of the city of Boston, for education, were equal to the whole amount expended by the English Government for the education of seventeen millions of people!

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THE JESUITS.—The disciples of Ignatius Loyola are getting to be regarded everywhere in Europe with distrust. Spain, Portugal, France, Italy, and Switzerland, will no longer harbor them. Even the very capital of the papal world is obliged to eject them. In all christendom, it seems, America will now be their only asylum.

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THE STEAMER TROY, which formerly run as a day boat between this city and Troy, was last spring thoroughly overhauled and fitted up to run as a night boat. She is now one of the neatest and quietest boats on the river; and, under the command of Capt. Frazee and his gentlemanly assistant, is receiving, as she deserves, a good share of public patronage. Her regular days of leaving New York are Monday, Wednesday, and Friday, at 6 o'clock P. M.

AT HOME AGAIN.—After an absence of nearly four weeks, we are again seated in the editorial chair. While away from the office, we have had the privilege of attending the meetings of the Central and Western Associations, and of forming many pleasant acquaintances with brethren whom we have heretofore known only by name. At a future day we may have something to say about the progress of our cause in the regions we have visited. At present, however, we have neither time nor space for anything upon the subject.

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NEWS FROM OUR MISSIONARIES.—By the ship Joshua Bates, which arrived at New York on sixth-day last, we received letters from our missionary brethren at Shanghai, China, dated February 23, 1848. At that time they were all well, and were prosecuting their labors amid many encouragements. They had attained such a knowledge of the language, as to enable them to converse with the Chinese to some extent about the plan of salvation—an exercise in which they find great satisfaction.

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BOSTON SEAMAN'S FRIEND SOCIETY.—The 20th Annual Report of this Association is just published, and contains many statements of facts which are very encouraging. The receipts of the Society during the past year were $3,088 73. There have been paid out $3,149 65, for the expenses of the Society, including the Home, and the amount paid the Parent Society in New York. The Report expresses the want which is felt of a good Library for the Reading Room of the Sailor's Home, and the means of enlarging the boarding-house.

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BIBLE-BURNING IN CORK.—A correspondent of the Kerry (Ireland) Evening Post, gives an account of the burning of Bibles by a priest of Newmarket, county of Cork. "Twenty-two Bibles," he says, "were thrown into the flames surrounded by hundreds of rejoicing spectators, who with clubs threw the flaming Bibles into the air, and, as they fell, beat them back into the flames, shouting, 'We will beat and burn the life out of them.' Part of the town appeared illuminated, as if in commemoration of some great national victory. This scene was repeated on the following day."

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THE INFLUENCE OF FAMILY PRAYER.—The late Dr. Hyde, of Lee, wrote as follows to one of his sons, on the subject of filial subordination, and the influence of family prayer in promoting it:—

"It was my study to impress on the minds of my children a spirit of subordination, and to be known as the head of the family. I never kept a rod in my house, yet I would have my children obey me. I presume you have no recollection of my ever correcting you, but you were taught to mind me early, before you had numbered two years. In guiding my children, I was greatly aided by the daily return of the morning and evening sacrifice, which you never knew me to omit. In this service you ought to engage, if you mean to have a well-regulated family."

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## FROM EUROPE.

The Cambria, which arrived at Boston on Friday, brings news to the 17th of June, and as far as France is concerned, the intelligence is of the highest interest.

An attempt has been made to revive the power of the Bonaparte family, in the person of Louis Napoleon, who, under Louis Philippe, attempted to revolutionize France, but was captured and sentenced to imprisonment in the fortress of Ham, whence he escaped to England. On the dethronement of Louis Philippe, although laboring under a decree of banishment, he returned to France, kept himself somewhat concealed, and managed to be elected a member of the Chamber of Deputies. The moment his name was mentioned as returned, it aroused an immense feeling throughout France in favor of a Bonaparte, which the Government found necessary forthwith to put down, or the Republic was lost. The National Assembly exhibited great firmness amidst cries out of doors of "Vive l'Empeuer!" "Vive Bonaparte!" Lamartine, greatly moved, mounted the tribune and demanded the instant passage of a decree confirming the law of 1832 against Louis Napoleon Bonaparte; and while he was speaking, a shot was fired outside the building, and shouts heard of "Vive l'Empeuer!" The motion prevailed; but it is evident that there is a morbid feeling in favor of the Bonapartes. The people say that he shall take his seat; and it is feared there will be trouble unless he is sent out of the country. He has written a very adroit letter of thanks to the people, in which he promises, as usual, every sacrifice for France and democratic institutions.

Italy is doing wonders. In a fight near Rivalta, the Austrian General was defeated, and had to retreat to Mantua. Hungary has resolved not to fight against Italy, and it has been resolved to annex Lombardy to Piedmont. The Pope is willing to fix the iron crown of Charlemagne on the head of Charles Albert, if it will tranquilize Italy, and negotiations are said to be on foot between Austria and Charles Albert.

Every thing in Vienna was quiet. The troubles in Prussia, Denmark, and Naples had not ceased, and Russia was marching armies to the frontiers.

The Chartists, in England, have again been put down by the appearance of a heavy armed force.

There has been no material change in Poland.

# General Intelligence.

A Wonderful Phenomenon.—A singular phenomenon was brought to light a short time since, in the township of Greenfield, Mich., about eight miles from Detroit. The Messrs. Grangers, in boring to find water to supply their saw mill, sunk a four inch-hole to the depth of seventy feet, when they struck a vein or cavity. As they withdrew the auger from the hole, to their great surprise, it was followed by a violent current of air, that threw up stones as large as hen's eggs, ten or fifteen feet high. For a few moments, when the hole was first opened, the air was accompanied by a stream of water, which was thrown ten or twelve feet high. The water, however, soon ceased coming, and the air gushed out with such force that the roar could be distinctly heard fifty or sixty rods distant. On touching fire to the air, it caught, and the flames flashed twenty feet high, and came near burning the building, covering the machinery in which it is located. They finally succeeded, with considerable difficulty, in stopping it, by forcing down blankets, and driving a spile into the hole, which was their only means of stopping the air or gas, and extinguishing the flames. For several moments after the hole was stopped, the earth trembled and shook for some distance around, as though an eruption was about to take place. The people, who by this time had gathered to the number of about a hundred, were greatly alarmed at these symptoms, and scattered with all possible rapidity, supposing that Millerism was about coming to a focus, or that they were about to be blown up sky high by an earthquake. From the time it was opened till it was thus closed, was about six hours, and the air gushed out all the time with unabated violence. It has been opened several times since with the same effect. The power and force of the air does not seem to diminish in the least. The Messrs. Grangers are proposing to secure it with apparatus so as to shut it off and let it out at leisure, and test it real qualities. The people in that vicinity are all confident now that it can be conveyed to Detroit in pipes, and successfully used for lighting the streets with gas, from this great natural, underground gasometer. We learn that several scientific gentlemen of this city intend visiting it soon.

The Winnebagoes.—A correspondent of the St. Louis Reville, writing from Fort Atkinson, on the 3d inst., says: We have had a deal of trouble, and very many violent councils with the Indians, on the subject of their removal—the principal objection being fear of the Sioux, So strong was this feeling among them, that some few days since, after the withdrawal of the troops from their councils, they attempted flight in a body toward Missouri. I dispatched Lieut. McKenny and about fifty men after them, just at sundown. They were overhauled about midnight. Lieut. McK. getting between them and sundown, held them in check until some of their fears were allayed, and, sending out a small reinforcement, I had them marched to within three miles of the Fort, where they are now, the whole tribe literally under guard. To-day I shall send the balance of my command down, and after turning over the public property here, will follow this evening myself, and camp among them until the 6th inst., when we will all take up our line of march for the Crow Wing river, latitude 47 degrees north. I shall have with me my whole company and a well-tried six-pounder. The Indians are now satisfied of two things—that there is not so much danger as they apprehended; and that, danger or no danger, they are bound to go. We shall travel two weeks of the time through a fine elk and buffalo country.

The Age of Improvement.—We learn that to the freight train from New York on the Stonington Railroad, there has recently been added a refrigerator car, for the purpose of transporting butter, cheese, oysters, &c., to arrive in Boston between 9 and 10 o'clock, A. M. bringing them in a cool and fresh state. There is also attached to the steamboat train a fruit car, in charge of a special messenger, which arrives at about 4 o'clock A. M. The Journal states that the detention by fog of the steamboats on the Sound has also been obviated on this line by the erection of a light-house, by Government, and the hanging of a large fog bell, by the company, on one of the small islands at the entrance of Stonington Harbor. This bell is rung constantly during thick weather, thus enabling the boats to run by the *sound* of the bell from the light boat outside, directly into the harbor. The riddance of the ferry boat nuisance at Providence, and this arrangement, by which the boats will not be detained by fog, commends this route to New York, as safe speedy, and expeditious.

The Pine Distemper.—The Mobile Herald says that the disease which is destroying the pine forests of the Carolinas has made its appearance in Baldwin Co. It exhibits some singular phenomena. Occasionally it proceeds in a straight line, destroying not only the full-grown trees, but the small shoots just springing up. Then again it goes into circles, leaving trees in the intermediate spaces sound and vigorous. The trees die just as though they had been girdled. The leaves wither and fall off, and the trunk soon runs to decay. Our informant does not attribute the cause of this strange distemper to worms. The only worm seen about it is the common one peculiar to the pine tree. His impression is, that the cause is entirely an atmospheric one, and that no remedy can be found for it. Vegetables, like animal life, appear to be the subject of epidemics, and doubtless this disease is of that nature. In all probability, it will sweep through the entire pine region of the United States.

We learn by a letter from Washington, that a duel took place on Friday, near Bladensburg, the favorite battle ground of the District. The parties were both Southerners, one named Wiltbank; the other, whose name is not given, is a clerk in the Post Office Department. They were rivals for the affections of a fair one, and some difficulty arising from this cause, led to the rencounter. At the second fire, the challenger received a ball through his arm, and the combat was suspended; not, however, without a prospect of a second meeting some time this week.

Maryland Harvest.—The Kent News of Saturday, published at Chestertown, says: "Our farmers are generally engaged in harvesting. The Mediterranean and other early varieties of Wheat have been secured, and the crop is believed to be a fair average one. The later wheat in corn ground is not as promising as the other. The oat crop will be considerably shortened by the dry spring. Corn stands and looks well, but no opinion can be ventured as to it, for the crisis of a July or August drouth it may have to encounter."

The Centreville Times, Queen Anne's County, of Saturday, says: "Many of our farmers in this neighborhood are in the midst of their harvest. It is conceded that the wheat crop will exceed an average one."

The Williamsport Times, noticing the late rains, says: "Harvesting has, thereby, been somewhat retarded, and should the rains continue for a few more days, it is probable the cut grain would be injured, but the benefit resulting to the corn, and grass crops, which had materially suffered, is yet regarded by far the most advantageous."

'The Old Sarpint.'—A few days since a vessel from the African coast arrived at Salem, Mass., bringing as *passenger* one of those enormous Boa Constrictors that "we read of," but which never before has been captured by man. It was caught in a heavy rope-net made for the purpose, and while coiled up, this net was thrown over him, and the captain of the vessel solemnly avers that *it required the united efforts of* 126 *negroes for more than seven hours to secure his snakeship!* He measures 30 feet in length—and the morning before his arrival 57 eggs were found in his cage, which were deposited in a single night, and the aggregate weight of these snake's eggs is 70 pounds! One of the eggs being broken, was found to contain a young snake seven inches long, which immediately upon emerging from the shell, crawled about the cage with great rapidity. A few days, therefore, will doubtless bring the other 56 young snakes to light. What a *nest* of serpents!

As soon as the arrival of the vessel and its extraordinary freight was known, several menagerie companies dispatched their agents to Salem, and Barnum also dispatched his manager Hitchcock. Its owner asks $11,000 for it. At the last accounts $7,500 had been offered.

Niagara Suspension Bridge.—Mr. Buchanan, assistant engineer, in the corps engaged upon the iron bridge, gives the following items in regard to that structure, which may be of interest to our readers:—Number of cables for bridge, 16; No. of strands in each cable, 600; ultimate tension, 6,500 tons; capacity of the bridge, 500 tons; No. of strands in the ferry cable, 37; diameter of the cable, 7-8 of an inch; hight of stone tower, 68 feet 1 inch; hight of wood tower for ferry, 50 feet; base of the tower, 20 square feet; size at the top, 11 square feet; span of the bridge, 800 feet; whole weight of the bridge, 650 tons; hight from the water, 230 feet; depth of water under the bridge, 250 feet.

## SUMMARY.

Gen. Washington's library—that is, the portion of it sold to Mr. Stevens, of Vermont—has been purchased by a number of citizens of Boston, for presentation to the Athenæum. It contains, in all, about 450 bound volumes, and from 800 to 1,000 pamphlets, unbound, nearly all of which belonged to the library of Washington. About 350 contain his autograph, and a few notes in his hand-writing.

A telegraphic dispatch to the New York Tribune, dated June 29, says that a party of men engaged in raising the frame of a house near Spring Water, Livingston Co., N. Y., when two boys began wrestling, and one, a son of a man engaged in raising the frame, was thrown and killed. The father of the boy, shocked at the death of his son, let go his hold of the frame, and others of the party going to his assistance, the frame fell, killing six persons on the spot.

The Washington correspondent of the Philadelphia Bulletin, says: "I am informed, with what degree of certainty I cannot say, that our Consul at Havana has dispatched a communication to the President, in which he states it is his firm impression, that a general uprising will shortly take place in the Island, on the part of the republican portion of the inhabitants; and that, in numbers, (supplied as they are with arms, &c.,) he thinks there is every probability of success in their plans.

A most atrocious murder was committed near the Long Island Railroad depot on Friday afternoon. About 1 o'clock, two men in the train refused to pay their fare, which led to an altercation between them and the conductor, Mr. Edwin H. Marvin. After a few words, one of the men struck the conductor a blow, which knocked him off the car. He fell under the train, which passed over, and instantly killed him.

A merchant of Boston, of undoubted worth, E. A. Cook, Esq., doing business in Milk street, left the Winthrop House, (where his wife and family reside,) on Tuesday last, with the avowed purpose of going to New York. He is known to have had $12,000 about his person at the time. He cannot be traced to New York, or is anything known of his whereabouts since he left the hotel, as above stated. It is feared that he may have met with some accident.

The length of the Smithsonian Institute is four hundred and fifty feet. Its breadth at the towers is one hundred and fifty feet; its general breadth fifty-four feet. The eastern wing will first be finished and put in order for the reception of the secretary, and for the immediate purposes of the board. When finished it will be a unique and beautiful edifice, worthy of the dignity of antiquity, and of the enlightened liberality of its founder.

The Quebec papers chronicle the death of George Parez, Esq., who died in that place lately at the advanced age of 95. He was born in Germany, Nov. 21, 1752, and emigrated to America when very young, in search of a livelihood. By his industry and intelligence he accumulated the largest fortune in Canada. After the great fire in Quebec, in 1845, he remitted to his numerous tenants in the La Roche suburbs, all their back rents, in some cases five or six years being due.

On Thursday evening, (says the Wilmington N. C. Commercial of the 24th,) at about half past eight o'clock, the store occupied by Mr. C. H. Lippet, situated on Front-st., between Market and Dock, was discovered to be on fire. Mr. L. being absent, it was found expedient to burst through the door, when it was discovered that the entire back of the store was enveloped in flames. The amount of damage done is not exactly known; but it is presumed that the insurance ($7,000 on goods, and $1,000 on the building) would cover the loss.

The Cincinnati Signal says: "The crops seem to satisfy the farmers; so far, the promise is good. In this section every thing looks well, though a little backward. The grass is heavy, and haying is about to begin. Grain looks well. The potatoe is not far enough advanced to show signs of the rot. The fruit trees of all kinds are well filled. Peaches will be abundant. Grapes are promising, and we hope they may this year escape the rot.

There are many cases of poisoning, which are said to be the result of eating food, but which are the result of cooking the food, copper vessels being the primary cause. Copper vessels soon lose their tinning in cooking, and acids are apt to combine with the metal, forming an active poison in the shape of salts in combination with the food cooked in the vessel.

Nine times out of ten a wound will heal quicker if done up in its own blood, than in any other way. As for a burn, whatever will entirely exclude the air the quickest is the best. Cotton will do this. So will oiled silk, if stuck down at the edges by any kind of sticking salve. Put nothing on a burn to heal it. Nature will soon do that, when the air is excluded, and the pain will almost immediately cease.

The crops in West Jersey have been much injured by the army worm, which has in some places entirely stripped the wheat stalks of all their blades. The fly has committed ravages among the crops, which it is feared will not be as large as last year. The army worms are, some of them, double the size of a knitting-needle, and spread in irresistible numbers.

A correspondent of the New York Tribune says that H. H. Slatter, the notorious slave-dealer at Baltimore, has abandoned the traffic and closed finally his slave market. The fugitives from Washington, who were recaptured on board the Pearl, were about the last he had the heart to purchase.

The steamers Martha Washington and Uncle Ben, both bound up, came in collision on the night of the 14th ult., near Rome, about 150 miles below Louisville. The latter had her bow stove in, and her stem broken, and came very near sinking. In a few moments she had shipped about 18 inches water, and it was with the greatest difficulty her officers and crew saved her from destruction.

On Tuesday the fine ship 'Amsterdam Temperance Society,' Capt. Menkman, with a tetotal crew, arrived here, in 53 days from Amsterdam, being the first Dutch Temperance Ship that has crossed the ocean. It was in view of proclaiming aloud the principle of Abstinence for sailors, that this ship was fitted out and manned by Messrs. Jacob Post & Co., of Amsterdam. It was considered a bold innovation, in that city.

We learn from the Concordia Intelligencer of the 17th ult., that three negro women, belonging to B. F. Glassock, of Black River, were struck by lightning during a severe thunder-storm. They had taken refuge under a tree. Two of them were immediately killed, while the third is not expected to survive.

The Trenton Gazette says:—The reports from the different sections of our State, in relation to the growing crops, are of the most satisfactory character. Wheat, corn, oats, potatoes, and grass, are all in an unusually forward state; and the probability is, that the agricultural products of the State will, this year, far exceed in value the harvests of the last, even allowing a difference of 20 per cent. upon the cash value in favor of 1847.

The dead body of a man, apparently about 40 years of age, was found in a ravine, in South Hadley, Mass., on Wednesday, the 21st ult., near a spring, partly covered, and had been more completely covered. A coroner's inquest was held over it the next day, and a verdict of murder rendered. The flesh was decayed, and cleaved from the bones as the turf was removed.

A model of an electric frigate of forty-four guns, full rigged, with guns, men, life-boat, &c., has been exhibited in Buffalo. The model was built by Mr. E. Hurst of Canada—the motive power and apparatus by Dr. Albert Henderson of Buffalo. Electricity is the propelling agent, and her guns are fired, bells rung, &c., by the same instrumentality.

Hunt's Merchant's Magazine gives a list of sixty-five railroad companies in the United States, with their respective length, fare through, and cents per mile, showing "that the railroad companies adopting the lowest rates of fare, pay the largest dividends. An unanswerable argument in favor of low fares."

An unfortunate accident happened near Woodville, Miss., on the 10th inst. A party of gentlemen were about starting out on a hunt, when their dogs commenced fighting. A young lawyer, by the name of Benj. M. Cage, while endeavoring to separate the dogs, using the breach of his gun for that purpose, was shot through the body, by the accidental discharge of the piece, and expired almost instantly.

Mr. Edward B. Phillips, the young man who committed suicide last week at Brattleboro', leaves the liberal sum of $100,000 to Harvard University, for the purposes of the Observatory. Mr. Phillips left property to the value of $700,000.

We learn that Reuben Graham, a colored man of Cincinnati, living on College-st., lately sent $20 to Dr. Bailey, to add to the funds raised for the purpose of purchasing a family who were recently redeemed from slavery by the kindness of those who had interested themselves in their welfare.

The steamer Empire, while coming into port at Kingston, (Canada,) on Friday last, was careened over by the wind, and sunk immediately in 12 feet water. The passengers had barely time to escape, without saving their property, and after the steamer had sunk an aged man and woman were rescued by cutting through the deck.

We learn from the Taunton (Mass.) Daily Gazette, that two young men, named John and Francis Leonard, were on Monday detected in an attempt to break open the vault of the Taunton Bank. Both were arrested, and considerable stolen property was found in their possession. They are the sons of a respectable widow lady, who is thrown into the deepest distress by their criminal conduct.

A great meeting was held at Montreal last week, in favor of the repeal by the British Parliament of the existing Navigation Laws. Resolutions were also adopted urging the abrogation, so far as concerns the colony of Canada, of the restrictive policy of the British Navigation Laws, and the removal of every obstruction to the free navigation of the St. Lawrence, by foreign vessels.

By the new Code of Procedure, which went into effect on the 1st of July, in New York, all mortgages which have been running for twenty years, or more, must be renewed. If not, it will operate as an absolute bar to the payment of the same.

A truck load of lead was exhibited in State street recently, which was taken from a mine in Thetford, Vt. The mine from which it was taken is said to be a very rich one, and the first yet discovered in New England.

An apothecary's clerk in New York has been indicted for manslaughter, in causing the death of a woman by carelessly putting up laudanum instead of tincture of rhubarb.

Mr. Levet, dentist, has invented an enamel for covering the fastening of artificial teeth, in imitation of the gums. It only needs to have its durability tested by actual use in order to demonstrate its value.

The Richmond Whig says, "The wheat harvest was commenced last week in this and the neighboring counties, and it promises an extensive crop. The country presents a beautiful and most refreshing appearance.

The people of Newport, R. I., have voted against licenses. This will compel the fashionables, who go there for the summer, to be strictly temperate, unless some mode of evading the law can be invented by the shrewd Yankees of the place.

Mr. Emerson, late Tutor in Yale College, and Mr. Jackson J. Bushnell, of the same class, have been elected, the former Professor of Languages, and the latter Professor of Mathematics, in the new College at Beloit, Wisconsin.

At a Floral Festival in Cincinnati, for the benefit of the orphans, several counterfeit gold pieces, of the apparent value of $2 50, were passed upon the little orphan girls who kept the stands, and in each case *change* almost to the amount was given.

M. Argo has estimated that about seven millions of comets frequent the solar system, which, says a writer in Frazer, fully accounts for the number annually discovered.

In 1847, Massachusetts expended for 698 miles of railway, $34,461,513, which, in the aggregate, paid a nett income of 7.71 per cent., and transported a tonnage of 1,769,332 tons.

The Railroads completed and in use in the United States extend to 5,780 miles, at a first cost of $123,535,938. All this has been effected in seventeen years. About $15,000,000 per annum is now expended for railroad construction.

There are 768 banks in the Union. Their capital is nearly two hundred and ten millions. Circulation about one hundred and twenty-five millions. Specie about fifty millions.

Horned frogs are plenty in Texas. They are grotesque little animals, who apparently live on nothing, but most probably on insects.

The first college of which moderns have any record, was established at Paris by Alienus, a monk.

Three million pairs of boots and shoes per annum are manufactured in Lynn, Mass., by 7,660 persons, male and female. Whole population 11,000.

A man in Wendall, Mass., on Tuesday, bet a gallon of rum that he would cross Putnam's Pond on a rope, stretched across to sustain a derrick. When about half way over he fell into the pond and was drowned.

The Washington correspondent of the Baltimore Sun says that Mr. Clemson, our Minister at Belgium, is to be recalled. He is a son-in-law of Hon. John C. Calhoun.

Some beautiful specimens of pearl have been found in the Ocmulgee river, ner Macon, Georgia.

### Review of New York Market.

MONDAY, JULY 3.

ASHES—Pots $4 87; Pearls 5 87.——FLOUR AND MEAL—Flour ranges from 5 12 to 5 50; some of the best brands are of course higher. Jersey Meal 2 50; western 2 12. Rye Flour 2 75.——GRAIN—Genesee Wheat 1 30; Wisconsin 1 00. Corn 48 a 53c. Rye 68c. Oats 41 a 43c. ——PROVISIONS—Pork is held at 8 00 a 10 50. In Beef there is not much doing, the market being poorly supplied and prices high. Butter and Cheese are dull, the former selling at 10½ to 13c. for Ohio and State; extra lots of course bring higher prices.

We give below the prices of some articles at the latest dates from the places mentioned:—

At Troy Eggs are 14c. per dozen; City Hams, 10c. in bags. Lard, 9 a 9½c. for prime. Produce has generally a downward tendency.

At Syracuse Butter brings 11½ a 12c. Corn is 50c per bush. Rye, 66c. Cheese, 6 a 8c. Eggs, 11c.

At Utica, city cured Hams are 9c. Western Hams, 6 a 7c. Lard, 6 a 7c. Butter, 12 a 14c. Cheese, 6 a 7c. Eggs, 10½c. Potatoes.

At Sandusky, Ohio, Smoked Hams, 5c. Shoulders, 3c. Lard, 5c. Butter, 10c. Eggs, 8c. Potatoes, 62½ a 75c. New Dried Apples, $1 a 1 25 per bush. Peaches, unpealed, $1 25. Ditto, pealed, $2 50.

In Wisconsin, (Milwaukie,) prices declined a little on the 22d ult. Potatoes have fallen off and sell at 25 a 31c.

### MARRIED,

In Plainfield, N. Y., June 30, by W. B. Maxson, Mr. Nelson Clarke to Miss Delia L. Marsh, both of Plainfield.

### DIED,

In Hopkinton, R. I., June 22, Peleg Maxson, aged 65 years. The deceased was a member of the Third Seventh-day Baptist Church in Hopkinton. He bore his long and distressing illness with Christian patience, and died in the hope of a blessed immortality.

### LETTERS.

H. C. Bull, S. Davison, C. S. Hall, S. G. Trott, W. B. Maxson, James Hill, A. B. Burdick, R. T. Green, T. Harrop.

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| L. J. Coon, Little Genesee | $2 00 | pays to vol. | 4 | No. | 52 |
| H. C. Crandall " | 3 00 | " | 4 | " | 52 |
| A. Hall " | 3 50 | " | 4 | " | 52 |
| A. Green " | 50 | " | 4 | " | 52 |
| A. Barber " | 6 00 | " | 4 | " | 52 |
| Z. P. Maxson " | 4 00 | " | 4 | " | 52 |
| J. Tanner " | 2 00 | " | 4 | " | 52 |
| W. N. Maxson " | 3 50 | " | 4 | " | 52 |
| W. S. Burdick " | 3 50 | " | 4 | " | 52 |
| E. D. Bliss " | 2 00 | " | 3 | " | 13 |
| M. W. Babcock " | 2 00 | " | 5 | " | 26 |
| E. P. Burdick " | 2 00 | " | 5 | " | 26 |
| D. Maxson " | 4 00 | " | 5 | " | 13 |
| J. Crandall " | 6 00 | " | 5 | " | 52 |
| J. Boss " | 2 00 | " | 5 | " | 52 |
| J. A. Langworthy " | 2 00 | " | 5 | " | 52 |
| W. P. Langworthy " | 1 00 | " | 5 | " | 52 |
| S. Wells " | 2 00 | " | 5 | " | 52 |
| J. Burdick " | 2 00 | " | 5 | " | 52 |
| P. Lackey " | 2 00 | " | 5 | " | 52 |
| E. Johnson, Nile | 2 00 | " | 4 | " | 52 |
| A. A. Place " | 2 00 | " | 4 | " | 52 |
| G. C. Green " | 2 00 | " | 4 | " | 52 |
| J. Allen " | 4 00 | " | 4 | " | 52 |
| E. Crandall " | 2 00 | " | 4 | " | 52 |
| E. Lanphear " | 2 00 | " | 5 | " | 52 |
| " for Eld. Robbins | 1 00 | " | 4 | " | 52 |
| R. I. Crandall, Portville | 3 00 | " | 4 | " | 52 |
| N. K. Brown " | 2 00 | " | 4 | " | 52 |
| J. Saunders " | 3 50 | " | 5 | " | 52 |
| A. B. Langworthy " | 50 | " | 4 | " | 52 |
| W. M. Truman, Richburg | 2 00 | " | 5 | " | 52 |
| J. B. Cottrell " | 2 00 | " | 5 | " | 52 |
| Z. Gilbert " | 2 00 | " | 4 | " | 52 |
| L. Rogers " | 1 00 | " | 4 | " | 52 |
| T. Clarke, Bolivar | 2 00 | " | 4 | " | 52 |
| J. Maxson " | 2 00 | " | 5 | " | 52 |
| C. T. Champlin, Friendship | 2 00 | " | 5 | " | 52 |
| B. Babcock " | 3 00 | " | 5 | " | 26 |
| David Rose, Alfred | 2 00 | " | 4 | " | 52 |
| S. Witter " | 1 50 | " | 4 | " | 52 |
| D. B. Satterlee " | 1 50 | " | 4 | " | 39 |
| J. Place " | 1 00 | " | 4 | " | 52 |
| J. Teft, Jr. " | 2 50 | " | 4 | " | 52 |
| J. Woolworth " | 4 00 | " | 5 | " | 52 |
| S. N. Stillman " | 2 00 | " | 5 | " | 52 |
| G. Sherman " | 2 00 | " | 5 | " | 52 |
| G. Maxson " | 2 00 | " | 5 | " | 52 |
| W. C. Kenyon " | 4 00 | " | 5 | " | 52 |
| A. W. Coon " | 1 00 | " | 5 | " | 52 |
| E. P. Crandall " | 2 25 | " | 5 | " | 26 |
| S. Whitford, Almond | 2 28 | " | 4 | " | 52 |
| D. R. Potter " | 2 00 | " | 5 | " | 52 |
| H. Eldred, Clarence | 4 00 | " | 4 | " | 52 |
| N. Aylesworth " | 2 00 | " | 4 | " | 52 |
| W. P. Longmate, Pendleton | 2 00 | " | 5 | " | 52 |
| J. Fullmer " | 2 00 | " | 5 | " | 52 |
| S. Burdick, Lockport | 2 00 | " | 4 | " | 52 |
| L. Andrus " | 2 00 | " | 5 | " | 52 |
| M. Robinson, Cowlesville | 3 00 | " | 3 | " | 52 |
| N. H. Hallock, Ulysses, Pa. | 1 00 | " | 5 | " | 4 |
| J. Lewis, " | 2 00 | " | 5 | " | 52 |
| G. W. Stillman, Coudesport, Pa. | 2 00 | " | 4 | " | 52 |
| N. & S Luce " | 2 00 | " | 4 | " | 52 |
| R. T. Green, Christiana, W. T. | 2 00 | " | 4 | " | 52 |
| H. C. Burdick, DeRuyter | 1 00 | " | 3 | " | 26 |
| H. C. Crumb " | 2 00 | " | 5 | " | 26 |
| B. Crumb " | 2 00 | " | 5 | " | 52 |
| M. Wells, Jr. " | 2 00 | " | 5 | " | 52 |
| E. Clarke, Unadilla Forks | 3 00 | " | 4 | " | 52 |
| J. Clarke " | 2 00 | " | 5 | " | 10 |
| R. T. Stillman " | 3 00 | " | 5 | " | 26 |
| M. Wilcox " | 4 00 | " | 5 | " | 52 |
| I R. Maxson, Bridgewater | 8 00 | " | 4 | " | 52 |
| W. M. Simons " | 3 10 | " | 2 | " | 52 |
| C. West " | 2 00 | " | 3 | " | 52 |
| B. Clarke, Petersburg, | 2 00 | " | 4 | " | 52 |
| S. Williams, Grafton, N. H. | 2 00 | " | 5 | " | 52 |
| L. Carpenter, New Lebanon | 2 00 | " | 5 | " | 52 |
| W. B. Maxson " | 2 00 | " | 5 | " | 52 |
| E. B. Swinney, Shiloh, N. J. | 2 00 | " | 4 | " | 52 |
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# Miscellaneous.

## SONG OF THE STARS.

BY W. C. BRYANT.

When the radiant morn of creation broke,
And the world, in the smile of God, awoke,
And the empty realms of darkness and death
Were moved thro' their depths by his mighty breath,
And orbs of beauty, and spheres of flame
From the void abyss of myriads, came,
In joy of their youth, as they darted away
Through the widening waste of space to play,
Their voices in silver chorus rung;
And this is the song that the bright ones sung.

"Away, away, through the wide, wide sky;
The fair blue fields that before us lie;
Each seen, with the worlds that around us roll,
Each planet, poised on her turning pole,
With her eyes of green and her clouds of white,
And her waters that lie like fluid light.

"For the source of glory uncovered his face,
And the brightness o'erflows unbounded space;
And we drink, as we get the luminous tides,
In our ruddy air and our blooming sides.
Lo! yonder the living splendors play;
Away—on our joyous path—away.

"Look, look through our glittering ranks afar,
In the glittering azure, star after star;
How they brighten and bloom as they swiftly pass!
How the verdure runs o'er each rolling mass;
And the path of the gentle winds is seen
Where the small waves dance, and the young woods [lean.

"And see where the brighter day-beams pour,
How the rainbow hangs in the sunny shower,
And the morn and eve, with their pomp of hues,
Shift o'er the bright planets and shed their dews;
And betwixt them both, or the teeming ground,
With her shadowy cone, the night goes round.

"Away, away in our blossoming bowers,
In the soft air wrapped these spheres of ours;
In these seas and fountains that shine with morn,
See, love is brooding, and life is born,
And breathing myriads are breathing from night
To rejoice like us, in motion and light.

"Glide on in your beauty, ye youthful spheres,
To weave the dance that measures the years,—
Glide on, in glory and gladness sent,
To the furtherest wall of the firmament,—
The boundless, visible smile of Him,
To the veil of whose brow, your lamps are dim."

## ITALY.

Italy, as a nation, exists only in name, having been long broken up into a number of States, none of which remain independent, while others have become connected with Austria. The principal of these States are—the kingdom of Naples, the present king of which is Ferdinand II.; Sicily, just separated from Naples, which is about to call a Bourbon prince to the new throne; the Roman States of the Church, ruled by the Pope; the Grand Duchy of Tuscany, held by Austria; the kingdom of Sardinia, the dominion of the fierce Charles Albert; and the kingdom of Lombardy and Venice, subject to Austria. These divisions are further so divided in feeling, by the local patriotism of the Italians, which seems incapable of embracing within its attachment any thing beyond a city or a precinct, and is jealous of all without, that but for the strong pressure of their governments against this tendency, each community would at once become a miniature nation. These States are, indeed, sometimes brought to act together, for the attainment of a common end, as in the present alliance against Austria, but the unyielding desire of each to be in the *lead* of any such movement, has always hitherto sufficed to prevent any material results from the union.

The population of Italy is about 25,000,000. They are an excitable but enervated people, and may be described as the Persians of Europe. The Republics of Rome, Venice, and Genoa, which fill so large a space in the world's history, attest the energy and intelligence that once prevailed in Italy; but powerful causes, that have worked steadily for ages, have changed the character of the people, and made them wholly unfit for popular government, such at least, as it is in our day.

The present condition of Italy is in some degree owing to repeated conquests, but more to the misrule of its own governments. The ravages of the Goth and Vandals was a lighter evil than the tyranny of the Popes. The last French conquest, indeed, was a positive blessing to the country, and the good-will they have lately manifested towards the Italians, and far more, as a return for restoring the Pope to the throne from which Napoleon had driven him. From that period, no country has been more wretchedly misgoverned. Despotism in its worst form was established in all the States. In the immediate dominion of the Popes, every thing tending to advance the condition of the people, was carefully excluded. Railroads were not only forbidden, but communication actually obstructed, and not an agricultural or commercial association, a bank, or any institution allowed to exist, that could aggravate such an evil as the public convenience. Under this efficient cultivation, Italy speedily become a hot-bed of ignorance, poverty, misery, and disorder. The poor people made an occasional outbreak, (so feeble, indeed, as to show their moral state the most pitiable,) but the Austrian government was prompt in the neighborly office of suppressing all such riotous movements, which, however it regarded without disfavor, as the means of carrying its own boundary down the peninsula. When, at last, the course of the Italian sovereigns shocked the democratic sensibilities of ven Austria, and the patriot exiles of Italy were protected in Vienna, mercenaries were imported from Switzerland—a country always ready to fight for its own liberties, always ready to enslave other people.

In 1846, in the midst of these abuses, Cardinal Mastai-Feretti became Pope Pius IX. The soul of Gregory XVI., was not in him, and the world in amazement saw in the Pontiff a practical advocate of liberal doctrines. He took the new road of Reform, and in spite of the threats of Austria, the warning finger of the now dethroned, and the deadly enmity of a faction at home, whose attempts against his life made it necessary for him to oversee even the preparation of his food, and be his own menial, while his public cares demanded incessant attention—has effected salutary changes. He sent home the Swiss mercenaries—gave the native soldiers their proper station, provided them with good bread—gave the lower classes access to him—pardoned all exiles for political offences, restoring several thousand of these unfortune people to their homes—reformed the municipal codes—suppressed vagrancy—meliorated the condition of the Roman Jews—and encouraged education, commerce, agriculture, and general industry. To be sure, the intention is more important as yet than the act of the Pope, so far as actual results are concerned; but he has entered the wedge, and there can be no turn—the movement must go forward till it ends in better or worse for Italy.

It is probable that the Pope is blind to the full consequences of the movement he has started forward Does he mean to roll away the foundations of that gorgeous Babel, on the top of which his own chair is placed as the connecting link between heaven and earth? He would not have climbed there to seek such a fall. The truth appears that he is but a half enlightened reformer—he is not unlike to Italy what Peter was to Russia. He has not learned that Ignorance is the mother of Superstition—that Truth is not insolated, but always leagued with Truth—and when he does awake, at last, we shall probably see him in an impotent effort to extinguish the fire which he has himself kindled, and in which the mysteries which have upheld Papacy for long ages, are dissolving like iron which has stood the shock of force, but melts in the furnace. [Newburyport Herald.

## THE CAMEL.

There is no difference between a camel and dromedary, except that the latter is lighter, more supple and active, and commonly younger, qualities which render him more fit for riding; while the heavy, stiff, hard-placed animal is, on these accounts, devoted to carrying burden.

Camels are formed for the desert, to which they are admirably adapted, and for which God evidently designed them. They eat less than any other animal, and do well upon such food as could not sustain life in any other form. They are indifferent to water, even when they have traveled several days under a burning sun without any. Their broad, spreading foot sustains them upon plains of deep, yielding sand, and it holds to the smooth, steep rocks with the greatest tenacity. I never knew one to stumble or fall except in a single instance. The Bedouins appear to understand that the camel, no less than themselves, is fit only for the desert, and they can seldom be induced to advance even for a few miles, into an agricultural region. We tried to induce our guides to proceed with us to Jerusalem, as we found that it would be difficult to obtain horses for such a large party at Hebron. They declined it, however, though we offered high pay, alledging a variety of reasons, but influenced evidently by their reluctance to come in contact with improved life. They have an evident aversion to walled towns and permanent stone habitations, and are only happy in the unrestrained freedom of the desert.

The camel is much used about commercial places for transporting heavy articles; and he loses, under these circumstances, many of his peculiar habits and characteristics. He attains to double his usual size and strength, is more fat and clumsy, consumes large quantities of hay and grain, and drinks with nearly the same frequency and copiousness as other beasts of burden. [Olin's Travels.

## THE PRINTER.

A printer is the most curious being living. He may have a BANK and COINS and not be worth a penny—have SMALL CAPS, and neither wife nor children. Others may run fast, but he gets along swiftest by SETTING fast. He may be making IMPRESSIONS without eloquence; may use the LYE without offending, and be telling truth; while others cannot stand when they set, he can SET standing, and even do both at the same time—may make use of FURNITURE, and yet have no dwelling—may make and put away PI, and "*never see a pie*," much less eat it during his life—be a human being and a RAT at the same time—may PRESS a great deal and not ask a favor—may handle a SHOOTING IRON, and know nothing about a cannon, gun, or pistol—he may move the LEVER that moves the world, and be as far from moving the globe as a hog with his nose under a mole hill—spread SHEETS without being a housewife—he may lay his FORM on his BED and yet be obliged to sleep on the floor; he may use the † without shedding blood, and from the earth may handle the ***; he may be of a ROLLING disposition, and yet never desire to travel; he may have a SHEEP'S FOOT, and not be deformed; never be without a CASE, and know nothing of law or physic; be always CORRECTING his ERRORS and yet growing worse every day; have em〰s without ever having the arm of a lass around him; have his FORM locked up, and at the same time be free from jail, watch-house, or any other confinement.

**A Singular Plant.**—A communication has been recently made to the London Linæan Society, covering a letter from the northern part of India, giving an account of a plant found there, which, when chewed, actually destroys the power of the tongue to appreciate the taste of sugar. It is the gymnema sylvestre; nat. ord. asclepideæ, and goes by the name of Indian plant. Two hours after chewing some of the leaves, the aroma of tea could be appreciated, but the sugar with which it was sweetened could not be detected. The impression remains about twenty-four hours, sugar all the while feeling like sand on the tongue. It is suggested that this may lead to some important physiological discoveries in regard to the organ of taste.

**The Boy makes the Man.**—A man's character is formed early in life. There may be some exceptions. In some instances, very great changes take place after a person has grown to manhood. But, even in such cases, many of the early habits of thought, feeling, and action still remain. And sometimes we are disappointed in the favorable appearances of early life. Not unfrequently the promising boy, in youth or early manhood, runs a rapid race downward in the road to ruin. All the promising appearances failed, because they were not formed upon religious principle and a change of heart. But, as a general rule, show me the *boy* and I will show you the *man*. [Anecdotes for Boys.

**Daily Press of London and Paris.**—One of tke proprietors of the Baltimore Sun, who has been in Europe, says, of the London Dailies, only two have a large circulation—the Times, which issues 29,000 copies, and the Daily News, 16,000 per day. In Paris, there are eighteen Dailies. La Presse prints 33,000 copies daily; Le Siecle, 30,000; Le Constitutionnel, 28,000; Journal des Debats, 10,000. Price of La Presse, per year, $8 25, Le Siecle $7 50, Le Constitutionnel $9 75, Journal des Debats $15, Le Moniteur Universal $21. The subscription price of the London Times, he says, is between $31 and $32.

## LOUIS PHILIPPE.

A letter from a French lady, admitted to an interview with the ex-royal family of Claremont, says:—

"I cannot tell you how greatly I was shocked when this aged man entered through a glass door, shivering and complaining of the cold—and I recognized the features our King Louis Philippe. His face is much bloated, and he is older by ten years than when I saw him in January last. He knew me, however, on the instant and endeavored to join the conversation, but soon sunk into a *fanteuil* by the fire and seemed presently to be absorbed in deep thought. The Queen was cheerful enough—almost gay. Her excessive devotion has created a degree of fatalism in her mind like that of the Orientals. She beholds everything that has happened as the will of God, and complains not. It is believed that she even regards it as an expiation, and accepts it in a chastened spirit accordingly. I will not tell you the general impression which prevails in the royal household with regard to the King, but it is such as to make one regret that he met not his death on the threshold of the Tuileries, so that his body might not thus have outlived his mind. I was ushered into a drawing-room on the ground floor, (says the writer,) wherein were seated the Queen and the Duchess de Nemours. Her Majesty was occupied in writing, while the fair young Duchess was engaged upon some kind of needlework, which, from its bulk and homely appearance, certainly did not present any of the peculiarities of lady's fancy work."

## ANCIENT BUILDINGS.

Ninevah was 15 miles by 9, and 40 round, with walls 100 feet high, and think enough for three chariots.

Babylon was 70 miles within the walls, which were 75 feet thick, and 300 high, with 100 brazen gates.

The temple of Diana at Ephesus was 425 feet long, and 200 broad, with 127 columns, 60 feet high to support the roof. It was 200 years in building.

The largest of the pyramids is 481 feet high, and 693 feet on the sides; its base covered 11 acres. The stones are about 30 feet in length, and the layers are 208; 360,000 men were employed in its erection.

The labyrinth of Egypt contained 3,000 chambers, and 12 halls.

Thebes, in Egypt, present ruins 27 miles round. It has 100 gates.

Carthage was 25 miles round.

Athens was 25 miles round, and contained 25,000 citizens, and 400,000 slaves.

The temple of Delphos, was so rich in donations, that it was once plundered of 19,000 sterling, and Nero carried from it 500 statues.

The walls of Rome were 13 miles.

## ODDITIES OF GREAT MEN.

The greatest men are often affected by the most trivial circumstances, which have no apparent connection with the effects they produce. An old gentleman felt secure against the cramp when he placed his shoes, on going to bed, so that the right shoe was on the left of the left shoe, and the toe of the right next to heel of the left. If he did not bring the right shoe round the other side that way, he was liable to the cramp. Dr. Johnson put one foot upon each stone of the pavement; if he failed he felt certain that the day would be unlucky. Buffon, the celebrated naturalist, never wrote but in full dress. Dr. Routh, of Oxford, studied in full canonicals. An eminent writer can never compose without his slippers on. A celebrated preacher of the last century, could never make a sermon with his gaiters on. A great German scholar writes with his braces off. Reiseg, the German critic, wrote his commentaries on Sophocles with a [illegible] of porter by his side. Schlegel lectured, at the age of twenty-two, extempore in latin, with his snuff-box in his hand; without it he could not go on.

## ALLEGORICAL.

A traveler, setting out on a long journey, was assailed on the road by curs, mastiffs, and half-grown puppies, which came out from their kennels to bark at him as he passed along. He often dismounted from his horse, to drive them back with stones and sticks, into their hiding places. This operation was repeated every day, and sometimes as often as twenty times a-day. The consequence was that more than half the traveler's time was consumed in chasing those dogs and puppies. At last he was overtaken by a neighbor who was going the same road, but who had set out a long time after him. The latter traveler was very much surprised to find the other no farther on his journey; and, on hearing the reason, "Alas!" said he, "is it possible that you have lost your time and wasted your strength in this idle occupation? These animals have beset me all along the road, but I have saved my time and my labor by taking no notice of their barkings, whilst you have lost yours in resenting insults which did you no harm, and in chastising dogs and puppies, whose manners you can never mend."

**An Eccentric.**—The Rev. Wm. Smith, of Weymouth, Mass., entertaining notions somewhat singular of subjects becoming the pulpit, was in the habit of preaching occasional sermons on the Sunday after the marriage of his children.

When Mary, his eldest daughter, was married to Richard Cranch, a match which he highly approved, his text was, "Mary hath chosen hat part which cannot be taken from her."

With the marriage of Abigail to John Adams, afterwards President, he was not so much pleased; as he imbibed much of the prejudices of the times against country lawyers. His text at this marriage was, "John came neither eating nor drinking, and they say he hath a devil."

The third daughter, Elizabeth, was married to the Rev. John Shaw, of Haverhill. This was connection which the father greatly approved, which led him to preach from the following text: "There was a man sent from God whose name was John."

A rich man's son frequently begins the world where his father left off, and ends where his father began—penniless. Give your son a trade, and let him be of some service to the world he lives in. Train him up to some honorable business, and in due time he will doubly repay for the labor and the pains bestowed on his youth.

## VARIETY.

'Willy,' said a doting parent at the breakfast table, to an abridged edition of himself, who had had just entered the grammar class at the High School; 'Willy, my dear, will you pass the butter?' 'Thertainly, thir,—I can parthe anything. Butter ith a common thubthantive, neuter gender, agreeith with hot buckwheat cakthe, and ith governed by thugar-houth molatheth understhtood.'

We understand, says the Springfield Republican, that a machine has been recently invented in this town for folding newspapers and other printed matter. It is to be connected with a cylinder or improved Adams press, so that the sheets come forth from the press folded in the required form. The inventor warrants to fold 3,600 papers per hour of any size with the greatest accuracy.

There is a place on earth, to which vice has no entrance; where the gloomy passions have no empire; where pleasure and innocence live constantly together; where cares and labors are delightful; where every pain is forgotten in reciprocal tenderness; where there is an equal enjoyment of the past, the present, and the future. It is the house, too, of a wedded pair; but a pair who in wedlock are lovers still.

A mechanic at the mills on the Ramapo river has invented a machine for making brooms which threatens to exterminate broom corn. It takes a billet of white ash, and in a trice cuts it fine like the Manilla grass used for brushes. The brooms can be made for two cent each, and they are said to work quite as well in every respect as corn brooms, and to be much more enduring.

The Newark Advertiser states that Dr. Cotton is exhibiting in that city a curious invention—a Circular Railroad with an engine and car driven by electricity is applied *only to the track*, and herein consists the peculiarity of the invention. No power is applied directly to the engine and car, and yet they move off with wonderful rapidity upon an electrified track.

In Woodstock, Vermont, Susan D. Whitcomb has obtained a verdict for $439 50 against Rev. John Wolcott for breach of promise. There was an interruption of 15 years in the reign of their love! One witness testified that "Susan sot on the defendant's knee, in which fact he observed nothing criminal or abu-*sive*, if he understood the natur of roots aud arbs."

Those having the dysentery or bowel complaint, will find an almost unfailing remedy, by procuring a small piece of the root of genuine Turkey rhubarb, and chew a piece about the size of a cherry pit, once or twice through the day. If the genuine article is procured, the remedy is said to be almost sure, in whatever stage the disease may be.

Captain Judkins, of the steamship America, on leaving Liverpool for the United States, on the 15th of April, ordered his dinner to be ready at his hotel, on his return from America, at six o'clock on the 22d ult., and was there within five minutes of the time. In like manner, we understand, he has ordered his dinner to be ready on his next return, on Saturday the 8th of July.

The garden of the Empress of Russia on the island of Yelaguine has conservatories of glass which are upwards of two thousand feet in length. Eighteen columns support the roof; it is nearly eighty feet high, and upward of one hundred in width.

A lady, residing at Edinburgh, has invented a new kind of architectural cement, to which she she given the name of "intonaco," and which is said to be far superior to any stucco or cement hitherto known.

The Scotsman states that the body of the queen of James II., after four centuries of interment, has been exhumed by excavations for demolishing Trinity Church, and building a railway station.

The present military force in Ireland consists of 33,000 men, besides the staffs of the disembodied militia corps, and the recruiting parties, the embodied out-pensioners and armed police.

Men will part with their most pleasant things to save their temporal lives; yet they lose their souls, and incur everlasting misery rather than bestow any labor, or give up any pleasure or interest to prevent it.

Fight hard against a hasty temper. Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

The Boulogne Gazette says: "A Spanish cannon of large calibre has just been found in the port of Calais bearing date A. D. 1567, and the name of Philip II. It is in perfect preservation, very long, and weighs from 14 to 16 cwt.

The proportion of phosphorous in the brain of persons of sound intellect, is from 2 to 2.5 per cent. In the brain of maniacs it is from 3 to 4.5 and in the brain of idiots only from 1 to 1.5 per cent.

A great mind may change its objects, but it cannot relinquish them; it must have something to pursue; variety is its relaxation, and amusement its repose.

The figures upon the magic porcelain of the Chinese, are executed in such a manner that they are invisible when the vessels are empty, but become apparent when they are filled with water.

Among the medical students to whom the London College of Surgeons has lately granted a diploma, is a Hindoo gentleman of the name of Soorjoocomar Goodeve Chuckerbutty.

A man lately died in Ireland of whom the Dublin Packet remarks:—He was a highly respectable gentleman, of good fortune, but by no means remarkable for his observance of law or good morals.

Troubles are like hornets—the less ado you make about them the better, for your outcry will only bring out the whole swarm upon you.

"Remember," said a trading quaker to his son, "in making thy way in the world, a spoonful of oil will go farther than a quart of vinegar."

The best way for a man to overcome evil, is by doing good. No grief arises from reflecting upon good actions.

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IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth anothet Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

### Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

### Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

### Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

### Expenses.

| | |
|---|---|
| Board, per week, | $1 00 |
| Room-rent, per term, | 1 50 |
| Tuition, per term, | $3 50 to 5 00 |
| Incidental expenses, per term, | 25 |

EXTRAS PER TERM.

| | |
|---|---|
| Piano Forte, | $10 00 |
| Oil Painting, | 7 00 |
| Drawing, | 2 00 |

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

VALUABLE REPUBLICATION!

## CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.
$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances should be directed, post paid, to
George B. Utter, No. 9 Spruce St., New York

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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## The Sabbath Recorder.

### A WESTERN INCIDENT.

At the close of a long day's ride on horseback, from Adams to McDonald County, in the State of Illinois, I found myself alone, in front of a new fenced farm and log cabin. It was early in May, 1839—and I had been riding through oak openings and across prairies, with only an occasional small settlement, till the bright sun was about to retire behind the western forest. Wild flowers, birds innumerable, an occasional deer, and herds of domestic animals—had successively divided my attention with the splendid agricultural prospects of the busy farmer, here and there seen, with his whole family, in the field, planting their luxuriant soil. I was looking for "my lot of land,"—and I had been directed to the occupant of this very farm I was abreast of, for information of its whereabouts. It had been my purpose to reach its neighborhood that night—but I could go no further without additional directions. I rode up to the door of the cabin, and was met by a tall, grave, benignant looking man, who came out from his house uncovered, to meet and greet a stranger. His face was full of thought. Time, toil, and care, had set their mark upon him—but he looked like an Abraham. He saluted and spoke to me, as if I had been a long-absent friend. I explained the object of my call, and inquired the distance to a certain mill, believed by previous informants to occupy a quarter section near to my own land. He replied to my inquiries with much exactness, but indicated a desire for further conversation.

"May I ask, sir, where you are from?"

"From Vermont, sir," I replied.

"From Vermont? Indeed! that is my native State. What town do you live in, sir?"

"Sp——d," said I.

"Sp——d? why, I used to live in Sp——d; when did you live in that town?"

Giving him my name, I explained to him that I had recently removed thither, from Massachusetts; and that I occupied a little place I had purchased of S—— C——, near the center of the village.

"Why, I studied law in that house, with Judge C——," replied he. "Come, you must n't go any further to-night—Mrs. H. must see you. Let the boys have your horse, and spend the night with us. I will go with you in the morning and help you find your land."

I dismounted, a fine lad took my horse—and I was ushered into the cabin with an introduction, by name, to Mrs H., and all the inmates. Such a scene—such a change—thus unexpectedly to be all at once in the midst of an educated New England family—and claimed, too, as a townsman! Mrs. H. and several bright, mannerly children, my respected host, and one other, a quiet looking backwoodsman, were seen together, seated beside the fire, which, though it was not cold, only a little damp and chilly, had been kindled up to prepare the family meal. Question followed question—the table was soon set—a rich feast prepared—and I would n't have exchanged the enjoyment of that evening for all the empty honors and heartless pageantry of any courtly mansion in Christendom.

Saturday had passed, and I had realized in my host all the kindness which our first interview had promised. He had accompanied me through the explorations of the day, and shown me one of the richest tracts of country that human eye ever looked upon.

Sunday morning opened upon this happy family, enrobed with resplendent beauty, which they only can conceive, who have slept amid the vernal odors of an American Prairie. I had learned their story—from the period that my host was an unmarried student at law in Vermont, till I now sat among his children, in the presence of his happy spouse. He had preferred the profession of an EDUCATOR to that of a Litigator. Events had made him the owner of the land on which he and his family now resided, years before he had seen it. When, after many toilsome years, and a tedious horse and wagon journey, he had arrived at this chosen land, he had found the man whom I had met by his hearth, on my first arrival, a squatter on his land. A small cabin and seven enclosed acres constituted this poor man's homestead, and it was but natural that he and his should feel alarmed at the arrival of the stranger who owned it. But no! "He was not to be injured."

"What do you ask for your 'claim,'" said the owner of the patent, "to this 160 acre tract of timber and prairie?"

"Thirty dollars," was the meek reply.

"I'll give it to you," replied my friend, "and you must build yourself another cabin down yonder, and help me put up an addition to this; and then I shall hire you to work for me and help me to make and fence in my farm."

All this had been done; and a newly settled community had gathered from the cabins of a three mile prairie, to welcome the generous Yankee to his new and delightful home, by assisting him and his poor neighbor in erecting their new dwelling. Another enterprise was now to be proposed.

"I am a schoolmaster," said my friend, "and I am going to build a school house. This must also be our church; and I want you all to come and help me what you can; and then you must all send your children, along with mine, to our new school. I will take anything you have to spare, in payment for their tuition. We will also have a Sunday school, and you must all come and bring your children. When we can get anybody to preach to us, we will hear him; and when we have no minister, we will carry on the meeting, by God's blessing, ourselves."

I had already visited this great hewn-log school house, which was situated in a grove, but a few rods off; and now the hour was come for us to go into the Sunday school. What a sight was here! Within, its walls were hung with maps—its shelves piled up with books, and in one corner lay a heap of shucked corn. From the doorway we saw the people coming from every side of the prairie; on foot; on horseback; single; by couples, and in groups; young men, and maidens, and children, and aged pioneers, of all faiths, common to southern Protestantism, coming to unite in the study of the Bible, and the worship of the living God. Never passed I a holier day. Never loved I more my fellow man. Rude and rough though the building, plain and rustic the costume, devotion dwelt there. After prayer and singing, in which the New England pilgrim led the way, all were resolved into Bible classes, till, at the appointed hour of eleven, an aged minister, who had arrived, closed the exercises with a sermon and the appropriate benediction. This good Vermont *schoolmaster* was become the *patriarch* of this settlement. Be not surprised, then, when I tell you, that I never knew a more heaven-favored man. He, his accomplished consort, and his dear children, with several more since added to their number, are all now alive and well.

I have not been able to visit that settlement since. But I rejoice, now and then, to receive a letter from this venerable Christian Republican. He laid off some of the land around his school house into lots for new comers; and to such as were of useful trades, and peaceable character, these could be had at their own price. The prairie, I learn, is covered with farms; a Christian church has been organized; a post office established; a town has grown up. The beautiful little girl has become, with her now man-grown brothers, among the most intelligent and accomplished young people in Illinois. Temperance, patriotism, order, thrift, and prosperity, render that settlement, and others in its vicinity, desirable to the law-and-order-loving emigrant, and the way-worn traveler. And, my dear reader, it is because I know that there are *such* families and communities in the West, who have no part nor lot in the newspaper-trumpeted outbreaks, and lynch-law brawls of Mormons, nor anti-Mormons, "Regulators," "Flatheads," that I narrate this incident. He who travels only on the great roads, or fashionable thoroughfares, stopping alone at hotels and public places, forms but little acquaintance with the bone and sinew of society in our Western States and Territories. We see, too, what *education*—a single public spirited, energetic, *educated* individual or family can do for a settlement. Such are the men and women who are needed at the great West. Such will be the results of your schoolmasters' efforts against ignorance. [Practical Educator.

### THE INTENDED SUICIDE'S HYMN.

A gentleman was known by his nearest and dearest friend, his wife, never to lie down upon his pillow some years before his death, or raise his head from it in the morning, without repeating the short hymn annexed to this anecdote; and sometimes he would inadvertently burst into ejaculations in company, when two or three lines of it were distinctly heard before he could recollect himself; the cause at that time was unknown; but, after his decease, a paper was found in his bureau to the following purport: "You will no longer be surprised at my involuntary effusions of feeble gratitude to the Almighty, which broke forth occasionally in gay company, when you shall read, that many years since, the dread of approaching poverty, disgrace, humiliation, and desertion of friends, had brought me to the fatal resolution of putting an end to my existence. Conscious that I had brought misfortune upon a numerous family by my own imprudence, dissipation, and pride, I considered my punishment as an act of justice. The destined moment arrived; already had I loaded, primed, and cocked; when, strange to relate! though I had not read a page in the Bible for years, a reflection came suddenly across my mind; 'Jesus of Nazareth,' said I to myself, 'was a man (for I disbelieved in his divinity) acquainted with sorrows, endured a life of poverty, was exposed to public scorn and derision, suffered pain of body and agony of mind, and had nothing to reproach himself with, yet this reformer of the morals of mankind, this benefactor to society, this illustrious pattern of fortitude, patience, and humility, was, by an unthankful world, put to death; he was crucified! but he crucified not himself!' Repeating these last words a second time, with unusual energy, pride, disdain, shame, and contempt of my inability humbly to imitate this striking example of bearing afflictions manfully, produced a passionate conflict of mind, in which paroxysm I madly flung the pistol some distance from me; to add to the affecting scene, it went off, unheard but by my affectionate wife, who religiously kept the secret; her consolations restored me to temporary tranquillity, but the work of Providence was not yet completed; not a week had elapsed, and settled melancholy was again taking possession of my soul, when a letter announced the death of a distant relation, and summoned me to the reading of his will, by which he had bequeathed me sufficient not only to clear me of all encumbrances, but to enable me, with the assistance of a considerable surplus, to exert my abilities in the line of my profession for the support of my family, and even to aim at a moderate independence, which you will find I have at length acquired."

"Rise, oh my soul! the hour review,
  When, awed by guilt and fear,
Thou durst not Heaven for mercy sue,
  Nor hope for pity here!

Dried are thy tears, thy griefs are fled,
  Dispell'd each bitter care;
For Heaven itself did send its aid,
  To snatch thee from despair!

Then here, oh God, thy work fulfil;
  And from thy mercy's throne
Vouchsafe me strength to do thy will,
  And to resist my own.

So shall my soul each power employ
  Thy mercies to adore,
While Heaven itself proclaims with joy
  One rescued sinner more!"

### THE FUTURE.

BY FLORENCE GREENVILLE.

The future—the future—what bright hopes and fears
Will burst on our pathway through long-coming years!
Brief moments of gladness, and dark hours of care,
Are hid in the future—'tis wise that they are.

Disturb not the calm of its mist-covered bowers—
Life's pathway is seldom without its sweet flowers;
Some sunbeam of Love gilds the loneliest way,
And Hope's songs of to-morrow, oft gladden to-day.

Sad Memory broods o'er the grave of the *Past*,
And the skies of the *Present* are often o'ercast,
But the realms of the *Future* are sunny and bright,
For Hope and Love dwell in its shadowy light.

'T is well that we know not the sorrow and care
It may be our lot in the future to bear:
Fond hearts may be broken, that thrilled with delight,
Life's sun may rise cloudless, and set in deep night.

Mourn not for what earth's mystic Future may be,
Thy bark speedeth on to eternity's sea:
If thy pathway is darkened, a promise is given
To the pure, of a bright, blessed Future in heaven!
[Nonpareil.

### MY MOTHER'S LAST KISS.

I was but five years old when my mother died, but her image is as fresh in my mind, now that many years have elapsed, as it was at the time of her death. I remember her as a pale gentle being, with a sweet smile, and a voice soft and cheerful when she praised me and when I erred—for I was a wild, thoughtless child—there was a trembling mildness about it, that always went to my little heart. Methinks I can now see her large blue eyes, moist with sorrow, because of my waywardness, and hear her repeat, 'My child, how can you grieve me so?'

She had for a long time been pale and feeble, and sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she would be well. But when she spoke of dying, and pressed me to her bosom, and told me to be good when she was gone, and to love my father a great deal, for he would have no one else to love.

I recollect she was ill all day, and my little hobby-horse and whip were laid aside, and I tried to be very quiet. I did not see her for a whole day, and it seemed very long. At night they told me my mother was too sick to kiss me as she always used to do before I went to bed, and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whispered—

'Mother, dear mother, won't you kiss me?' Her lips were very cold, and when she put her hand upon my cheek, and laid my head in her bosom, I felt a cold shuddering pass through me.

My father carried me from the room; but he could not speak. After they put me in bed, I lay a long while; I feared my mother would indeed die, for her cheek felt as cold as my little sister's did, when she died, and they carried her sweet little body away where I never saw it again. But I soon fell asleep, as children will.

In the morning I rushed to my mother's room with a strange dread of evil to come upon me. It was just as I feared. There was a white linen, over the straight, cold bed. I tore it aside.

There was a hard cheek, the closed eye, the stony brow. But, thank God, my mother's dear, dear smile was there also, or my heart would have been broken.

In an instant all the little faults for which she had so often reproved me, rushed upon my mind. I longed to tell her how, in all time to come, her words would be law to me. I would be all she had prayed me to be.

I was a passionate, headstrong boy; but never did this frame of temper come upon me but I seemed to see her mild, tearful eyes fall upon me just as she used to look in life, and when I strove for the mastery, I felt her smile sink into my heart, and I was happy.

My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, to aid the good and root out the evil that was within me. I felt it would grieve her gentle spirit to see me err, and I could not do so. I was a child of her affection; I knew she had prayed and wept over me, and that even on the threshold of the grave, her anxiety for my fate had caused her spirit to linger, that she might pray once more for me.

I never forgot my mother's last kiss. It was with me in sorrow; it was with me in joy; it was with me in the moments of evil, like a perpetual good.

The above is a part of a letter of an old man, who had seen his children and his grand-children about him, and who is a cheerful man, with his gray hairs full of reverence.

### WHITEFIELD'S BROTHER CONVERTED.

Mr. Whitefield, brother of the noted preacher, had fallen into a backslidden state; but under a sermon preached by his brother in the Countess of Huntingdon's chapel, Bath, it pleased God to arouse him from that state; after which, however, he became melancholy and despairing. He was taking tea with the Countess of Huntingdon, on a service evening, in the chapel house, and her ladyship endeavored to raise his desponding hopes by conversing on God's infinite mercy through Jesus Christ; but, for a while, in vain. "My lady," he replied, "I know what you say is true. The mercy of God is infinite; I see it clearly. But, ah! my lady, there is no mercy for me—I am a wretch, entirely lost." "I am glad to hear it, Mr. Whitefield," said Lady H. "I am glad at my heart that you are a lost man." He looked with great surprise. "What, my lady, glad! glad at your heart that I am a lost man?" "Yes, Mr. Whitefield, truly glad; for Jesus Christ came into the world to save the lost!" He laid down his cup of tea on the table. "Blessed be God for that," said he, "Glory to God for that word," he exclaimed. "Oh what unusual power is this which I feel attending it! Jesus Christ came to save the lost! then I have a ray of hope," and so he went on. As he finished his last cup of tea, his hand trembled, and he complained of illness. He went out into the chapel court for the benefit of the air, but staggered to the wall, exclaiming, "I am very ill." A poor old woman, who was going into the chapel, lent him her staff to support him into the house, saying she would call for it when divine service was over, and inquire after him. But his time was come. Soon after he was brought into the house he expired. [Arvine.

### THE DEVIL'S CASTAWAYS.

Some ladies called one Saturday morning to pay a visit to Lady Huntingdon, and, during the visit, her ladyship inquired of them if they had ever heard Mr. Whitefield preach. Upon being answered in the negative, she said, "I wish you would hear him; he is to preach to-morrow evening." They promised her ladyship they would certainly attend. They fulfilled their promise; and when they called the next Monday morning on her ladyship, she anxiously inquired if they had heard Mr. Whitefield on the previous evening, and how they liked him. The reply was, "Oh, my lady, of all the preachers we ever heard, he is the most strange and unaccountable! Among other preposterous things, would your ladyship believe it, he declared that Jesus Christ was so willing to receive sinners, that he did not object to receive even the devil's *castaways!* Now, my lady, did you ever hear of such a thing since you were born?" To which her ladyship made the following reply: "There is something, I acknowledge, a little singular in the invitation, and I do not recollect to have ever met with it before; but as Mr. Whitefield is below in the parlor, we will have him up, and let him answer for himself." Upon his coming up into the drawing-room, Lady Huntingdon said, "Mr. Whitefield, these ladies have been preferring a very heavy charge against you, and I thought it best that you should come up and defend yourself. They say, that, in your sermon last evening, in speaking of the willingness of Jesus Christ to receive sinners, you expressed yourself in the following terms: 'That so ready was Christ to receive sinners who came to him, that he was willing to receive even the devil's castaways.'" Mr. Whitefield immediately replied: "I certainly, my lady, must plead guilty to the charge; whether I did what was right, or otherwise, your ladyship shall judge from the following circumstance. Did your ladyship notice, about half an hour ago, a very modest single rap at the door? It was given by a poor, miserable-looking, aged female, who requested to speak with me. I desired her to be shown into the parlor, when she accosted me in the following manner: 'I believe, sir, you preached last evening at such a chapel.' 'Yes, I did.' 'Ah, sir, I was accidentally passing the door of that chapel, and hearing the voice of some one preaching, I did what I never had been in the habit of doing—I went in; and one of the first things I heard you say was, that Jesus Christ was so willing to receive sinners, that he did not object to receive the devil's castaways. Do you think, sir, that Jesus Christ would receive me?'" Mr. Whitefield answered her that there was not a doubt of it, if she was but willing to go to him. This was the case; it ended in the conversion of the poor creature to God. When she died, she left highly satisfactory evidence that her great and numerous sins had been forgiven, through the atonement of the Lord Jesus. [Arvine.

### THE FAMILY ALTAR.

Among all the treasured spots connected with my childhood's home, over which memory delights to linger, there is none more hallowed than the family altar.

From our earliest infancy, we were clustered at morn and eve around the family altar, each in his accustomed place, with Bible in hand, and all who were old enough, read in turn two verses each from the chapter of the sacred volume. The voices of the children accompanied the parents in a song of praise—then we were all committed to the care of our heavenly Father, and his blessing sought for us. Were any of the family in sickness or in trouble—were any about to leave home—the peculiar solemnity of father's petitions, as the situation of such an one was presented before God, is still vividly impressed upon my mind. One scene in particular, among those precious recollections, is indelibly fixed in my memory.

Our dear father had been long sick, very sick, and his recovery seemed doubtful; but while he was confined to a sick chamber and a bed of suffering, we were not denied the privileges and blessings of family worship. An elder brother's or a mother's loved, sweet voice, still implored God's healing mercy, and besought his daily blessings upon those in health.

Prayer was answered. The crisis was past, and slowly the invalid began to recover. One morning we were all as usual assembled in my mother's room, when feeble footsteps were heard upon the stairs. We listened in eager expectation, and pale, emaciated, leaning upon his staff, our dear father entered the room, and was seated again in the circle of the family altar, after an absence of long weeks. It was the first time he had left his sick chamber, and though some of our voices grew a little tremulous, we each read in turn as usual.

When the chapter was finished, he expressed his joy and gratitude in being permitted once more to join the family circle. He briefly narrated God's dealings with him since he had been separated from us—how his soul had been sweetly stayed on Christ, while his body had been racked with sufferings. Particularly I remember his description of his feelings one night when he supposed himself at the point of death. He had committed us all to the care of the God of the widow and the fatherless. He did not then regret having done so much for God, but so little; and prayed that God would forgive his unfaithfulness and remissness in duty. Oh, how strange appeared the idea to me, that he could ever have done wrong.

Most earnestly he besought us not to delay preparation for death, till we were laid upon a sick or dying bed, and assured us, that when racked with pain, or in a fever's delirium, we were not likely to make our peace with God, and that little reliance could be placed in a "death-bed repentance." And that prayer! Though a very little child then, the impression it made can never be effaced from my mind, as his voice, so feeble from long and severe illness, again led our devotions at the throne of grace.

With what earnestness and solemnity did he again commit us all to Him who seeth not as man seeth, and who leadeth us in ways that we know not, and how warmly did our hearts respond to the feelings as he poured forth grateful homage for the blessings of returning health.

### "NONE LIVETH TO HIMSELF."

God has written upon the flower that sweetens the air, upon the breeze that rocks it upon its stem, upon the rain-drop that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its chambers, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in his light—upon all he has written, "None of us liveth to himself." Notwithstanding all that has been done to impress that important lesson upon our hearts, it is still one which the most of us are slow to learn, especially so as to exemplify it in our lives. We seem too generally to feel and act as though we were wholly independent of every thing around us, and under obligation to live for none but ourselves. Many evils result from this state of things, both to ourselves and others. The path of true happiness is the path which God himself has marked out for us. "None of us liveth to himself." Such is the intimate relation which we sustain to our fellow men, as beings formed for society, and to all the creatures of God, that none of us can live to ourselves. Our influence will be felt in some way, upon all with whom we have to do, and if it does not tell upon the promotion of their interests, it will result to their injury. Whatever may be the character of our influence, however, for it we shall be held responsible. It is our interest, therefore, as well as our duty, in all things, to live for others as well as for ourselves. We must seek the happiness of all with whom we have to do; and it is only when we are living under the influence of this principle, that we truly provide for our own interests.

### LOSSES FROM RELIGION.

An aged couple, in the vicinity of London, who in the early part of life were poor, but who, by the blessing of God upon their industry, enjoyed a comfortable independence in their old age, were called upon by a Christian minister, who solicited their contributions to a charity. The old lady was disposed to make out some excuse, and to answer in the negative, both for her husband and herself; and therefore replied, "Why, sir, we have lost a deal by religion since we began; my husband knows that very well." And being willing to obtain her husband's consent to the assertion, she said, "Have we not, Thomas?" Thomas, after a long and solemn pause, replied, "Yes, Mary, we *have* lost a deal by our religion! I have lost a deal by my religion. Before I got religion, Mary, I had got a water pail, in which I carried water, and *that* you know I lost many years ago. And then I had an old slouched hat, a patched old coat, and mended shoes and stockings; but I have lost them also long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk, and quarreling with you; and that you know I have lost. And then I had a burdened conscience, and a wicked heart; and then I had ten thousand guilty feelings and fears; but all are lost, completely lost, and like a millstone cast into the deepest sea. And, Mary, you have been a loser too, though not so great a loser as myself. Before we got religion, Mary, you had got a washing-tray, in which you washed for hire; and God Almighty blessed your industry; but since we got religion, you have lost your washing-tray. And you had got a gown and bonnet much the worse for wear, though they were all you had to wear; but you have lost them long ago. And you had many an aching heart concerning me, at times; but those you happily have lost. And I could even wish that you had lost as much as I have lost, and even more; for what we lose by our religion, Mary, will be our eternal gain." We need not add, the preacher did not go away without substantial proof that Thomas deemed his losses for religion his most weighty obligations to the goodness of Almighty God, as the richest boon of grace on earth, and the most authentic pledge of glory in the world to come.

ADVICE TO PARENTS.—My father liked to have, as often as he could, some sensible friend or neighbor to converse with him, and always took care to start some ingenious or useful topic of discourse, which might tend to improve the minds of his children. By this means he turned our attention to what was just and prudent in the conduct of life, and little or no notice was ever taken of what related to the victuals on the table, so that I was brought up in such a perfect inattention to those matters, as to be quite indifferent to what kind of food was set before me. In after life this has been a great convenience to me, for my companions are often very unhappy for want of a suitable gratification of their very much more delicate tastes and appetites. [Franklin.

Let us never forget that every station in life is necessary; that each deserves our respect; that not the station itself, but the worthy fulfillment of its duties, does honor to the man; and that we only merit esteem in so far as we approach nearest to the perfect performance of the duties assigned to us in the order of things.

# The Sabbath Recorder.

New York, July 13, 1848.

## RELIGIOUS RIGHTS REPUDIATED.

To the Editor of the Sabbath Recorder:—

After weeks of intense suspense, I have just received the *Opinion* of the Supreme Court in the case of the Appeal of the Seventh-day Baptists of Pennsylvania to that Tribunal, for the restoration of their *Constitutional Rights*, filched from them by the law of 1794; which I enclose for insertion in your forthcoming paper; as many, all I may say, of your readers, are deeply solicitous of receiving their decision of that question.

Degrading as has been our faithlessness, as a nation, in the eyes of the world, to our treaties with the Sons of the Forest—and infamous as has been the prosecution of the unrighteous and unjustifiable war with Mexico, to extend the area of *slavery*—a deeper, more indelible infamy has been inflicted on the institutions of our Republic by this decision of the Supreme Court of the land of Penn, in putting under ban a *Christian* Society, for the exercise, the conscientious exercise, of the express and explicit injunction of the Most High; and thus setting at naught the dearest rights and immunities of freemen.

In coming to a decision, that the law enjoining the observance of the first day of the week, is constitutional, the Court waived, entirely, all religious considerations, knowing full well, that they could not sustain the observance of that day on any *requirement* of the *Scriptures*, but placed it solely on the ground of a mere "*social and political regulation*."

I have no time at present to make any remarks on this position, farther than to add, that if hereafter the Roman Catholics, or any other emulators of *saint's days*, should gain the ascendency in the Legislature of the Keystone State, and enact a law requiring that all the *saint's days* in the calendar, without so designating them, should be regarded, *under fines and penalties*, as "*social and political regulations*"—social and political *rest-days*—will the Supreme Court not be bound by *this decision* to *affirm* the constitutionality of the Act. If the Legislature have the right to enforce one day in the week as a "social and political rest-day," what is to prevent them from enacting that *six* of the *seven* days of each week shall be observed as "social and political rest-days." If they have the power to do one, they have the power to do the other likewise. In this decision the Court has violated the provisions of our Magna Charta, degraded the rights of conscience, and has virtually pronounced the Constitution of the State a *cheat*, a *vile cheat;* for it holds out clearly and distinctly *equal rights* and *immunities* to all its citizens, and here a *preference* is made for the Sunday *sect*, and a disablement enforced upon a portion of the community against laboring on a day that they do not conscientiously believe to be a *sacred day*, while, on the contrary, they faithfully and conscientiously observe *the day* and the *only day* required of them by the Lord of the Sabbath. What a *libel* is such a decision on our free institutions. The world will see it, and laugh our Constitution to scorn. The world may, also, soon behold a much more confounding spectacle in the *freemen* of America emigrating to Europe, to gain equal rights and religious immunities, denied to them in the much-vaunted "asylum for the oppressed of all nations."

If injustice and oppression have triumphed, there is some consolation to true Sabbath-keepers, in the fact, that the Court has not attempted to justify their decision by an appeal to the Scriptures, and we have the advantage still, in having the "*thus saith the Lord*" for our practice, and being able to defy all the sticklers for the sanctification of the first day of the week, to adduce one single command or requirement, enjoining or enforcing the religious observance of *that day* from the word of God. They may have the law of the land; we have the commandment of the Lord of Hosts. They hold the sacredness of their day under a power which pronounces sacred, and which guards and protects, some of the greatest vices of the age. We have our law from *Him* who cannot look upon iniquity with the least degree of allowance. We would despise such a *figment* for the sacredness of a day, as a human law merely regarding it as a "*social and political* regulation." Yet upon such grounds men can be intolerant persecutors of their fellow men, and at the same time trample under foot the requirements of their Lord and Judge.

W. M. F.

P. S. I will endeavor to forward to you, in time for the outside form of your paper following your next forthcoming, the *Argument* of Thaddeus Stevens, Esq., on behalf of our rights, which I have now in my possession.

Reported for the Philadelphia Public Ledger.

### SUNDAY A LEGAL AND POLITICAL DAY OF REST.

*Decision of the Supreme Court of Pennsylvania.*

The Supreme Court of this State, at Harrisburg, has now given its decision in the long-pending case of Specht *vs.* the Commonwealth. This case was argued some time since by Thaddeus Stevens and J. E. Brady for the plaintiff in error, and by Judge Nill, of Chambersburg, adversely. The facts of the case are, briefly, that the man Specht is a farmer and a Seventh-day Baptist, residing in Franklin Co., who was indicted for pursuing his ordinary avocations on Sunday—such as hauling out manure, &c.—and fined by the Court. He appealed to the Supreme Court, mainly, it would seem, to test, for his sect, the constitutionality of the law under which he was fined. The opinion of the Court, as follows, was delivered by Judge Bell, and is conclusive in favor of the constitutionality of the law.

#### Opinion read by Judge Bell.

The plaintiff in error stands convicted under the first section of the act of 22d April, 1794. It prohibits, *inter alia*, any person to "do or perform any worldly employment or business whatever on the Lord's day, commonly called Sunday, works of necessity or charity only excepted." It is said that as against those who conscientiously observe the seventh day of the week for the Sabbath, of whom the defendant is one, the statutory provision is in direct conflict with section 3d, art. 9th, Constitution of the Commonwealth. It ordains, "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent. No human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given by law to any religious establishment or modes of worship."

The question thus raised is not presented to the Court for the first time. It was here made as long ago as the year 1817, in the case of the Commonwealth *vs.* Wolf, (3 S. & R.; 4 S.,) and after argument, solemnly decided adversely to the position of the plaintiff in error. Until now, so far as we know, the soundness of this determination has not only passed unquestioned, but is incidentally recognized by other cases. Upon the maxim *stare decisis*, and looking only to the ordinary course of judicial administration, we might, perhaps, without impropriety, have decided to consider the question as not an open one in Pennsylvania. But impressed with the importance of preserving and protecting the unrestrained liberty of conscience guarantied by the Constitution of the United States, and of the several States of the confederacy, including our own, and desirous of retrieving any error which, by possibility, might have been committed in so grave an inquiry, we have given close attention to the ingenious argument addressed to us by the counsel of the plaintiff in error, who, it is understood, represents a portion of our citizens belonging to a respectable Christian sect, which claims and keeps the seventh day of the week as the true Sabbath. The conclusion at which we have arrived, after much reflection, is in consonance with that before announced by this Court in the case just alluded to.

The Constitution of this State secures freedom of conscience and equality of religious right. No man, living under the protection of our institutions, can be coerced to profess any form of religious belief, or to practice any peculiar mode of worship, in preference to another. In this respect the Christian, the Jew, the Mohammedan and the Pagan are alike entitled to protection. Nay, the infidel, who madly rejects all belief in a Divine Essence, may safely do so, in reference to civil punishment, so long as he refrains from the wanton and malicious proclamation of his opinions with intent to outrage the moral and religious convictions of a community, the vast majority of whom are Christians. But beyond this, conscientious doctrines and practices can claim no immunity from the operation of general laws made for the government and to promote the welfare of the whole people. In the language of Chief Justice Gibson, the right of conscience, as understood under our organic law, "is simply a right to worship the Supreme Being according to the dictates of the heart; to adopt any creed or hold any opinion whatever, or to support any religion; and to do or forbear to do, any act for conscience sake, the doing or forbearing of which is not prejudicial to the public weal," (Com. *vs.* Lesher, 17 S. & R. 16,) enforced in Simons *vs.* Gratz, (2 P. R. 416.) Does the act of Assembly in question impinge upon this natural right or on the constitutional declaration which seeks to foster and protect it? It is insisted, that this question must receive an affirmative response because, as it is said, the statute treats the first day of the week as a holy and sacred day, and prohibits labor as a profanation of the Lord's day, and it is thus proved to be, not a mere civil regulation to give rest to man, but an attempt to exalt, by law, the religious belief of certain sects over that of others.

Though it may have been a motive with the law-makers to prohibit the profanation of a day regarded by them as sacred—and, certainly there are expressions used in the statute that justify this conclusion—it is not perceived how this fact can vitally affect the question at issue. All agree that to the well-being of society, periods of rest are absolutely necessary. To be productive of the required advantage, these periods must recur at stated intervals, so that the mass of which the community is composed may enjoy a respite from labor at the same time. They may be established by common consent, or, as is conceded, the legislative power of the State may, without impropriety, interfere to fix the time of their stated return, and enforce obedience to the direction. When this happens, some one day must be selected, and it has been said that the round of the week presents none which, being preferred, might not be regarded as favoring some one of the numerous religious sects into which mankind are divided. In a Christian community, where a very large majority of the people celebrate the first day of the week as their chosen period of rest from labor, it is not surprising that that day should have received the legislative sanction; and as it is also devoted to religious observances, we are prepared to estimate the reason why the statute should speak of it as the Lord's day, and denominate the infraction of its legalized rest a profanation. Yet this does not change the character of the enactment. It is still, essentially, but a civil regulation made for the government of man as a member of society, and obedience to it may properly be enforced by penal sanctions. To say that one of the objects of the Legislature was to assert the sanctity of the particular day selected, is to say nothing in proof of the unconstitutionality of the act, unless in this the religious conscience of others has been offended and their rights invaded.

But it is argued, with apparent conviction of its truth, that to compel men to refrain from labor, *solely* from regard to the imputed holiness of a particular day is, within the meaning of the Constitution, to "control" the religious observance and to "interfere" with and constrain the consciences of those who, honestly, disbelieve the asserted sanctity of the selected day. We cannot assent to this. So long as no attempt is made to force upon others the adoption of the belief entertained by the governing power, or to compel a practice in accordance with it, so long is conscience left in the enjoyment of its natural right of individual decision and independent religious action. There is nothing to prevent the unrestrained expression of an adverse belief—though perhaps whith less of imposing effect than power lends to opinion, nor any hindrance offered to the full enjoyment of it, at least, so far as the exercise of religious devotion is involved. The error of the plaintiff's position is, that it confounds the reason of the prohibition with its actual effect, and thus mistakes the mere restraint of physical exertion for the fetters that clog the freedom of mind and conscience. But were this otherwise, the plaintiff's argument is inapplicable to the act of 1794.

The conclusions drawn from some of its language are as inexpressive of its practical operation as of the principal intent of its maker. The phraseology used may indicate a conviction of the holy character of the first day of the week, but as this simple expression of an abstract opinion, which all other men are at liberty to adopt or reject, carries with it no obligation beyond the influence attendant upon the expression itself, it cannot be said a primary object of the act was, authoritatively, to assert the supremacy of Sunday as of Divine appointment. Had such been the intent, irrespective of its statutory character as a day of rest from secular employment, its framer would not have stopped short with a bare interdiction of labor and worldly amusements. Following the example offered by older States and communities, they would have commanded the performance of religious rites, or at least, some express recognition of the day as the true Sabbath. Such a requisition, we agree with the plaintiff in error, would be a palpable interference with the rights of conscience. But nothing like this is exacted. On the contrary, every one is left at full liberty to shape his own convictions, and practically, to assert them to the extent of a free exercise of his religious views. In this, as in other respects, the conscience of each is left uncontrolled by legal coercion, to pursue its own inquiries and to adopt its own conclusions. In this aspect of the statute there is, therefore, nothing in derogation of the constitutional inhibition.

Nor so far as I can perceive is it obnoxious to this accusation in any other particular. It intermeddles not with the natural and indefeasible right of all men to worship Almighty God according to the dictates of their own consciences; it compels none to attend, erect or support any place of worship, or to maintain any ministry against his consent; it pretends not to control or to interfere with the rights of conscience, and it establishes no preference for any religious establishment or mode of worship. It treats no religious doctrine as paramount in the State; it enforces no unwilling attendance upon the celebration of divine worship. It says not to the Jew or Sabbatarian, you shall desecrate the day you esteem as holy, and keep sacred to religion that *we* deem to be so. It enters upon no discussion of rival claims of the first and seventh days of the week, nor pretends to bind upon the conscience of any man any conclusion upon a subject which each must decide for himself. It intrudes not into the domestic circle to dictate when, where, or to what God, its inmates shall address their orisons, nor does it presume to enter the synagogue of the Israelite or the church of the seventh-day Christians, to command or even persuade their attendance in the temples of those who, especially, approach the altar on Sunday. It does not, in the slightest degree, infringe upon the Sabbath of any sect, or curtail their freedom of worship. It detracts not one hour from any period of time they may feel bound to devote to this object, nor does it add a moment beyond what they may choose to employ. Its sole mission is to inculcate a temporary weekly cessation from labor, but it adds not to this requirement any religious obligation.

Nor can it be objected against the statute that it gives a preference to any religious establishment or mode of worship. It leaves all free alike in the exercise of their distinctive religious tenets, saying to none, what dost thou? As I have said, the selection of the day of rest is but a question of expediency, and if from the choice falling on the first day of the week, the Jew and seventh-day Christian suffer the inconvenience of two successive days of withdrawal from worldly affairs, it is an incidental worldly disadvantage, temporarily injurous, it may be to them, but conferring no superior religious position upon those who worship upon the first day of the week. The law intends no preference. The command to abstain from labor is addressed to every citizen, irrespective of religious belief, and if an inconvenience results to some, it is a consequence of the generality of the provision. But this affords no argument against the constitutionality of the law, however strong the argument might be felt when addressed to the Legislature as a reason for a modification of the statute.

The only remaining ground upon which the plaintiff in error attacks the validity of the statute, is found in the assumption that, in conscience, he is as fully bound to attend to his secular affairs upon the first six days of the week as to cease from labor on the seventh. Were this so, the law which compels him to inaction upon one of the six, might well be regarded as an invasion of his conscientious convictions. But for this supposed article of his faith, his counsel refers us to no other warrant than that command of the decalogue which teaches, "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But without other evidence than the mere suggestion of counsel, we connot believe that the religious sect to which the plaintiff in error belongs have so construed this commandment as to make it imperative on its members, literally, to labor on every day of the week other than the seventh. Such is not, rationally, its meaning, nor is that assigned to the word by the ancient people to whom it was originally delivered by the Deity.

From the beginning even until now, it is regarded by them as intended to set apart a day of religious rest, but not as commanding six days of labor. Within six days the Israelite was directed to do all his work in order that he might devote the seventh uninterruptedly, to the service of God, but it was never imagined that he was under an imperative obligation to fill up each day of the other six with some worldly employment. In the Commonwealth *vs.* Wolf, the Court rightly repudiated such a notion, and in this it has been followed by other tribunals. Indeed the meaning of the command is so obvious as scarcely to leave room for construction, and accordingly so far as we are informed, the practice of all who profess to believe in the Old and New Testaments, has been in consonance with the original interpretation.

Beside the adjudications already referred to, the determination to which we have attained is fortified by the recent decision of the Court of Errors of South Carolina in the case of the City Council of Charleston *vs.* Benjamin, decided in January, 1848, and is not impeached by the city of Cincinnati *vs.* Rice (15 Ohio Rep., 225) cited by the plaintiff in error. This last case was determined upon the *proviso* of their statute, that nothing contained therein shall be construed to extend to those who, conscientiously, observe the seventh day of the week as the Sabbath. Did our statute offer a similar provision this controversy would probably never have arisen. *Proceedings Affirmed.*

☞ Knowing that our readers feel a deep interest in the subject of the foregoing article, we have thought best to make room for it this week, although in so doing we crowd out much matter prepared for the present number. At a future day we may have something to say upon the subject. Meanwhile we invite our correspondents to consider it, and give our readers the benefit of any light they may have.

## RELIGIOUS INSTRUCTION OF VIRGINIA NEGROES.

At a recent meeting of a Baptist ecclesiastical organization, called the General Association of Virginia, a proposition was made to appoint a Committee to inquire into the expediency of petitioning the Legislature to modify the laws relative to the religious instruction of the colored population. The subject excited a good deal of interest, and was very earnestly discussed. In the course of the debate it was stated, that the laws restricting the religious privileges of the colored population, are more rigid in Virginia than in any other State. In all other States, colored persons are permitted to preach; and in Georgia and Louisiana they officiate as pastors of colored churches. But in Virginia no such privileges are allowed them. And, indeed, it is said that the whites are restricted, for, by an existing law, the presence of a single slave at a night meeting in any of the churches in Virginia would render the whole congregation of white persons liable to imprisonment! Of course such an absurd aud ridiculous law could never be enforced; but it serves to show the spirit of slavery even in that State from which so many Presidents of our *free* country have come. Well, after the subject had been thoroughly discussed, and several amendments and substitutes to the first resolution proposed, the following was adopted with one dissenting voice:—

*Resolved*, That a committee be appointed to petition the Legislature for such modification of the laws respecting the religious privileges of the colored population, as will admit of their assemblage at any time by the permission of their owners, in the presence of white persons, and will admit of their engaging in all proper religious exercises, provided they be conducted in the presence and under the supervision of a committee of white members of the churches to which they belong.

We are glad to see that the churches of Virginia feel the necessity of doing something in relation to the matter under consideration. But we are sorry to see a Baptist Association taking such low ground in relation to it. To ask that a large body of men may enjoy the *privilege* of worshiping God under the "supervision of a committee," is not the way that Baptists of old talked, or that Baptists of the genuine stamp now talk. Such maintain the right of every human being to worship God according to the dictates of conscience, and regard any Legislature which attempts to abridge that right as arrogating the prerogatives of the Almighty. If a denial of that right is necessary to support the institution of slavery, the fact ought to be known. The implication which is found in the action of this Association speaks volumes.

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**Encouraging Movement.**—The Massachusetts Convention of Congregational Ministers, which embraces the Orthodox and Unitarian Clergymen of the State, adopted the following preamble and resolution at their late meeting. The proposition was introduced by Rev. Dr. Lowell, (father of James Russell Lowell, the Poet of Freedom,) who, though generally ranked as a Unitarian, has never been a partizan:

"*Whereas* this Convention is deeply impressed with the sinfulness and injustice of holding a fellow being in Slavery, and is convinced by all experience that the relation of master and slave is as destructive of the moral nature of the one, as it is of the *human* nature of the other; and whereas recent events have demonstrated, that non-slaveholding States are inextricably involved in some of the great public and private wrongs inherent to the system; and whereas, while it is at all times incumbent upon us, as men, to be faithful to the duties of a common humanity, as ministers to Him who came to unloose the heavy burdens, and bind up the broken in heart, it is especially our duty to "remember those who are in bonds as bound with them;" therefore

"*Resolved*, That a Committee of nine be appointed to prepare a Report, to be presented at the next annual meeting of this Convention, containing a brief history of the rise and progress of slavery in our country, a view of the responsibility of the Free States in regard to it, and a calm and temperate, but solemn and earnest appeal to the community on this momentous subject."

## ANNIVERSARY OF THE ALFRED ACADEMY.

Alfred, July 2d, 1848.

The anniversary of the Alfred Academy and Teachers' Seminary was held on the 29th of June. The examination of classes commenced on the 26th, and continued to the 29th. The proficiency of students of all ages, from twelve to twenty-five, in those sciences which have heretofore been deemed so difficult of comprehension as to preclude the common scholar, evinced in a striking manner the superiority of the modern method of teaching over the stereotyped practice of former times. The promptness of expression and originality of thought evinced in mathematical demonstrations, and metaphysical definitions and discussions, were testimonials of the stern discipline of mind to which students had been subjected in the prosecution of their studies. The whole examination was a cheering index to the time when men and women shall evolve great and noble principles, by the tireless working of their own innate faculties, instead of referring to learned authors for every principle upon which to predicate their intercourse with the world. The number and proficiency of scholars in physical, intellectual, and moral sciences, indicated an attention to these long-neglected branches of education somewhat commensurate with their importance. The number in the languages, including Greek, Latin, French, and Italian, exceeded that of any former year. The exercises of the anniversary were such as to inspire every devotee of educational and moral reform with a new enthusiasm. Entire originality of thought was a prominent characteristic of the productions exhibited. The style of composition and delivery could not fail to recommend the study of rhetoric and elocution to all who essay at public speaking, while the liberality of views and benevolent sympathy which ran through the whole, should be a stern rebuke to those soul-shriveled sectarian babblers, whose utmost stretch of mind never extended beyond the precincts of their own miserable tenement. The kind attention of an audience numbering not less than two thousand five hundred, was a pleasing evidence of the satisfaction and approval of the patrons and friends of the school. The exercises were enlivened by music, vocal and instrumental, from the academy choir, and the Friendship and Andover bands. At the close of the exercises an appropriate and affecting address was made by Proff. Kenyon, to a graduating class consisting of three ladies and five gentlemen. The most consistent deportment was maintained by the crowded audience, and nothing occurred to disturb the good order of the day, except that a few loafers from an adjoining town made a display of the meanness to which humanity can descend, as well as an exhibition of the character of young men living in rum-selling communities. The exercises throughout were such as to inspire a hope that the educational interests of our country may occupy their appropriate place. All lovers of reform will unite in praying, that literary institutions may rise up and flourish all over the land, and adopt such systems of instruction as shall develop the *whole* man.

D.

## CHRIST IN THE TOMB.

A faithful band took down the ghastly form of their Master and laid him in the low, and silent tomb. Mother Earth received him to her embrace, and screened him in her compassionate bosom from the frowns of mortals. The funeral rites are performed, and that devoted band silently, sadly retire, leaving the orphaned universe to weep alone. There, in the *grave*, reposed God's only Son! With mingled feelings I contemplate him there—pale, how ghastly pale! There closed in death are those eyes, which were accustomed to beam with sympathy and love for the miseries of man! There closed in death are those lips, whose heavenly accents had so often lightened the burdens of afflicted humanity, and at whose word *devils* trembled. And there, cold and still lies that *mangled* hand, at whose gentle touch the blind had been made to see, the maimed to leap and walk, the sick to take up their bed and go to their homes in peace. And there, still in death, that heart which had so often beat quick in kindness and compassion for fallen and suffering man. There in the tomb slumbers God the Son! How great the change. From the throne of eternal glory, swaying the sceptre of the universe, reclining on the bosom of the Eternal Father, Emmanuel reposes in the lap of earth. He rests from the frowns and cold neglect of an unfeeling world. Still he is not at rest. A fierce contest is raging. He conquers Death, Hell, and the Grave. The third day he reäppears, and in majestic grandeur he soars aloft to the courts of the paradise of God; and as he mounts its eternal battlements, all heaven resounds with, "O death, where is thy sting; O grave, where is thy victory?"

G. R. S.

Union College, June 10th, 1848.

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The Parlor Magazine for July has been on our table several days. It contains a fine engraving of the Landing of the Pilgrims in the year 1620, another of two Red Patridges, and thirty-two pages of well-arranged original reading matter, appropriate to such a Magazine. The work is calculated to promote good taste and good morals wherever it is read. Published by E. E. Miles, 135 Nassau-st., N. Y.

A correspondent of the Literary World learns that William and Mary Howitt will shortly visit America.

# General Intelligence.

## CONGRESSIONAL PROCEEDINGS.

We find but little to notice in the Congressional proceedings of last week. The principal subject of general interest before the Senate was the Oregon Bill, in connection with which the whole question of slavery was discussed, and especially the right of Congress to legislate upon the subject in the territories of the United States. No action has yet been taken upon the bill. The Senate had under consideration, but did not take final action upon, a joint resolution in favor of the just and fair settlement of the claims of the Cherokee Indians under the treaty of 1846. A joint resolution from the House was brought before the Senate in favor of fixing the 17th inst. as the period for the adjournment of Congress. Both branches of Congress received messages from the President, communicating the Ratified Treaty with Mexico, and requesting the necessary appropriations to meet its provisions.

## SEVEN DAYS LATER FROM EUROPE.

The steamer Caledonia arrived at New York on Sunday last, bringing seven days later intelligence from Europe, the substance of which will be found below.

### England.

Aside from the Queen's intended visit to Ireland, for which preparations are being made, the principal subject of general interest in England is the Parliamentary Reform movement. On the 20th of June, Mr. Joseph Hume submitted the following motion to Parliament, which shows what is proposed :—

"That this House, as at present constituted, does not fairly represent the population, the property, or the industry of the country, whence has arisen great and increasing discontent in the minds of a large portion of the people; and it is therefore expedient, with a view to amend national representation, that the elective franchise shall be so extended as to include householders; the votes shall be taken by ballot; that the duration of parliaments shall not exceed three years; and that the appointment of members to population shall be made more equal."

### France.

A meeting of representatives, who have hitherto supported the government, took place on the 21st inst., at the Palais Royal, at which it was agreed that they could be no longer maintained in power. We may, therefore, expect from day to day to hear of the resignation or removal of the present Executive Commission. What will replace it no one can tell. Complete anarchy exists, and order in the streets is only preserved by the determination of the National Guard.

The feeling in favor of Louis Napoleon seems to increase. Riots, in which his name is mixed up, are of daily occurrence in Paris, while many of the departments do not seem at all disposed to enter into the Republican views of the metropolis, and threaten to oppose them.

The London Herald of June 24, 1 o'clock P. M., publishes the following :—"News has this moment reached us by electric telegraph, that the crisis has really commenced in France. Yesterday, (Friday) the troops and National Guards were fighting desperately with the people. The sacrifice of life is terrific!

### Italy.

Rivoli, in the north of Italy, has been taken by the Piedmontese, and 600 Austrians made prisoners. The Austrians have taken Vicenza. They also marched upon Padua, which city has been compelled to capitulate. The loss of the Italians in the attack on the city, amounted to about 1,800 or 2000 killed, wounded, and prisoners; while the loss of the Austrians did not exceed 500 in killed and wounded, including Major-General the Prince of Saxis, who was killed.

A bulletin of the Committee of War of Rome, of the 10th, states that among the Austrian soldiery, there were one hundred Austrian ladies, disguised in uniform, actually serving.

### Austria.

There has been a bloody revolution at Prague. The people, or rather the students, demanded arms and ammunition of the Commandant, which were refused. This led to skirmishes, and finally to the bombardment of the city, and a horrible slaughter. The fury of the Czechs knew no bounds. They cut off the noses, ears, and lips, of all the soldiers that fell into their hands. No quarter was asked, and none given, Each man fought for life or death. At the latest date, June 18, the city had capitulated, and quiet was returning.

Disturbances at Pesth.—Serious disturbances occurred at Pesth, Hungary, on the 12th ult., in consequence of a quarrel caused by a theft alleged to have been committed by an Italian soldier on a Hungarian. The other Italians took part with their comrade, and intrenched themselves in their barracks, where they were attacked by the other troops and by the National Guards. Ultimately the Italians were forced to surrender, and tranquility was restored, though several men had been killed and wounded.

Storm at Berlin.—The City of Berlin, Prussia, was visited by a violent storm on the 13th inst., which was perhaps more violent in the environs than in the city itself. For an hour it was a perfect tornado; trees have been uprooted; on whole tracts of garden ground the produce is ruined, and the cherry harvest is nearly annihilated; the hailstones cut up every kind of tender vegetation, and the fields of corn are beaten flat. At Potsdam there was a serious loss of life; it being a holiday, a number of pleasure boats were sailing on the water called the Havel; the hurricane came so sudden that several were blown completely over, and many persons were drowned—the number not ascertained. A mill on the property of the Prince of Prussia, in the vicinity, was struck by lightning and burnt down, the Prince himself being a spectator of the conflagration. Two houses in the city were also struck, but without much damage. Some of the streets were knee-deep with water, the channels having choked. There has been no such tempest here in the memory of man.

The Cholera.—The last accounts from Moscow state that the cholera morbus is making frightful progress. Of 464 persons attacked, from the 23d to the 29th of May, no less than 205 died. The number of new cases on the 29th of May alone amounted to 81, and the number of deaths to 42. The cholera has also broken out with great intensity at Jaroslau, Robinski, and Kalooga, and thus appears to be gradually advancing westward.

From China.—Intelligence from China, dated May 24, has been received. It states that Mr. Consul Alcock had succeeded in the coercive measures he had adopted, and obtained satisfaction from the Chinese authorities at Shanghai, for the outrage on the English missionaries. The culprits, ten in number, are to wear the cangue for one month, at the spot were the offence occurred, as a warning to the multitude; and when the time expires they will be beaten, and be thus disposed of. Perfect tranquility prevailed throughout China.

* * *

The Case Altered.—A few days ago, a wag meeting a peasant, who was on his was to Bordeaux on business, said to him, "What are you doing here? They are about to divide all the lands of the rich, and you had better go to the mayor and put down your name for your share." The peasant set off at full gallop, and on arriving at the mayor's said, "Monsieur le maire, as there is to be a division of the land, I wish to have the meadow of M——, which joins my garden. Put down my name at the head of the list." The mayor turned over some papers, and then said, "You are not the first. I have an applicant who demands the meadow, and also your garden with it." "My garden! my garden! my garden!" said the peasant, in a fury. "I will go and get my musket," and he set to watching his garden day and night. There is a host of persons like this peasant; they wish to share the property of others, but keep their own.

* * *

What have Temperance Societies done?—As far as mere statistics go, it would seem by the following, from the Albany Spectator, that they have accomplished a vast amount of good. "There are now," says that paper, "more than 1,500,000 people in the United States who abstain from the use of ardent spirits, and from furnishing it to others; more than 5,000 Temperance Societies, embracing more than 500,000 members. More than 2,000 distilleries have been stopped; more than 5,000 merchants have ceased from the traffic. It is estimated that 30,000 persons are now sober, who, had it not been for the Temperance Societies, would have been sots; and at least 20,000 families are in ease and comfort, who would otherwise have been in poverty and disgraced by drunken inmates."

* * *

Great Improvement in Filtering Water.—A new and original invention has been introduced in England. It is a cylindrical filter, made of stone, and so constructed as to supersede all cleansing. The passing of the water through the stone frees it from all impurities in suspension, and, according to the testimony of an eminent analytical chemist, is calculated to benefit the public health materially. The filter is now in operation in many of the mansions of the principal nobility of the metropolis. The Lords of the Admiralty, struck with the utility of the invention as a means of preserving the health of officers and seamen, by rendering the water on board ship at all times pure and soft, irrespective of climate or time, have introduced it into the Royal Navy.

* * *

Effectual Preventive for Hydrophobia.—In the event of a bite from an animal in a rabid state or otherwise, sponge and wash the part, as soon as possible, with clear water, and then take good *leaf tobacco*, and make a bandage of it on the place bitten or lacerated. Change the bandage three or four times a day for a week; this will effectually absorb and extract any poison that may have lodged in the part bitten. If leaf tobacco cannot be obtained, take strong manufactured cut tobacco, and use it in the same manner. In America, the Indians carry the leaf tobacco with them, and when they are bitten by serpents, or other venomous reptiles, they use the leaf tobacco in the way described, and it is an invariable antidote to hydrophobia and other fatal effects. Gloucester Chron.

* * *

Outrage.—Rev. Henry H. Garnet, of Troy, whom many of our readers well know, was forcibly ejected from the cars on the Buffalo and Niagara Falls Railroad, just after the late Buffalo Convention, by a conductor named James Graham, on the plea that "colored people cannot be permitted to ride with the whites on this road, for southern ladies and gentlemen will not tolerate it." Mr. Garnet was considerably bruised, the ruffian conductor being assisted by another bully. But he bore himself with courage and dignity. We supposed the country had entirely outgrown such mean rascality as that.

* * *

Marrying a Deceased Wife's Sister.—The Court of Queen's Bench, England, has recently decided against the legality of all marriages made with a deceased wife's sister. By this decision all such marriages are canceled and declared null and void—the wives are placed in the light of concubines, the children of such marriages declared illegitimate, and all hereditary rights and claims to property utterly abrogated.

Light among the Germans.—The German Romanists in Newark and Patterson, N. J., have recently organized societies, where they receive Bible instruction from German Protestant clergymen. The Gospel light is penetrating dark minds on this continent as well as in Europe.

* * *

A novel spectacle for a Slave State occurred in Harrisburg, Kentucky, a short time since, which consisted of a temperance procession, got up by the "colored community" in that place. All the slaves that could obtain permission, for forty miles around, were in attendance.

* * *

The Newcastle Manufacturing Company, at Wilmington, Del., have just completed a locomctive for the Baltimore and Ohio Railroad, which is calculated to draw 1,000 tons. It cost $60,000, and its weight is 20 tons.

## SUMMARY.

We learn from Washington, that upon taking down the ball from the top of the lofty lantern, which was on the dome of the Capitol, it was discovered that it had been struck one or more times by lightning. The fluid had perforated it in three different places, and then, the ball being hollow, apparently coursed round the interior, until it escaped out of a single hole, nearly opposite to where it had entered. The ball is about 18 inches in diameter.

A letter from Capt. Travers, of the bark Francis Partridge, of Baltimore, dated Montevideo, April 13, states that on the 3d of February last he fell in with brig Robert, from St. Andrew for Jamaica, in a sinking condition. In taking off the crew with his boat she swamped, and Capt. Travers' own mate and two men, and the Captain, mate, and two men of the wreck were lost.

A young man named Leander Washburn, 19 years of age, was instantly killed on Saturday afternoon, in Boston, by the explosion of a soda fountain. A piece of the copper struck him under the chin, broke his jaw in two places, knocked out some of his teeth, and broke his neck. Another young man by the name of Clifford, was also somewhat injured by the same explosion.

As the wife of Mr. Isaac Bass, of Quincy, Mass., was in the act of adjusting the clothes line around a tree, she was struck just above the ankle joint by a stone weighing twenty-three pounds, which was thrown in blasting from the granite ledges more than half a mile distant. Her ankle joint was dislocated—one of the bones broken, and the flesh badly mutilated.

The Girard College is almost a failure at last. The architect has come out in a regular report against the work of his own genius, and declares that the reverberation of the recitation room is so deafening, that they will be useless for the purposes of their construction. The remedy proposed is to line the Gothic arches with false plain ceilings.

It is the general expectation of the Mexicans that Santa Anna will return to Mexico as soon as our army leaves that country. Those who have incurred the hostility of this powerful chief, are looking to a division of the country into independent republics, as the only thing that can save them from the evils of a continuation of his oppressive and corrupt rule.

Hon. Abbott Lawrence has recently added $50,000 to his former donation of an equal sum, for establishing a *practical* scientific institution of Agriculture and Mechanic Arts at Cambridge; and his brother, who two or three years since gave $20,000 to Williams College, has the past year given $4,000 to Bowdoin in Maine.

Hon. David Sears has within a short period given $10,000 each to Amherst, Harvard, and Dartmouth.

Not less than 1,800,000 dead letters were received at the general post-office during the year 1847. The contents of 2,782 of the most valuable, exceeded $20,000! This department of the post-office is a dead loss to the government of more than $130,000 annually!

The Legislature of Indiana, at a recent session passed an act submitting the question of free schools to the people at the election in August next. There are in Indiana upwards of 320,000 persons between the age of 5 and 21, and of the entire adult population of the State, it is estimated that at least 38,000 are unable to read and write.

It is said that a number of old Amsterdam merchants are making preparations to emigrate to this country. They belong to that class whose fortunes were made in the East India trade, and who have had money stored away in their cellars for 25 or 30 years.

The accomplished lady of President Polk has fitted up the largest and handsomest house in Nashville for their reception after the 4th of March. Having purchased the mansion, Nashville is to be their future permanent residence.

The persecution which has oppressed the converts to spiritual religion at Damascus, has been arrested by the authority of the Sublime Porte. The governor of Damascus has been ordered to recall those who were banished, and see that they are not molested in the worship of God.

An interesting work of grace has occurred in connection with the labors of Rev. Mr. Thurston, one of the oldest missionaries at the Sandwich Islands. About sixty persons had been received into the church, and about sixty others were candidates for admission.

A couple of colored men, while mowing near Schenectady, got into a quarrel about the fair sex. To settle the matter they went to fighting with their scythes. The first swath they cut they nearly severed each other's legs off. One of them is not expected to survive.

A man in Aurora, Ill., named John Hart was buried on the 22d ult., by the caving in of a well. He was covered by the earth to the depth of eight or ten feet, and dug out alive after *nine hours* confinement.

Five Chippewa Chiefs from the upper Lakes, have gone to Montreal to demand compensation from the Government, for the injury done to their interests, by the grants to Mining Companies on Lakes Superior and Huron.

A new system of atmospheric railway has been invented in England, far superior to the present one, and it can be worked at the incredibly low cost of 3 1-2d per mile, per train.

Cork, being now cut as fine as vermicelli, is recommended for stuffing bedding on board ships, as in case of shipwreck two or three persons can float on one to shore.

It is an interesting and almost incredible fact, that there are 4421 children of foreign parents now attending the Boston primary schools. This is 44 per cent. of the whole number of scholars.

A solid stone building of three and a half stories, is to be moved back bodily, four feet or more, in order to widen Devonshire street in Boston.

The nomination of General Taylor took place in Philadelphia at about 11 A. M., on Friday, June 9th, and reached New Orleans on Monday at noon, having been transmitted in about three days.

At Cape May, a few days ago, according to the Chronotype, Mr. O. P. Pearse, a well-known merchant of Philadelphia, who had repaired to that place for the benefit of his health, was swimming in the surf, when an under current lifted him from his feet, and being in feeble health, he was swept out to sea and lost. His wife was in the water with him at the time, and narrowly escaped with her life.

At Kingston, Ulster Co., N. Y., on the 4th, the friends of temperance erected a large tent, with a stage and seats inside, and as Mr. Gough was ascending the stage, the seats gave way, precipitating the people to the ground in great confusion, and we regret to add that several of the women and children were more or less injured by the breaking of limbs, &c. None, it is believed, are mortally injured.

A gentleman who came over as a passenger in the steamship Sarah Sands, says that when he left Liverpool there were at least 5,000 emigrants waiting to take shipping for America. Many of them were in extreme destitution, and it was proposed to raise donations from the Poor Law Commissioners and others to transport them across the ocean.

A meeting is to be held in Toronto, Canada, to consider the propriety of taking immediate steps for raising the necessary funds for making a railroad between Toronto and Lake Huron, and for commencing a proper railway communication from Toronto to the leading points in other directions.

The workmen at the Navy Yard in Washington were engaged on Wednesday, in preparing fireworks for the Fourth of July, when the materials ignited, exploding in every direction with a tremendous crash. The building was entirely destroyed. The workmen, three in number, miraculously escaped without personal injury.

The Cincinnati Signal says—"Yesterday, the old brick over the canal on Elm street, fell, with a loud crash, crushing in its descent a cow which happened to be passing at the time." For brick, read bridge, and for cow, read scow.

A man at Leonardstown, Md., while drunk, whipped his wife severely last week. His indignant neighbors arrested him, and tried him before Judge Lynch. He was found guilty, and sentenced to be ducked in the Bay.

The Norfolk Seamen's Friend Society acknowledges the receipt of the handsome donation of $628, by the crew of the United States ship Columbus, to the fund for building a Seamen's Home in the city of Norfolk.

Bricks should be well soaked immediately before laying them. A wall twelve inches thick, built of good mortar, and brick well soaked, is stronger in every respect than one sixteen inches thick built with dry bricks.

George Hammond, residing in Buffalo, on Thursday the 29th ult., stabbed his wife in five different places, and then cut his own throat. The woman is likely to recover—the man, it is thought, will die of his wound. The motive for the act was jealousy.

One hundred acres of well timbered land in Georgia, yield about three hundred barrels of turpentine annually. The trees afford to be chipped for five or six seasons.

A monster pine apple, weighing no less than fifty pounds, was received at the Philadelphia Exchange recently by a vessel from the West Indies.

The yield of wheat this year in Indiana is much larger than was ever reaped before in that State in one season.

The Senate of the young State of Wisconsin, on the 1st inst., passed resolutions instructing their Senators and Representatives in Congress to vote in favor of a Wilmot Proviso in any new territorial bill that may be brought before them.

The N. Y. Star says that P. T. Barnum, the celebrated Museum man, has tendered one wing of his beautiful mansion in Connecticut to Louis Philippe and his family, where they will be fed from his own table.

There has been an explosion of powder in Vera Cruz, in a house occupied by 40 washerwomen, by which from 20 to 30 were killed.

Passengers are conveyed from Chicago to Buffalo for six dollars.

General Taylor is 62 years old—Gen. Cass is 67.

### Review of New York Market.

MONDAY, JULY 10.

ASHES—Pots $4 87; Pearls 5 87.——FLOUR AND MEAL—Common brands flour sell for 5 12 a 5 25; favorite parcels 5 31 a 5 50; fancy and extra brands 6 09 to 7 50. Jersey Meal 2 44. Rye Flour 3 50.——GRAIN—Genesee Wheat 1 22; Ohio 1 16; Illinois 95. Corn ranges from 48 to 54c. Rye 68c. Oats 42 a 44c. for Northern.——PROVISIONS—Mess Pork 10 62; Prime 8 12. Beef 6 50 a 12 50. Lard 7c. Butter and Cheese are firm at previous prices.

So much for the wholesale market. At the market for retailing household articles, the prices vary each day. Cherries are becoming scarce. Raspberriess, blackberries, whortleberries, gooseberries, and currants, are plenty and cheap. Tomatoes are good but dear Green Corn, from the South, is just making its appearance. Peaches ditto. New potatoes 75c. and 87c. per bushel. Peas 50c. per bushel. Beans 62c.

### DIED,

In North Stonington, Ct., June 29, of an inflammation of the brain, Edwin F., son of Oliver G. and Sarah A. Merritt, aged 6 years, 9 months, and 22 days. Scarcely had the tears of these parents ceased to flow from a former affliction, ere a beloved and deeply interesting child fell in the cold embrace of death. Yet faith in the promise of God sustained them in their trials.

At Berlin, N. Y., on the 3d inst., Catharine Juliette, daughter of John and Julia Whitford, aged 2 years, 10 months, and 3 days.

### LETTERS.

J R. Irish, S. S. Griswold, J. Wheeler, T. G. Bailey, J. Whitford, C. A. Osgood, D. B. Thompson, Wm. M Fahnestock, Eli Vanhorn.

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THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thonsand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

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# Miscellaneous.

## THE FLOWERS OF GOD.

BY REV. J. G. LYONS.

The welcome flowers are blossoming,
In joyous troops revealed;
They lift their dewy buds and bells,
In garden, mead, and field;
They lurk in every sunless path
Where forest children tread;
They dot, like stars, the sacred turf,
Which lies above the dead.

They sport with every playful wind
That stirs the blooming trees,
And laugh on every fragrant bush,
All full of toiling bees:
From the green marge of lake and stream,
Fresh vale, and mountain sod,
They look in gentle glory forth—
The pure sweet flowers of God.

They come, with genial airs and skies,
In summer's golden prime,
And to the stricken world give back
Lost Eden's blissful clime:
Outshining Solomon they come,
And go full soon away,
But yet, like him, they meekly breathe
True wisdom while they stay.

If God, they whisper, smile on us,
And bid us bloom and shine,
Does He not mark, O faithless man!
Each wish and want of thine?
Think, too, what joy awaits in heaven
The blest of human birth,
When rapture such as woos thee now,
Can reach the bad on earth!

Redeemer of a fallen race!
Most merciful of kings!
Thy hallowed words have clothed with power
Those frail and beauteous things;
All taught by Thee, they yearly speak
Their message of deep love,
Bidding us fix, for life and death,
Our hearts and hopes above.

## STORIES ABOUT LIONS.

A gentleman who had traveled in Southern Africa, some years since, tells a thrilling story of an adventure he had with a lion. He says, "The day was exceedingly pleasant, and not a cloud was to be seen. For a mile or two, we traveled along the banks of the river, which in this part abounded in tall mat-rushes. The dogs seemed much to enjoy prowling about, and examining every bushy place, and at last met with some object among the rushes which caused them to set up a most vehement and determined barking. We explored the spot with caution, as we suspected, from the peculiar tone of their bark, that it was, what it proved to be, lions. Having encouraged the dogs to drive them out—a task which they performed with great willingness—we had a full view of an enormous black-maned lion and lioness. The latter was seen only for a minute, as she made her escape up the river, under cover of the rushes; but the lion came steadily forward, and stood still to look at us. At this moment, we felt our situation not free from danger, as the animal seemed preparing to spring upon us, and we were standing upon the bank at the distance of only a few yards from him, most of us being on foot, and unarmed, without any visible possibility of escaping. I had given up my horse to the hunters, and was on foot myself; but there was no time for fear, as it was useless to attempt avoiding him. I, however, stood well upon my guard, holding my pistols in my hands ready for fire, and they who had muskets kept themselves prepared in the same manner. But at this instant the dogs boldly flew in between us and the lion, and, surrounding him, kept him at bay by their violent and resolute barking. The courage of these faithful animals was most admirable; they advanced up to the side of the huge beast, and stood making the greatest clamor in his face, without the least appearance of fear. The lion, conscious of his strength, remained unmoved at their noisy attempts, and kept his head turned towards us. At one moment, the dogs, perceiving his eye thus engaged, had advanced close to his feet, and seemed as if they would actually take hold of him; but they paid dearly for their imprudence, for, without discomposing the majestic and steady attitude in which he stood fixed, he merely moved his paw, and, at the next instant, I saw two lying dead. In doing this, he made so little exertion, that it was scarcely perceptible by what means they had been killed. Of the time which we gained by the interference of the dogs, not a moment was lost; we fired upon him; one of the balls passed through his side, just between the short ribs, and the blood began to flow, but the animal still remained standing in the same position. We had now no doubt that he would spring upon us; every gun was instantly reloaded; but happily we were mistaken, and were not sorry to see him move quietly away, though I had hoped in a few minutes to have been able to take hold of his paw without danger."

Another traveler relates an adventure in the same district of country, which proved to be much more serious. This gentleman was traveling in a large company, and they had stopped for the night. The story is told thus: "The wagons and cattle had been put up for the night, when, about midnight, they got into complete confusion. About thirty paces from the tent stood a lion, who, on seeing us, walked very deliberately about thirty paces farther behind a thorn bush, carrying something with him which I took to be a young ox. We commenced firing into the bush; the south wind blew strong, the sky was clear, and the moon shone very bright, so that we could perceive any thing at a short distance. After the cattle had been quieted again, and I had looked over every thing, I missed the sentry from before the tent. We called as loudly as possible, but in vain; nobody answered, from which I concluded he was carried off. Three or four men then advanced very cautiously to the bush, which stood nearly opposite the door of the tent, to discover, if possible, what had become of the man, but returned instantly in the utmost consternation. The lion, who was still there, rose up and roared furiously. About a hundred shots more were fired at the bush, without perceiving any thing of the lion; this induced one of the men again to approach it with a firebrand in his hand; but as soon as he reached the bush, the lion roared terribly, and leaped at him, on which he threw the firebrand, and the people having fired about ten shots, he immediately retired to his former station. The firebrand which had been thrown at the lion, had fallen in the midst of the bush, and, favored by the wind, began to burn with a great flame, so that we could see very clearly into and through it. We continued our firing until the night passed away, and the day began to break, which animated every one to fire at the lion, as he could not lie there without being entirely exposed. Several men posted at the farthest wagons, watched to take aim at him as he came out. At last, before it became quite light, he walked up the hill with the man in his mouth, when about forty shots were fired at him without molesting him in the least. He persevered in retaining his prey amid the fire and shot, and carried it securely off."

Several years ago, an Englishman named Lucas was riding in an open plain in South Africa, one morning about day-break; and "observing a lion at a distance, he endeavored to avoid him by making a wide circuit. There were thousands of spring brooks scattered over the extensive flats; but the lion, from the open nature of the country, had been unsuccessful in hunting. Lucas soon perceived that he was not disposed to let him pass without further acquaintance, and that he was rapidly approaching for an encounter. He being without his rifle, and but little inclined for closer acquaintance, immediately turned off at right angle, laid his whip freely to his horse's flanks, and galloped for his life. But it proved too late. The horse was tired, and bore a heavy man upon his back. The lion was fresh and furious with hunger, and came down upon him like a thunder-bolt. In a few moments he overtook Lucas, and springing up behind him, brought horse and man in an instant to the ground. Luckily the poor man was unhurt; and the lion was too eager in worrying the horse, to pay any immediate attention to the rider. Hardly knowing how he escaped, he contrived to reach the nearest house in safety."

Hunting the lion in Africa, is generally pursued for the sake of destroying the animal only, without any view of sport. A regular hunt, when the people turn out, is a complete scramble; a mixture of men of various figures and complexions, the dogs innumerable, and of every kind.

We must tell one story more, and then we will stop. One of the residents in South Africa, according to the Naturalist's History, shot a lion in the most perilous circumstances that can be conceived. We must tell the story in his own words. "My wife," he says, "was sitting in the house, near the door. The children were playing around her. I was outside, busily engaged in doing something to a wagon, when suddenly, though it was midday, an enormous lion came up and laid himself quietly down in the shade, upon the very threshold of the door. My wife, either stupified with fear, or aware of the danger attending any attempt to fly, remained motionless in her place, while the children took refuge in her lap. The cry they uttered immediately attracted my attention. I hastened toward the door; but my astonishment may well be conceived, when I found the entrance barred in such a way. Although the animal had not seen me, unarmed as I was, escape seemed impossible; yet I glided gently, scarcely knowing what I meant to do, to the side of the house, up to the window of my chamber, where I knew my loaded gun was standing, and which I found in such a condition, that I could reach it with my hand—a most fortunate circumstance; and still more so, when I found that the door of the room was open, so that I could see the whole danger of the scene. The lion was beginning to move, perhaps with the intention of making a spring. There was no longer any time to think. I called softly to the mother not to be alarmed; and invoking the name of the Lord, fired my piece. The ball passed directly over the hair of my boy's head, and lodged in the forehead of the lion, immediately above his eyes, which shot forth, as it were, sparks of fire, and stretched him on the ground, so that he never stirred more." [Youth's Cabinet.

## THE DOGS OF CONSTANTINOPLE.

I had gone to walk in the "*petit champs des morts,*" below the windows of the hotel, with my little niece. For some time it was very pleasant in the cool shades, which were perfectly deserted and quiet, but I could have wished them rather less so, when, to my astonishment, I saw in the course of a few minutes, the troops of those great, starved-looking dogs, of whose ferocity I had a tolerably just idea, were coming rapidly towards us from all quarters. I could not imagine what attracted them, till the poor child, quite pale with terror, showed me a piece of bread which she held in her hand, and which it was evident they had smelt at an incredible distance. In a moment we were surrounded by a perfect army of fierce, voracious animals, with their sharp teeth and glaring eyes, snuffing the air and closing round us. They looked as if they would have made but a mouthful of the poor little girl, round whom they circled, growling ominously, and coming nearer every instant; and they were scarcely less formidable to myself, when I took the bread from her, and began to feel that our position was really far from safe; for I dreaded that if I threw it away, it would be but a morsel to some one of them, while it was far from unlikely that those who were disappointed would turn their rage on us. Some of them were large and fierce enough to be no mean opponent even to a strong man; and I had heard of several instances of their attacking human beings. It was no use, however, to stand there, and watch them growing more and more furious, so I began imperceptibly to draw near the gate, dragging the child, quite paralyzed with fear, after me; the dogs, howling and raging, followed close, and even took my dress between their teeth. When I was close to the door, I flung the unfortunate piece of bread as far from me as I could, and while they all bounded towards it, we darted through the gate, and took a rapid turning in the path which carried us out of their sight at once. By a circuitous road we reached the hotel, and so escaped them; but the adventure inspired me with a very legitimate terror for these horrible dogs, who haunt this beautiful city more like beasts of prey after carnage than the domestic animals of an inhabited town. [Wayfaring Sketches.

Economy in Cooking Cranberries.—To each quart of berries, very shortly after the cooking of them is commenced, add a teaspoonful of saleratus. This will so neutralize the acidiferous juice which they contain, as to make it necessary to use only one-fourth part as much sugar as would have been requisite had they been cooked without using saleratus.

## THE HORNET'S NEST ON THE BARN.

My uncle was reading a paragraph in the newspaper, the other day, to this effect: that a certain man found a large hornet's nest under the eaves of his barn, and determined to destroy it. So he took some matches, tied them to a pole, and with them set fire to the nest, and totally destroyed it. Unfortunately, however, the barn was also burned, together with a thousand bushels of oats, and a large quantity of rye, hay, and other valuable stores. The loss was estimated at from twelve to fifteen hundred dollars, and there was no insurance on the property.

"Well, well," said my uncle, "Mr. Simmons *was* a fool! It's nothing new, however, for I've known the same thing done hundreds of times."

"What! burn down a house to get rid of a hornet's nest?"

"To be sure, my boy. What is a man doing when he drinks rum to cure disease?"

"Why, uncle, it may save his life."

"It *may* save it for a while, but it is apt to destroy it *after* a while. Look at your neighbor, Mr. Gruntly; he has been for a year trying to burn out a pain in the breast, by firing his stomach with brandy, and the eaves of his house are on fire now."

"That's true, uncle; but then Mr. Gruntly has a weakness, for which he drinks brandy."

"Exactly, and so has every man that drinks a *weakness*. The weakness is sometimes very great. There's Mr. Carbuncle, who has been dosing for dyspepsia—burning out the hornet's nest with rum, till the front of his house is in a blaze. Mr. Carbuncle's whole concern will soon be in ashes. I tell you, my lad, many a fellow that stands high in life, is as big a fool as Simmons. It's all dead loss, too—no insurance—not a farthing. Mind what I say, Peter—never do you make such a fool of yourself, as to set fire to your house for the sake of burning out a hornet's nest."

## ALLIGATORS IN WESTERN AFRICA.

During my residence at Mansu, about fifty miles from Cape Coast Castle, I was engaged in building a house. One day I sent out the school boys to collect some bamboos for the purpose of erecting a fence. In the course of their search for them, they discovered the nest of an alligator, which they robbed of its eggs. These eggs are thought to be a great delicacy, and are anxiously sought after by the rich. These, therefore, were distributed among the chiefs and principal people; and I being thought a person of some consequence, had two given me as my share. On their being brought to me, my curiosity was excited to see the nest, and I asked the boys to show me the place where they had found it. The alligators had chosen the root of a large tree, around which grew a great number of gigantic climbers so common in tropical countries. The nest was composed of loose vegetable matter, which they had collected together from the ground around the tree, and which was so carefully done that one would have thought it had been swept. They had then drawn it among those large climbers, and matted it so firmly together that it resembled a piece of coarse felt; and it was with great difficulty that it could be separated in order to obtain the eggs. The heap thus formed consisted of at least a large wagon load of this vegetable matter, and the heat was so great arising from the fermentation and gradual decay of the mass, that it was with difficulty that I could hold my hand in it for five minutes at a time. In this we see the goodness of God manifested towards even this portion of his creation, in directing their instinct to avail itself of the steady heat generated by the fermentation of a mass of decomposing vegetable matter, constructed by itself, for the purposes of incubation.

## NURSES.

Next to the physician, a good nurse is of the utmost importance to the sick; and it is almost as necessary that a nurse should be trained to the business, as that a physician should be properly educated. Kindness, cheerfulness, attention, and firmness, are all necessary in a good nurse. A knowledge of the laws of health, both theoretically and practically, is also indispensable. The female is more frequently called upon to perform these duties. Nature seems to call upon her to be the nurse of the child, sister, brother, husband, father, and mother. Every young lady, then, should understand how to perform this duty well. It should form a part of her domestic education. A knowledge of this duty can no more be dispensed with, than a knowledge of good housewifery. Every young woman, then, should become thoroughly acquainted with the principles of *physiology*. We would not oppose the efforts made to instruct young ladies in music and graceful deportment; yet still, we must be allowed to say, it would be much better for families, communities, and the world, if no inconsiderable portion were deducted from the time spent upon securing what are called the *polite accomplishments*, and bestowed upon acquiring a knowledge of *how to take care of the sick*. We have seen the most bungling work in the sick room, from the ignorance, carelessness, and sluttishness of a nurse. On the other hand, the sick chamber has seemed almost desirable, when the nurse is what she should be.

Three Poets in a Puzzle.—I led the horse to the stable, when a fresh perplexity arose. I removed the harness without difficulty, but, after many strenuous attempts, I could not remove the collar. In despair, I called for assistance, when aid soon drew near. Mr. Wordsworth brought his ingenuity into exercise, but after several unsuccessful efforts, he relinquished the achievement, as a thing altogether impracticable. Mr. Coleridge now tried his hand, but showed no more grooming skill than his predecessors; for, after twisting the horse's neck almost to strangulation, and the great danger of his eyes, he gave up the useless task, pronouncing that the horse's head must have grown, (gout or dropsy) since the collar was put on, for he said, "It was a downright impossibility for such a huge *os frontis* to pass through so narrow a collar!" Just at this moment a servant girl came near, and understanding the cause of our consternation, "La, master," said she, "you don't go about the work in the right way. You should do this," when turning the collar completely upside down, she slipped it off in a moment, to our great humiliation and wonderment, each satisfied afresh that there were heights of knowledge in the world to which we had not yet attained. [Cottle.

Just like Washing.—One of the most celebrated physicians of Philadelphia was recently summoned to attend a sick child, by its mother, who, as all mothers should, felt much alarmed at the ill-health of her cherub. The doctor, after looking at the child and feeling its pulse, ordered the mother to fill a large tub three parts with water—then get a pound of good yellow soap, and a coarse towel; put the child into the water, and keep it there until it was thoroughly bathed and rubbed—the soap being applied freely the while.

"But, doctor," said the mother, "you mean to order some medicine, don't you?"

"For the present this is all that is necessary. On Monday morning I will call again."

When he came on Monday, the child was perfectly well.

"Why, doctor," exclaimed the mother, "this is very strange. It is just like washing."

"Very like, indeed," answered the doctor, as he took his leave.

To Stop the Progress of Decay in Old Trees.—Choose a dry day for the operation, and have the decayed wood cleaned completely and carefully out, so as to leave none to spread infection again to the sound part. Have ready, in a vessel that can be kept hot in the garden or orchard, a mixture of one part rosin and three parts clean greese, which, while hot, apply with a paint brush, if the cavity be small, or a white-wash brush if it be large, and put a thick covering of it over the newly exposed wood; then fill the hollow with earth. I have known a very old and much decayed tree so treated, that seemed to be completely renovated, and continued to flourish for many years, and would probably still have survived, had it not been blown down during a severe ice storm three years ago.

A Monkey's Fun.—A monkey, tied to a stake, was robbed by the crows, in the West Indies, of his food, and he conceived the following plan of punishing the thieves. He feigned death, and lay perfectly motionless on the ground near to his stake. The birds approached by degrees, and got near enough to steal his food, which he allowed them to do. This he repeated several times, till they became so bold as to come within the reach of his claws. He calculated his distance, and laid hold of one of them. Death was not his plan of punishment. He was more refined in his cruelty. He plucked every feather out of the bird, and then let him go and show himself to his companions. He made a man of him according to the ancient definition of a "biped without feathers."

To Stew Gooseberries.—Top and tail them. Pour some boiling water on the gooseberries, cover them up, and let them set about half an hour, or till the skin is quite tender, but not till it bursts, as that will make the juice run out into the water. Then pour off the water, and mix with the gooseberries an equal quantity of sugar. Put them into a porcelain stew-pan or skillet, and set it on hot coals, or on a charcoal furnace. In a few minutes you may begin to mash them against the side of the pan with a wooden spoon. Let them stew about half an hour, stirring them frequently. They must be quite cold before they are used for anything.

## VARIETY.

Rev. John Pierpont, whose devotion to the temperance cause, and the persecutions he has endured for his "opinion's sake," have rendered his name dear to every feeling heart, once said, on rising to address a large concourse of people—"If there be an individual—a single one—man, woman, or child, in this vast assembly, who has not suffered, either directly or indirectly, from intemperance, O let that person stand up, that I may feast my eyes on the first one I have ever seen who has escaped." He paused and looked around him, but no one stirred. An expressive silence confessed that all felt the smart of this universal scourge.

The excellent and eccentric Rowland Hill, when once in Scotland, was found fault with because he had not heads and particulars in his sermons. When he next ascended the pulpit, he made an apology for past omissions, and announced that he should now have four heads—how many particulars he did not yet know—*first,* he should go round about his text; *second,* he should come up to his text; *third,* he should go through his text; and *fourth,* he should go away from his text.

The editor of the New Haven Journal has been shown a land turtle, by Mr. Elias Bassett, of Hampden, which he first found upon his farm more than forty years ago, and marked with his initials, "E. B.," with the date of "1800," which are yet very plain and distinct. He does not appear to have varied in size since the inscription, and hence it is inferred that he was of age at that time. The question now is, how many hundred years do they live?

It is stated that Daniel Webster speaks at the rate of from eighty to one hundred and ten words per minute; Gerritt Smith, from seventy to ninety; Dr. Tyng, from one hundred and twenty to one hundred and forty; Mr. Botts, from one hundred to one hundred and twenty; Mr. Clay, one hundred and thirty to one hundred and sixty; Mr. Choate and Mr. Calhoun, from one hundred and sixty to two hundred.

A Yankee orator, out west, vindicating his native Connecticut against slanders which have been uttered against her, said:—"As to Connecticut boys manufacturing horn flints and wooden nutmegs, I plead guilty to these charges! They did manufacture wooden nutmegs, but *they had to leave the State before they could find purchasers!*"

At one of our hotels a bill of fare was handed to a respectable looking gentleman, as he was taking his seat at the dinner table. He deliberately put on his spectacles, and glancing his eyes over its contents, folded it up and put it into his pocket, at the same time apologetically remarking to the waiter, that he hadn't time to read it then, but would look it over after dinner.

In a churchyard in the north of England is this epitaph:—

> "Here lies (alas!) and more the pity,
> All that remains of John Newcity."

To which is attached the following:—

"N. B. The man's name was *Newtown*, but it would not rhyme."

DERUYTER INSTITUTE.

JAMES R. IRISH, Principal.
AURELLA F. ROGERS, Preceptress.

Other experienced Teachers are employed in the various Departments.

The Academic Year for 1847–8 will be divided into three terms, of fourteen weeks each:

| | | | | |
|---|---|---|---|---|
| First | commencing Wednesday, | Aug. 25, | and ending | Dec. 1 |
| Second | " " | Dec. 15, | " | March 22 |
| Third | " " | April 5, | " | July 12 |

| | |
|---|---|
| Tuition, per term of fourteen weeks, from $3 00 to | $5 00 |
| Extras—for Drawing | 1 00 |
| " Painting | 2 00 |
| " Piano Music | 8 00 |
| " Use of Instrument | 2 00 |
| Room-rent, including necessary furniture, | 1 75 |

Cook-stoves are furnished for those wishing to board themselves. Board can be had in private families at $1 25 to $1 50.

Every member of the school will be exercised in composition, and in reading or speaking select pieces.

In respect to government, the experience and observation of the Faculty have convinced them, that while they hold the reins firmly in their own hands, the object is best secured by teaching their pupils to govern themselves, and thereby calling into exercise the higher and nobler faculties of their nature, and promoting the refining and restraining elements of social influence.

The friends of the Institution have met with a success surpassing their most sanguine expectations, and hope by a laudable effort of all interested in its welfare, to make it a flourishing and respectable school. Correspondence may be addressed to the Principals, or to Ira Spencer, of DeRuyter or Lucius Crandall, of Plainfield, N. J., Agents.

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ALFRED ACADEMY AND TEACHER'S SEMINARY.

Board of Instruction.

W. C. KENYON, }
IRA SAYLES, } Principals,

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

| | |
|---|---|
| Board, per week, | $1 00 |
| Room-rent, per term, | 1 50 |
| Tuition, per term, | $3 50 to 5 00 |
| Incidental expenses, per term, | 25 |

EXTRAS PER TERM.

| | |
|---|---|
| Piano Forte, | $10 00 |
| Oil Painting, | 7 00 |
| Drawing, | 2 00 |

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

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VALUABLE REPUBLICATION!

CARLOW'S DEFENSE OF THE SABBATH

THE AMERICAN SABBATH TRACT SOCIETY have just issued a new and revised edition of George Carlow's pungent and heart-searching Defense of the Lord's Sabbath. This work, originally published in London in 1724, probably surpasses, in the scope of the argument and the clear elucidation of the subject, any other work of its size extant. Its original and somewhat antiquated phraseology, has been much improved, and the work somewhat abridged by the omission of occasional repetitions. The Society ask for it a general circulation. It is published in mailable covers at 15c., or fine muslin gilt back and side 30c., or full gilt 56c. Orders, addressed to the General Agent, Paul Stillman New York, will be promptly attended to.

The Sabbath Recorder,

PUBLISHED WEEKLY AT

NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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GEORGE B. UTTER, No. 9 Spruce St., New York

# The Sabbath Recorder.

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## The Sabbath Recorder.

### SKETCH
OF THE
### ARGUMENT OF THADDEUS STEVENS,
IN THE CASE OF

JACOB SPECHT,
*vs.*
THE COMMONWEALTH.
*Question.*—Is the 1st Section of the Act of 22d April, 1794, unconstitutional?

May it please the Court: This record raises the question of the constitutionality of the Act of 22d April, 1794. The first Section of the Act provides that "if any person shall do or perform any worldly employment or business whatsoever on the Lord's day, commonly called Sunday, works of necessity and charity only excepted, et cetera, every such person, so offending, shall for every such offence forfeit and pay four dollars to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels cannot be found whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county."

At common law it was no offence to transact innocent business on Sunday. It is made criminal by Act of Assembly alone. That act of Assembly, we contend, violates the 3d Section of the 9th article of the Constitution of Pennsylvania, which is as follows:

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry, against his consent. *No human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given by law to any religious establishment or modes of worship.*"

We are aware, that more than thirty years ago this question was decided against us by the Supreme Court of this State, by two Judges, one of whom was just closing a long life of usefulness, and was then of great age. The other was just entering upon his judicial career. But questions of much less importance to the happiness of society, and the unalienable rights of man, have been, not unfrequently, reconsidered by this Court. An important principle of the law of evidence, which has stood the test of more than forty years, and of repeated deliberate decisions of this Court, was lately reversed and totally changed in Post *vs.* Avery, and subsequent cases, because it was believed to work injustice in questions of property. The Legislature, as in this case, had refused to alter the law as established in Steele *vs.* the Phœnix Insurance Company; and the Court, in the exercise of an undoubted right, corrected it themselves. We are, therefore, bold to ask them to re-judge and correct the judgment of the Supreme Court in a question which deeply effects and grieves the consciences of inoffensive and pious men, eminent for honesty, peacefulness, and orderly conduct.

Does this Act of Assembly "control or interfere with the rights of conscience?" It evidently treats the first day of the week as a *holy*, a *sacred* day; and it prohibits labor on that day, not for the purpose of giving rest to man, as a mere civil regulation, but because it *profanes* the Lord's day. The 4th Sec. of the Act provides that:

"The Justices of the Supreme Court, severally, throughout this State, every President of the Courts of Common Pleas within his district, every Associate Judge of the Courts of Common Pleas, and every Justice of the Peace within his county, et cetera, are empowered, authorized, and required, to proceed against and punish all persons offending against this Act, and every person who shall *profane* the Lord's day—and for that purpose, the said Magistrate may and shall commit such offenders on his own view—and in a summary way inquire into the truth of the accusation on the testimony of witnesses—and if the person so committed neglect or refuse to satisfy such forfeiture immediately with costs, or produce goods or chattels thereon to levy such forfeiture with costs, then the said justices or magistrates shall commit the offender without bail or mainprize to the house of correction of the county wherein the offence shall be committed, during such time as is herein before directed, *there to be fed on bread and water only, and to be kept at hard labor.*"

We have other holidays. We have political sabbaths, such as the 4th of July, and 22d of February. We reverence them as days of great political events. But we do not enforce their observance by legislation. But the act in question compels all to observe Sunday as a sacred day. To oblige men to refrain from labor out of regard to its holiness, is to "control" their religious observance, as much as if they were ordered to kneel before the altar, or the images of the Saints. And to all those who conscientiously believe that it is not a holy day—that it is not the true Sabbath of the Lord, it is an "interference" with, and a constraint of their rights of conscience. It is no answer to say that the day of rest should be uniform among all. If it were a mere civil regulation, there might be some reason in it; but then it would be made a day of recreation—of relaxation; and most probably those days would not come so frequently. The French, when they discarded its religious character, when they worshiped the Goddess of Reason, and provided only for the rest of the people, fixed the tenth day. But I suppose it requires no other argument than reading the several acts upon this subject, to prove that our legislation looks to enforcing the *religious* observance of the day. If the Legislature can direct that religious observance, then there is no limit to their power over religious subjects. If they can direct the people to stay at home quietly, they can direct them to go to church, and if they can direct them to attend church, they can indicate the church to be attended. In short, if they have any power over religious subjects, they have all power. Such power would be a perfect union of Church and State, so much abhorred by the people of this Republic. It would inevitably lead to religious persecutions, and finally to civil and religious tyranny.

The doctrine that the "Christian religion is a part of the common law," is, I suppose, the foundation and justification of this act. That doctrine was promulgated in the worst times, and by the worst men of a government that avowedly united Church and State; in times when men were sent to the block or the stake on any frivolous charge of heresy. To deny transubstantiation or the supremacy of the Pope, was a capital offence under one reign; and to admit them was a capital offence under another. Men were punished as blasphemers for denying the divinity of our Saviour, because the "*Christian* religion was a part of the common law." Men were executed in great numbers by the civil power for denying the *real presence*, because that was a part of the Christian religion—and the Christian religion was a part of the municipal law. When the Protestants gained the ascendency, to *believe* in the real presence was contrary to the Christian religion, and therefore a violation of the law, and punished by the secular arm. For it is truly observed: "That no set of men were ever found willing to suffer martyrdom themselves for conscience's sake, who would not inflict it upon others the moment they obtained power."

As late as the nineteenth century, this pernicious doctrine led Lord Eldon to decide that Unitarians may be punished as blasphemers at common law, and not treated as Christians, notwithstanding the repeal of the Statute of 9 and 10 William the III.—(3 Marivale, 353 Atty. Genl. *vs.* Pearson.)

How dangerous, therefore, is the apparently pious doctrine that the "Christian religion is a part of the common law!" If it be true, all who disbelieve that religion, are habitual breakers of the law. The Jew, the Hindoo, the Pagan, are perpetual malefactors. They, of course, are beyond the protection of the law, or continually subject to punishment for conscience's sake. These consequences of the doctrine were very satisfactory to the English Government, in its origin. They enabled the tyrants of the 15th and 16th centuries to find a convenient excuse for sending to the block any one who became obnoxious to them. If such tyrant were a Roman Catholic, the heresy of the reformation was sufficient. If he were a Protestant, adhering to the Church of Rome was equally so. This lauded principle found ready advocates in such bloody tools of tyrants as Jeffries, Audley, and Rich.

What else was it but the doctrine "that the Christian religion was a part of the law," and to be enforced by the civil arm, that gave the Holy Inquisition such horrid force, and placed the civil and religious liberty, and the lives of nations of men, at the mercy of the bloodiest power that ever inflicted misery upon the human race, in the name of Demons or of Gods!

This convenient doctrine enabled Henry the 8th to dispose of all whom he chose to call his enemies, whether they were learned and conscientious gentlemen, like Sir Thomas More; or were wives, of whose beauty he was weary. His successor, after robbing all the Jews of the Kingdom of all their wealth, either sent them to death or banished them from the Empire. And he was right, if this principle be right, for they were always violating the law, and of course deserved punishment.

If this doctrine is to be the rule of action, where do you find its interpretation? Where are to be found adjudged decisions of what this law teaches, so that the people may escape the perils of its violation? Are they to be seen in the doings of the council of Nice, or the Diet of Augsburg? Are they in the bulls of Hildebrand, or the writings of Luther?—in the rigid doctrines of Calvin, or the more liberal opinions of Wesley? Does this part of the "common law" (adopted in Pennsylvania,) command us to bow down before the image of the Virgin and the Saints; or, discarding all visible symbols, to worship the Unseen God? This doctrine must drive us for refuge to the infallible Church of Rome, where the decrees of the Pope are the unerring rule of this part of the "common law."

Those who have a sincere regard for the Christian religion, can fear no greater evil to it than to have it mingled with affairs of State. Those who love civil liberty must shudder at the idea that this doctrine is ever to prevail in this Republic. Its practical results may be found in the fires of Smithfield; in the dungeons of the Inquisition; in the desolation of Italy, and the moral and political degradation of Spain. It is true, there was a time when this dangerous doctrine had a practical existence in some of the American colonies. The Pilgrims, who had been driven by it from their native homes, and took shelter in the forests of New England, brought with them the very spirit which possessed the tyrants who expelled them. Some of their first acts of legislation regulated the religion of the people. Frequent, cruel, and disgraceful punishments were inflicted for thoughts and opinions, which concerned only the creature and his Creator. Quakers were executed because they did not worship God as the Pilgrim Fathers did. Witchcraft was a capital crime. In short, all oppression of conscience has arisen from this fatal doctrine.

But when the great men of the Revolution set about establishing a government, which should secure the liberties of the people, they took especial care that the civil administration should be separated from affairs of Church. They left questions of mere sin to be settled between God and His creatures. They left every man to judge of the requirements of Heaven as his own conscience might dictate. And to Heaven alone they left the judgment and the sanction.

The Constitution of almost every State in the Union contains a section securing liberty of conscience.

The Constitution of the United States, as originally adopted, had no such provision.

But the first Congress that met under it, added the following amendment:

"ART. 1. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This article is not as comprehensive as the one in the Constitution of Pennsylvania.

It has already received a construction by both the Senate and House of Representatives of the United States, which has a strong bearing on the present question.

In the sessions of 1829 and 1830, a large number of moral and religious persons sent memorials to Congress, setting forth:

"That the memorialists regard the first day of the week as a day set apart by the Creator for religious exercises, and consider the transportation of the mail, and the opening of the post offices, as a violation of it," and prayed for their suppression.

Two committees of the House and one of the Senate were charged with these memorials, and made reports which were adopted by the respective bodies. The one made by the committee of which R. M. Johnson was chairman, became particularly celebrated, and has done more to establish a permanent reputation for the chairman, than all his warlike deeds, however gallant. These reports maintain, that to compel men to refrain from work on the first day of the week because it is set apart as holy, would be a violation of the Constitution: (Vide Report of 4 and 5 March, 1830, House.) To declare any day to be the true Sabbath, and more holy than another, would infringe upon the religious belief, and grieve the consciences of some portion of our citizens. It would bring us back to that fatal evil of all other governments, the union of Church and State. For all governments but ours, whether Pagan, Mahomedan, or Christian, have directed religious worship by human laws. Hence, all the bloody persecutions that the world has seen. It is a melancholy truth, that those who believe in one God, have been more intolerant than Pagans. Polytheism, however erroneous, by allowing the worship of numerous gods, became indulgent to the introduction of new ones. But the Mahomedans, the Jews, and above all, I am compelled to say, the Christians, have been guilty of the cruelest persecutions that ever afflicted the human race. True, the Romans, instigated by the Jews, put to death many of the early Christians. But where do we find anything to compare with the religious murders of England, Germany, and France—with the tragedy of the Cecilian Vespers? More blood has been shed by the familiars of the Holy Inquisition, than was ever offered a sacrifice to their hideous deities on Pagan altars. Nor can this spirit of holy ferocity be ever restrained so long as the civil power is lent to support religious belief.

Seeing this, the fathers of the Revolution took care that our government should be wholly disconnected with all religions. Instead of that being a defect, connecting them together in any way would greatly injure both.

Such was the opinion of the celebrated reports to which I have referred, and which were ratified by both branches of Congress.

I think I may safely say, that the Constitutions of the United States and of Pennsylvania, are founded on no religion, but on purely civil considerations—on the inalienable rights of man; one of which is, *that man shall not interfere with the rights of conscience.*

The Constitution of South Carolina contains the following provision: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall hereafter be allowed within this State to all mankind; *Provided,* That liberty of conscience thereby declared, shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the State."

This provision, qualified by the proviso, is not nearly as strong as ours.

The City Councils of Charleston passed an ordinance, prohibiting under penalty, all worldly employment on the Lord's day—"to preserve peace and good order within the city"—thus proposing to bring it within the proviso. In 1836 a Jew sold goods on Sunday, and was prosecuted under this ordinance. Judge Rice, a very able and learned Jurist, decided that the ordinance was unconstitutional and void. The opinion is elaborate and able, but has since been reversed on the strength of the proviso in an opinion more pious than able. (Law Rep. for May 1848, p. 7.)

Virginia had previously declared a similar ordinance of Richmond void.

The Supreme Court of Ohio, in the 15th vol. of her Reports by Griswold, page 225—the city of Cincinnati *vs.* Rice—declared a like ordinance void, as against those "who conscientiously observe the seventh day of the week as the Sabbath."

The section in her Bill of Rights is an exact copy of ours.

So far then as the authority of the United States, and of other States goes, this Act is unconstitutional. And it seems to me it would be a reproach to this State, if it were not declared so.

But suppose it were competent for the Legislature to prohibit labor on the Sabbath, on account of its sacred character, it is certainly not competent for them to declare which day of the week *is the* Sabbath. That would be a palpable "interference with conscience." For I suppose it will be admitted that there is an honest diversity of opinion on that subject. My clients are firm believers in the holy character of that day, and they strictly keep it, as the record shows. But they believe that the Lord, who alone had the power to fix it, rested the *seventh* day, and sanctified it as His Sabbath. And that designating the *first* day of the week as the Lord's day was a mere human invention.

Is there not enough in sacred history to justify honest and intelligent men in holding such opinion, without being stigmatized as "capricious." God having labored six days, rested the seventh, and sanctified that day, as we are told in the history of creation. But I am not aware of any injunction to man to keep it holy, until God condescended to give laws to the Jews after their flight from Egypt.

One of the Ten Commandments, given from the smoking top of Mount Sinai, says:

"Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work."

Here the time in which man *shall* work, and in which he *shall* not, is fixed by Deity himself in a manner too solemn to be forgotten or disregarded. It was pronounced with the voice of a loud trumpet, amidst the lightnings and the quakings of the Mount. And this day has been always kept by the Jews, from that time to the present; and by the early Christians until the fourth century. (Vide Justin Martyr and Origen, *passim.*)

Our clients believe that part of the decalogue which commands them to work six days, to be as binding on them as that which directs them to rest the seventh. And it must be confessed, that so far as earthly interests are concerned, it is quite *as important*. Did the world generally hold that salutary belief, and act accordingly, we should have less need of poor-houses, jails, and vagrant laws.

But if conscience directs them to work six days, and forbids them to work the seventh; and if the Act in question prohibits their working on the first day of the week; then such Act "*gives a preference to other modes of worship.*" It allows some six full days to labor, and restrains others to five. This subtraction of one additional seventh of their time of labor, and consequently of their means of profit, operates as a penalty on their religious belief.

It will not do to say that they are not compelled by law to work *six* days; they believe themselves to be so commanded by the Decalogue—and that the Act cutting off one of those days runs counter to the Eternal mandate.

Our Saviour kept the Jewish Sabbath, but seems to have treated all days as holy alike. After his crucifixion, his disciples assembled not only on the first day of the week, but on many other days. But when their *first* day is spoken of, it should be remembered that it commenced at sunset in the evening, and ended the next evening. "*For the evening and the morning were the first day.*" They usually met at night; of course it was on our *seventh* day. My clients believe that the Christian dispensation has not abrogated the Sabbath fixed by the law of God. They believe the Saviour to have been sincere when he said: "Think not that I am come to destroy the law and the Prophets; I am not come to destroy, but to fulfill." 5th Matthew, 17. And again: "It is easier for Heaven and Earth to pass away, than for one tittle of the law to fail." 16th Luke, 17.

It may seem unimportant to men of loose or liberal religious notions, which day is kept as holy, provided there be uniformity. But it weighs heavily upon the consciences of my clients, who sincerely believe that the neglect of that injunction will bring upon them the eternal wrath of the offended Law-Giver. Rather than expose themselves to that anger, I doubt not they would sacrifice property, liberty, and even life itself. All these the Legislature may wrest from them, if this Act be constitutional.

The first day of the week came to be treated as *the* day of worship among Christians after the conversion of Constantine from Paganism. He had previously worshiped the god Apollo, whose sacred day was the first day of the week. When he abandoned Apollo for Christ, he retained some of the relics of Paganism. Among the rest was the holy day of his ancient god. By a formal decree, he directed his subjects who lived in towns and cities, (he exempted country people from it on account of inconvenience,) to worship God on the "*day of the Sundie solis.*" Hence that day came to be called "Sunday." His decree may be found at length in the "*Corpus Juris Civilis,* Book 3, Tit. 12," in these words:

"Omnes Judices, Urbanaeque plebes, et cunctarum artium officialis *venerabali die solis,* quiescant. Ruri sed tamen et cetera."

Our Act of Assembly is but a copy, and an enlargement of this decree of a bloody despot, who earned the glory of saintship by assisting at the Council of Nice, and enforcing its decisions by his civil magistrates. (Eusebius, Bishop of Cesarea.)

"The 4th section of our Act enjoins upon Judges and Magistrates to proceed and convict in a *summary* way, all persons who shall *profane* the Lord's day, as aforesaid; and if the forfeiture be not paid, to *commit the offender without bail or mainprize to the house of correction to be kept at hard labor on bread and water only.*"

Religious intolerance could not invent a more odious law; nor one more repugnant to our Constitution; and more opposed to the noble and independent injunction of St. Paul: "Let no man therefore judge you in meat and in drink, and in respect of an holy day, or of the new moon, *or of the Sabbath days.*" Col. 2d, 16, 17. Can this Act be held consistent with religious liberty, by an independent Judiciary of the land of Penn, which was sought out and settled as a refuge from religious persecution, by its great founder, who, holding all days equally sacred, allowed all men to judge of such questions for themselves, without hindrance from the civil power? If so, we have unhappily retrograded; we have gone back to the days of the Henries, of Philip and Mary, of the repeal of the edict of Nantes; while the States of the South have almost redeemed the stigma of their crushing domestic slavery by adopting the true doctrines of religious liberty!

Is not the same spirit embodied in this Act that kindled the fagots around the Martyrs of Europe; and which gave a melancholy immortality to the Rock of Plymouth?

It is no answer to say that a majority of the Legislature can repeal it. The great glory of written, paramount constitutions—that noblest invention of the New World—which was forged and fashioned in the purifying fires of the Revolution, is, that they protect *minorities* against the will of majorities. Were it not for this necessity, written, uncontrollable constitutions would be useless. The true, if not the only way in which a Judiciary can acquire a name, which shall be respected while they are here, and shall live when they are dead, is to stand by the Constitution, and interpose their protecting shield between the *many* and the *few.* If they fail to do this out of respect to a majority, that sovereign of Republics, history, will rank them with Scroggs, and Impey, and Rich, who sacrificed the rights of conscience and of humanity to please their sovereigns. It was this same influence—the voice of the PEOPLE, crying, "crucify him! crucify him!" that bore down the judgment of Pilate, and made him the judicial murderer of HIM, who suffered for conscience's sake. When the temples of Justice cease to be a refuge for the oppressed, there will be none left for them on earth.

Mr. Jefferson, when seeking for a lasting foundation for his fame, passed by the authorship of the Declaration of Independence, and caused to be inscribed upon his tombstone, that he was the "Founder of the University of Virginia, and the author of the Statute for religious toleration." He thereby showed the independence of his character, and the soundness of his judgment; for education and perfect religious freedom are the foundation of all true liberty. Can they trust to popular justice, or an Executive trembling before the people? Let the unhappy Mormons answer. Because they were foolish enough to believe, and independent enough to express, the belief that the golden plates of Mormon were as authentic as the tables of Moses, an infamous majority of their Christian neighbors voted them out-laws, murdered their prophets, robbed them of their property, expelled them from their homes, and drove them as exiles to the shores of the Pacific Ocean. Although this was all planned and avowed in open day, and proclaimed for months, yet they found no protection from a weak, despicable Executive, who stood in greater awe of the sovereign people, than he did of the Constitution, which he had sworn to support. If the Constitution sleep, is there any safety in the teachings of the pulpit? Every sect is orthodox itself, and all others are "no better than one of the wicked." All should respect true religion, but none should give it civil power or aid except to protect it. It thereby becomes debased. Do not the clergy, almost universally, find justification in Scripture for sustaining, or at least acquiescing in the ruling temporal power? Did they not there find the "Divine right of Kings?" If the Ruler be a despot, they still remember that they are to "render unto Cæsar the things that are Cæsar's." If they live in a country whose domestic institution is unmitigated slavery, they find in ancient Scripture accounts of barbarous nations, where man forgot that his fellow man was a brother. To contend with them against the temporal interests of their church, that the Christian doctrine intended to give freedom of conscience, and freedom of action to *all* the children of one blood—of one common Father, would be idle—would be a wasteful scattering of the pearls of reason and religion before the fat and rending swine of the altar.

To the Judiciary then, and to them alone, can civil and religious liberty look for relief, when assailed by majorities forgetful of the true principles of our government. That they will prove true to their high duties, we have the most confident hopes.

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### "YOUR SIN WILL FIND YOU OUT."

Dr. Donne, afterwards the celebrated Dean of St. Paul's, when he took possession of the first living to which he was inducted, walked into the yard of the church where he was to officiate. It happened that as he sauntered along, the sexton was digging a grave, and the Doctor stood for a moment to observe his operations. As the man was at work, he threw up a skull which in some way or other engaged the Doctor's attention. While he examined it, he perceived a headless nail, which perforated the temple, and which convinced him that some dreadful deed must have been perpetrated. Taking up the skull, he demanded of the grave-digger to whom it belonged. The man instantly said, that he knew very well—that it had belonged to a man who was accustomed to excess in the use of liquor; and who, one night having been guilty of his usual intemperance had been found dead in his bed in the morning. Dr. Donne then asked, "Had he a wife?" The answer was in the affirmative. "What character does she bear?" The sexton said, "A very good one, only she was reflected upon for marrying immediately after the death of her husband." This was enough for the Doctor, who, upon the pretence of visiting all his parishoners, soon called upon the woman in question; and in the course of conversation he inquired of what sickness her husband had died. She gave him precisely the same account as the sexton had given before her. But the Doctor produced the skull, and pointing to the place, said, "Woman, do you know this nail?" The unhappy criminal was struck with horror at the demand and the sight, and instantly owned that she had been the perpetrator of the deed, which had hurried her husband, in a state of intoxication, into the eternal world.

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GOOD ADVICE.—That was capital advice given to a pious son by Rowland Hill, to preach nothing down but the devil, and nothing up but Jesus Christ.

# The Sabbath Recorder.

New York, July 20, 1848.

## SACREDNESS OF THE CIVIL REST-DAY.

To the Editor of the Sabbath Recorder:—

I embrace the earliest moment of leisure, from most arduous duties, to indite a few remarks, to accompany the *Argument* of Thaddeus Stevens, Esq., before the Supreme Court of Pennsylvania, on the Sunday case, recently tried before that tribunal; which I have had in my possession some time, but held it back out of respect to the Court, until their decision, which they were very tardy in arriving at, should be delivered; as I did, also, from the same consideration, deference to that tribunal during the pending of the case, withhold, since last fall, a work which will form a volume of upwards of an hundred octavo pages, designed to exhibit an unvarnished narrative of the early history, the recent persecution, and the struggle of the German Seventh-day Baptists of Pennsylvania to maintain their civil rights and religious immunities; which I deem to be an imperative duty to transmit to posterity, that future ages may judge, understandingly, of our position and our principles—the wrongs and injuries inflicted on a Christian Society, of good report, in the middle of the nineteenth century—a period distinguished for the dissemination of liberal opinions and expanded views of human rights and the immunities of conscience, even in the most rigidly despotic countries.

Mr. Stevens' main argument was directed to combat the assumed position, that "*Christianity is the common law of the land,*" and which he did in the most masterly and conclusive manner. Whatever may be the common law of our so-called mother country, England, our Constitution supersedes it entirely. It can not be claimed in any country, where they have a Constitutional Government, and in which it is not, specially, made part of the organic law; nor can it be *inferred,* save where a union of Church and State is recognized and actually exists. He might have gone farther, and contended, that if admitted, that Christianity is the common law of our Republic, so far from its militating against our cause, it would operate in our favor; for we claim to be *Christians,* and to have the true Christianity of the Bible—that we have all our practices founded on the practice and example of the Divine Founder of Christianity, and would be perfectly willing to rest the issue on that point—that we adhere to the Christianity of the New Testament—that the *Sunday-sect* have departed from the law of the King in Zion, have sought out many inventions, and instead of preserving their loyalty to their rightful Law-Giver, are following "the commandments of men." While they countenance and maintain a *pagan institution*—the worship of a day, dedicated by the heathen idolaters to the *Sun,* and which is not commanded to be so regarded in the Scriptures, we observe *the* day *required* by the Almighty—the day recognized by the Master, the Head of the Christian church. The admission that Christianity is the common law of the land, could, legitimately, do us no damage—be no detriment, whatever, to our cause. We are recognized as Christians, and are on a common platform with all other Christians—entitled to the same rights and immunities. The Supreme Court has no power to make inquisition and determine between the shades of Christian doctrine and the conscientious practice of religious rites; and this they saw clearly, as the issue proves. That would be too delicate a matter to touch—too glaring an usurpation to assume, though that tribunal has tortured the rights of conscience into a very circumscribed, contracted nut-shell. *Religious conscience* is a sacred treasure; and in that we have decidedly the advantage over the *Sunday-sect*; for our conscientious regard for the Sabbath, is *founded on the express word of God,* while our oppressors cannot adduce a single commandment, from the Scriptures, to show that their conscience, in regard to *His* holy day, hinges on any *requirement of the Master.* Yet, while the Judges shrank from the flagrant act of adjudging between Christian sects, openly, still they did not hesitate to fritter away the strong claims, the strongest and dearest rights of the soul, into a mere matter of expediency. More of this hereafter.

The other principal point of Mr. Stevens' argument, was, to show, that the law of April 22, 1794, under which our people are persecuted, *is unconstitutional,* inasmuch as it sets up and enforces Sunday, as a *sacred,* a *holy* day—as a *religious institution;* for it expressly declares the *first day of the week* to be the "*Lord's day,*" and gives it a *religious character* by imposing penalties for "*profaning*" it, as a day sacred and holy —which could not be *profaned* unless invested with a *religious character.* This was so self-evident, that the Court acknowledged, that it possibly was the *motive* of those who enacted the law; yet while the *motive* was not constitutional, the statute might still be so, shorn of its *superfluous intent;* and I have reason to believe, that this point was a serious stumbling-block with the Bench in coming to a decision. One or two of the Judges were not only willing, but anxious, to declare it a *religious institution*—a *sacred day*—possessing *holy obligations* on man to reverence it; while at least one was decidedly opposed to that view of it; and the majority would never have consented to affirm the constitutionality of the law *on that ground;* yet they had not the moral courage to brave the prejudices which would have followed a *reversal* of the former judgment. The present decision, I think, is a compromise—the only platform on which they could unite to *affirm* the constitutionality of the law, namely, a *civil regulation,* a mere "*social and political day of rest,*" without any reference to any sacred character whatever; and which will be equally sacred, should any future Legislature see fit to change it to *fourth day* or any other day of the week. They never would, they never could, have been brought to decide it on the ground of being a *holy,* a *sacred day.*

Thus, we have gained something; we might have gained more had there not been prejudiced, bigoted partizans on the Bench. The temper of the Court, and our chances with it, may be inferred from an extract of a letter before me, written by a gentleman—a Sunday man, yet one of liberal heart—who was present at the pleadings. "Judge Coulter, (says the writer,) could not hold in, whilst Mr. Brady was pressing certain points upon the Court; and when he, in concluding his argument, expressed a hope, that if the Court felt themselves bound, by former precedent, to affirm this judgment, the day was not far distant, when the Legislature would repeal the Act of 1794, and extend the rights of conscience to all, he (Coulter) rather ill-naturedly remarked, that 'they would first have to *dethrone the Almighty!*' So much for bigotry, without pure religion or liberality, (continues the writer.) Burnside, of course, *swears* that it would be destructive of Christianity to decide in favor of the plaintiff in error. Bell is with you. Gibson and Rodgers have not intimated any opinion either on or off the Bench." With such inveterate prejudices and sworn opposition on the Bench, arrayed against plain, obscure, honest-hearted Believers, what could be expected in the case? So far from our case having a fair and impartial consideration from *all* the Judges, it was prejudged by more than one long in advance of the *Argument.* A year ago, one of the Judges, on meeting one of our Counsel in the State Library, a room *vis-a-vis* to the Court room, in the same building, accosted him somewhat thus: "Well, sir, they say you are engaged in the Sunday case." On the attorney nodding assent, the Judge continued, "G—d d—n your eyes, I'll floor you." A worthy Judge, indeed—a right redoubtable defender of Constantine's day—a paragon of an advocate for a *pagan institution.* Such Christian charity and blasphemous piety was meeted out to our friends in advance. No one can imagine the influence brought to bear against us in this case. The clergy throughout the land, were indefatigable in their efforts, to influence the result, and left no stone unturned to accomplish their ends. One of their number, even as far "*down east*" as the extreme end of Vermont, volunteered a lecture, a severe anathema, in a written epistle, to one of our Counsel, for consenting to advocate our cause. With such inveterate prejudices, and such jesuitical influences, could we expect any thing better?

However, not any decision, short of a full recognition of our rights and immunities, and an award of exemption from the operation of that iniquitous law, could be more calculated to soothe our disappointment, than the decision of the Court. The Court has given the "*cold shoulder*" forever, in the Keystone State, to the *sacredness of Sunday*—stripped it entirely of all the *sanctity* and *holiness* claimed for it. With whatever sacredness it was invested as a religious institution, and whatever were the *motives* of the makers of the law, in designing to confer upon it the character of a *sacred,* a *holy* day, the Court has, unhesitatingly, shorn it completely of those pretensions. If, then, we have not *gained our point,* the advocates for the sacredness of the first day of the week have *gained a great loss.* The Court has declared to the world, that whatever may have been the *motives* of the law-makers, or the *wording* of the Act, they do not recognize it as conferring any sacredness on it, but that they regard it only and merely as a *civil rest-day,* to be *changed to any day of the week,* at the pleasure of the Legislature. This is the basis of their decision, and therefore all the sacredness it derives from the statute, and possesses in the eyes of the Supreme Court, is from human legislation. Alas! for the sacredness of Sunday—Constantine's "*Christian Sabbath!*" The same power may throw the same shield over Easter and every other *holy* day of the calendar, as it does around the retailer of "*liquid fire and distilled damnation;*" and the same power may throw the shield of protection and sacredness over trafficking in human flesh, around gambling establishments and race-courses; all of which are done in some of the States. They give them sacredness and security on the same grounds, and by the same power, that the law of Pennsylvania gives sacredness to the first day of the week. Truly have the sticklers for Constantine's day gained a loss, a great loss, an irretrievable loss.

Whether its greatest advocates ever believed it to possess any holiness, or whether the decision of the Supreme Court, which was first published on the *seventh* instant, has torn away the film from their eyes, I cannot divine; yet a *funny* matter followed so closely on the heels of that decision, within the atmosphere of the court-room, that I cannot but presume that that decision has dissipated all regard for the holiness of the day of the *Sun,* among its quondam admirers, from the fact of the Governor of the State executing a *civil, political* act, not one of "*mercy or necessity,*" but purely from *political considerations,* on the very next "*civil rest-day.*" And so ludicrous, in inconsistency, is this act, and some matters connected with it, and so important may be its bearing on the questions it may give rise to hereafter, that I am constrained to introduce the transaction, at length, as a "sign of the times"—a commentary on "profession and practice." Two days, two short days, after the decision of the Supreme Court was announced, publicly, Governor Shunk, whose health has been on the decline for some time past, was induced, at the instance, the incessant importunity of some craven politicians, to resign his office as Chief Magistrate of the State, on the *ninth* instant, *Sunday!* Otherwise, in the event of his death, the Speaker of the Senate, *a Whig,* the constitutional successor, for the interregnum, would discharge the duties of acting Governor, *twelve months longer;* and from this *political* consideration he was induced to resign on Sunday, "*the holy, Christian Sabbath*"—ostensibly, that the election for a successor might take place at the ensuing election in October, but in reality to prevent the Speaker of the Senate from exercising the duties, and being in fact Governor, a year longer.

Had this been purely an act of *necessity,* a State act *in an extremity,* there might be some show of an excuse for *desecrating* "the sacredness of the holy Christian Sabbath," but as the Governor, who was fully aware of his impending fate for some time past, might have done so some days sooner, as he was repeatedly urged to do, on a *legal day,* or might have delayed a few days longer without any detriment to the public service, it is strange, passing strange, that men can be found thus to tamper with "*holy time.*" What a wax-nose these people do make of the holy Scriptures, and of the *holy civil rest-day.* As it was done from political considerations, party purposes, and was no State act in an extremity, it must be *illegal* and *invalid.* The Constitution makes ample provision for an event of that kind, death or resignation; therefore, there was no *necessity* for executing that *civil act* on that day; and as no *civil act* is *valid* when executed on that day, the resignation of the Governor cannot be *affirmed* by the Supreme Court, before which it *may* be brought for adjudication, in accordance with the established precedents of that tribunal, which has decided on other occasions, that any and all civil acts, or contracts, done on that day, are null and void.

This act may open a curious question in the Keystone State, and may have a considerable bearing on the recent decision made by the Supreme Court in our case. The law regulating elections requires the *Proclamation* of the Speaker of the Senate, to be issued three months before the ensuing election, to supply a vacancy in the office of Governor, by death or resignation; while the Constitution simply says, that the resignation of the Governor must be made three months before the election ensuing, to have a successor elected at that time. The Governor resigned just in time to have it registered, though it was on Sunday, to be in *three months* before the election; but the *Proclamation* cannot be issued in time. Here arises the difficulty. The election will go on; but which ever party may be defeated, they may question the legality of the proceedings, and an appeal be taken to the Supreme Court; and in the issue, the legality of the Governor's resignation will come up. Peradventure it may be brought up on a *Quo Warranto!*

Here was a Sunday business with a vengeance. The resignation was signed, attested, handed over in form by a learned Judge to the Secretary of State, registered and certified to by the proper officer—all for party, political purposes—on Sunday, "*the civil day of rest;*" and what is the queerest part of the business, is, that one of the *witnesses* to the act of resignation, is a Doctor of Divinity—a most strenuous advocate for the "sacred stillness" and "devout observance of the holy Sabbath"—one who has been wont to speak, from the pulpit, in accents of most solemn, fearful admonition, to his hearers, as if man's whole future destiny hung on one act of desecration of that day, or as if giving the least countenance to any secular affairs was sufficient to seal his doom forever! Such was his holy horror against desecrating the first day of the week—"the holy Christian Sabbath." I am at an utter loss to understand, how so great an advocate for the sacredness of that day, could so far forget his own solemn admonitions to his congregation, as to *certify* to a *civil instrument*—a *political act*—on *that day.* He is no politician—he was not, I am sure, actuated by any political consideration. What can it mean? Has the recent decision of the Supreme Court destroyed his sense of the sacredness of Constantine's day, or did he certify to the *resignation,* as a Minister of the Gospel, to *sanctify the deed?* Does he consider, that, in virtue of his office, he is competent to certify to other *civil* matters than *matrimony,* on a day he himself regards as sacred, and unequivocally desecrated when any other individual executes any civil act, or performs any secular labor? If so, we have fastened upon us, what the Constitution expressly prohibits—a *privileged class;* and, as history proves, the worst of all *privileged classes,* the *priesthood.*

These sticklers for the sacredness of the legal rest-day, do perpetrate many *funny,* laughable things. Within a few weeks past, the ludicrous spectacle was exhibited in a meeting-house, dedicated to the worship of the Majesty of Heaven, in a village not an hundred miles from this place, which church owning and occupying the building regularly, regards the *first day of the week* as the "*Christian Sabbath,*" the "*holy Sabbath,*" and are the most strenuous advocates for the Sunday law, actually permitted, countenanced, and encouraged, the *sale of books,* in their meeting-house, after their regular service, and from the "*sacred desk,*" on a *Sunday evening*—and did it with impunity. O consistency, thou art a jewel!

Such are the workings of the "*civil rest-day*" in Pennsylvania, and the Sunday law in New Jersey—"*fish for one, and flesh for the other.*" The projectors, the law-makers, and the executive officers, are the first to violate it, and violate with impunity; while other honest citizens, who have no lot nor part in making such unequal, iniquitous laws, are persecuted and fined for not being alike inconsistent in their professions and practice of religious duties. "Tell it not in Gath," says David Benedict, one of the most aged and venerable ministers of the *First-day* Baptist denomination, in his '*General History of the Baptist denomination in America and other Parts of the World,*' recently published, in noticing the persecution of the German Seventh-day Baptists in Pennsylvania—"Tell it not in Gath, (he exclaims,) publish it not in the streets of Askelon, that in this land of freedom, any religious community, so distinguished as this has been for piety and good order, should be harrassed and persecuted, fined, imprisoned, and maltreated, as many of the observers of the ancient Sabbath, both German and English, have been for a conscientious observance of their peculiar opinions. Tell it not in the Roman Vatican, in the Spanish Inquisition, or any tribunal, civil or ecclesiastical, that any legislative body in this free Republic, should authorize any portion of citizens to insult and injure another, because they differ from them just *twenty-four hours* in the time, which in their opinion should be devoted to the worship of their Maker." Yet, even so the Supreme Court of Pennsylvania has decided.

I have not time at present to review the *opinion* of the Court, and point out some of its absurdities and contradictions; but in conclusion only add, that the tide-bound Sunday-sticklers, though they approve the *award,* are much more dissatisfied with the *principles* on which the award was rendered, than the Seventh-day Baptists themselves. Judge Coulter, though exceedingly anxious for declaring the constitutionality of the law in question, yet expressed his dissent, on the bench, to the *reasoning* of the delivered *opinion* of the Court, and maintained the propriety and necessity of sustaining, distinctly, the *religious character* of the day; and the *swearing* Judge, more zealous than pious, but who, Pilate-like, feared the populace more than he cared for the day, declared the delivered *opinion,* to which he assented, "a *Pagan* opinion." It is truly a *Pagan* opinion in more than one sense. But it was the only way that they could obtain an award for the constitutionality of the Act. As I have already intimated, it was a *compromise;* and as Judge Bell was regarded as inclining to favor our rights, it was given to him to deliver the Opinion of the Court, and *clothe* it in a manner that might make it palatable enough for him to swallow. It was a bitter pill, even for the Bench to swallow, and much more so for the *Sunday folks.* Still their end is attained, though it entails a wanton, irreparable injury on other *free* men of the State. While all the other nations of the earth are making rapid advances in liberal opinions, and especially in regard to *religious rights,* Pennsylvania has taken a *retrograde step,* and thrown herself back into the bigotry and intolerance of the dark ages—the days of the Inquisition and proscription for conscience sake. More anon. W. M. F.

BORDENTOWN, N. J., July 14, 1848.

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AN OLD MINISTER.—A correspondent of the Christian Reflector and Watchman says that the Rev. Thomas Snell, D. D., of North Brookfield, Mass., preached his half-century sermon on the 27th ult. It was founded on Acts 26: 22, 23—"Having therefore obtained help of God," &c. In this sermon, he gave a simple account of what the church and town were when he came there, their present condition, and the means used to effect the change. In reply to the question *how* he had remained fifty years the pastor of one church in this age of ministerial change, he stated—1. That he had always tried to gratify the wishes of his people so far as he could consistently. 2. He had never supposed that wisdom would die with him, but if with any body, with his people. 3. He had never suffered himself to take sides with any faction that has arisen in his church or society. 4. He had always been content to preach the simple doctrines of the cross and the duties that immediately grow out of them. A large number of the former inhabitants of the town were present, and the speeches from them and other visitors from abroad, added not a little in recalling the reminiscences of by-gone days. There are three contiguous parishes whose pastors' ages average 76. A whole generation has grown up and died; and nearly all their present congregations, when they were ordained, were unborn. Most of the parents of the present generation were married by these venerable patriarchs, and by them accompanied to their graves.

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CAN'T TAKE CARE OF THEMSELVES.—In a letter from the Corresponding Secretary of the N. Y. State Colonization Society to the editor of the Commercial Advertiser, mention is made of a slave family of six persons, who have redeemed themselves, and now propose to leave this land of boasted freedom for Liberia, in hope of enjoying real liberty there. The father is a carpenter, and has paid *two thousand three hundred dollars* for himself, and *one thousand three hundred dollars* for his children. Such are the men who "can't take care of themselves," and must be kept in slavery or sent out of the country, for fear that they will become a tax upon the whites!

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MISSIONARIES DROWNED.—Letters recently received from China bring the sad intelligence, that Dr. J. S. James, and his wife, missionaries of the Southern Baptist Board to China, were drowned on the 15th of April last. It appears that soon after their arrival at Hong Kong, they went, on the invitation of an American ship-captain, to visit Canton. In returning by a schooner, they were overtaken by a squall, upset five miles from Hong Kong, and seven persons drowned, among whom were Dr. and Mrs. James.

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LATE FROM MR. ABBOTT.—The Macedonian has a letter from Mr. Abbott, dated Sandoway, Feb. 12, full of Christian ardor and hope. He had just spent five or six weeks visiting the Karen churches in the jungles, of which he gives interesting accounts. The thirty native preachers, too, won his approval, with a single exception, for the manner in which they had performed their duties during his absence. One of the native pastors during that period had baptized 600, and another 550. Mr. Abbott speaks of districts north of Bassein and Pantanau where 1,200 converts wait for baptism.

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LARGE DONATIONS.—On the fourth of July, Augustus Graham, Esq., of Brooklyn, gave the Brooklyn Institute twenty thousand dollars, and on the same day he gave to the Brooklyn City Hospital twenty-six thousand five hundred dollars; having previously given it five thousand five hundred dollars. Of this aggregate sum of thirty-two thousand dollars, he appropriates thirty thousand to the Hospital proper, and the remaining two thousand to the creation and support of a Dispensary branch, with certain specific directions as to the application of the former sum.

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SUCCESS OF THE GOSPEL IN COLORADO VALLEY.—A correspondent of the South Western Chronicle says that within the last six or eight months, from the best information he has been able to get, there have been from five to six hundred who have professed religion in the Colorado Valley, including Baptists, Methodists, and Cumberland Presbyterians, amongst whom there is much unity of feeling. He thinks the advancement of the Redeemer's kingdom in Texas is the great object of each denomination.

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NOTICE is hereby given, that Bro. Sebeus M. Burdick is restored to the communion and fellowship of the Seventh-day Baptist Church in Lincklaen.

By order and on behalf of the church.

SANFORD B. STILLMAN, Church Clerk.

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THE CHURCH IN BERLIN, N. Y.—Information reached us several weeks ago, that there had been a revival of religion in the vicinity of Berlin, Rensselaer Co., N. Y. We now learn, from Bro. J. L. Scott, the preacher at Berlin, that the work was very powerful and extensive, affecting not only the Sabbath-keeping Church at Berlin, but also that at Petersburg, and other churches in the vicinity. Nearly fifty persons have been added to the Seventh-day Baptist Church in Berlin, several to the Petersburg Church, and some have joined other churches. The change is said to be very great and happy.

In this connection it may not be amiss to say, that our brethren in Berlin are now occupied in enlarging and improving their meeting-house —a work in which they have engaged with a zeal and liberality worthy of all praise.

We regret to learn that Father Satterlee, long the venerated pastor of the Church in Berlin, is now in very feeble health. He has been for some time past confined to his house, where meetings have occasionally been held for his gratification.

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THE CHURCH IN PETERSBURG, N. Y.—Some of our readers know, that for a considerable time past the Seventh-day Baptist Church in Petersburg, Rensselaer County, has been in a depressed condition, without a preacher, and often without Sabbath meetings. We are glad to learn that things are assuming a better aspect there. Last spring Bro. Libbeus Cottrell, of Union College, spent a few weeks in laboring among that people, which was followed by a gathering of the church together, and something of an awakening. Since he returned to his studies, Eld. John Green has visited them and spent several weeks. They are now making an effort, in which it is believed they will succeed, to secure the labors of a minister.

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THIRD BROOKFIELD CHURCH.—A business letter from Bro. Ephraim Maxson, dated Edmeston, N. Y., July 11, says that on the Sabbath previous four persons were baptized by Eld. Samuel B. Crandall. Among them was Mr. Benjamin Stillman, a man eighty-three years old, who espoused the cause of Christ in his youth, but has not until now followed his Saviour in the ordinances of the Gospel. Another was formerly a member of the Methodist church, and was sprinkled on her admission to it; but when she became acquainted with our people, she thought it her duty to be baptized and join a Sabbath-keeping church.

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THE SABBATH, AND SUNDAY LAWS.—From a business letter, dated at Ulysses, Potter Co., Pa., May 26, we clip the following paragraphs:—

"Four adult persons, professors of religion, have embraced the Sabbath of the Bible in this place, within a short time.

"An elderly gentleman, and one of the most respectable men in this county, was fined a short time since, for a breach of the Sunday laws. He had a load of goods come in late the night previous, and because he removed them to his store on Sunday, there was a complaint entered against him by a worthless drunkard, to gratify a revengeful disposition. Thus the Sunday laws, instead of serving any good purpose, serve only for the gratification of the worst passions of the human heart."

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SABBATH ACCIDENTS.—Several weeks ago there happened two or three railroad accidents on a Sunday, between Albany and Buffalo, and the circumstance furnished a text for many sermons about the wickedness of traveling on Sunday. Here are a couple of items from the Albany Argus, which show that accidents sometimes happen on Saturday as well as on Sunday. Who will preach the sermons?

At noon on Saturday last, as the train was leaving the depot at Little Falls for the west, Mr. J. H. Tomlinson, of Syracuse, in attempting to get upon the train, slipped and caught his foot in one of the wheels of a car, was thrown violently to the ground, and one of his legs broken in three places below the knee, and the flesh of the leg cut open to the bone from the knee to the ancle. Before any medical aid was procured, Mr. T. was taken from the station to a house about a quarter of a mile distant, losing during this time great quantities of blood, the loss of which hastened, if it did not cause, the fatal termination of the accident. Medical aid was then procured, and Dr. Armsby of Albany went up to Little Falls, but Dr. A. found the condition of Mr. T. precluded all hope of recovery. He died about an hour after Dr. A. arrived. Mr. T. was an enterprising citizen of Syracuse, actively engaged in business, and was married to a daughter of Col. Voorhees, of Onondaga county, who, with a family of two or three children, survives him.

We regret to learn that while Mr. Geo. S. Brown, of this city, was engaged on Saturday last in painting the front of a house in State street, the ladder upon which he was standing slipped, throwing him to the ground and so severely injuring him that he died yesterday morning. Mr. Brown leaves a wife and family to mourn his loss.

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THE STEAMER OREGON, which used to ply on Long Island Sound, and take the lead there in point of speed and comfort, is now running as a night boat between this city and Albany. She is fitted up in the richest style, and has every convenience for the accommodation of passengers. Those who go up the river on Tuesday, Thursday, and Saturday nights, or come down on the alternate nights, will not find a better boat than the Oregon, or a more gentlemanly set of officers than those who manage her.

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☞ Several articles intended for to-day are crowded out by matter relating to the Pennsylvania case. Next week we shall begin upon the missionary letters, and endeavor also to find room for various other waiting communications.

# General Intelligence.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

The principal subject before the Senate was the Oregon Bill, which furnished an occasion for speeches without number on the subject of slavery. After the discussion had continued through three days of last week, a motion was passed to commit the bill and amendments to a select committee of eight, to be composed of four members from the North and four from the South, divided equally also as to party, and elected by ballot, who shall report what plan, if any, can be adopted to harmonize the views of the North and the South. This result is regarded as insuring the success of the Missouri Compromise. The committee consists of Messrs. Dickenson, Phelps, Bright, and Clark, from the Free States; and Messrs. Mason, Calhoun, Atchison, and Underwood, of the Slave States. Mr. Hale introduced in the Senate a joint resolution in favor of preventing speculation in the public lands, and providing that every male citizen owning no other land, may enter 100 acres and receive a patent for the same, after five years residence thereon. A petition was presented from Vermont, praying Congress to purchase the Mount Vernon estate for the site a National Botanic Garden; referred to the Committee on Agriculture. A petition was also presented, and referred to the Library Committee, in favor of purchasing Catlin's Indian Gallery. A bill was passed authorizing M. Vattemare to frank and receive free of postage, documents, books, letters, &c., for international exchanges.

In the House of Representatives, considerable time was spent in discussing a bill in favor of establishing branch mints in New York and Charleston, which was finally lost. A series of resolutions in favor of river and harbor improvements, was passed by the House. A bill was also passed granting reciprocal privileges to the productions of Canada and the United States, and allowing their transit through each free of import duties.

## THE FOREIGN NEWS—BLOODSHED IN FRANCE.

The steamship Niagara arrived at Boston on Wednesday afternoon of last week, in less than eleven days from Liverpool. She brings news of terrible fighting in Paris from the 22d to the 27th of June. As this is the principal topic of general interest in the foreign advices, we copy a full account.

One of the bloodiest dramas the world ever witnessed, one of the most ferocious and obstinate insurrections which the ensanguined history of France has had to record from her earliest annals, has just been brought to a close in the streets of Paris, by the absolute annihilation of the revolted party, and the triumphant success of Republican arms.

The commencement of the rebellion appears to have been by a deputation of *ouvriers* who waited upon M. Marc at Luxembourg. He listened to their grievances, but observing that their spokesman had been active in the affair of the 15th of May, said to the men—"You are not the slaves of this man. You can state your own grievances." This expression was distorted among the workmen, that M. Marc had called them slaves, and it seems to have been the signal for the conspirators, who had organized a vast movement, to commence their operations.

On Thursday night, the 22d of June, the first barricades were raised, and the troops and the National Guards called out.

On Friday, the 23d, the insurgents possessed themselves of the right bank of the river Seine, stretching from the Foubourg St. Antoine to the river, while on the left bank they occupied all that portion called the cite, the Faubourgs St. Marcel, St. Victor, and the lower quarters of St. Jacques. The communication of the insurgents between the two banks of the river, was maintained by the possession of the Church St. Laivaic, a part of the quarter of the temple, the approaches of Notre Dame and the bridge St. Michael. By these extensive lines of operations the insurgents occupied a vast portion of the most defensible parts of the city, and actually threatened the Hotel de Ville, which if they had succeeded in taking, might have secured the final victory on their side. On Friday there were partial conflicts, but the insurgents seemed to be occupied more at fortifying their positions than in actual fighting. M. Lamartine rode with the staff of Cavaignac through Paris to quell the insurrection, but it was evident that nothing but the power of arms could compel the insurgents to yield. The Government forces were divided into three divisions, and large masses of troops were brought to bear with artillery upon the position of the insurgents, but still Friday passed and the insurrection had evidently gathered strength.

On Saturday, the 24th, the National Assembly declared itself in permanent session, and Paris was placed in a state of siege. The Executive power was delegated absolutely to Cavaignac, and at half-past 10 the members of the Executive, too, resigned. Reports poured in every hour to the Assembly, and as the intelligence arrived of the slaughter of the National Guards, and the fall of one General after another, who was killed or wounded by the insurgents, the sensation became deep and alarming. Various proclamations were issued by Cavaignac to induce the insurgents to lay down their arms, but to no effect. On Saturday the carnage and battle on the South of the river were horrible. During the whole of Friday night, and until 3 o'clock on Saturday, the roar of the artillery and the noise of the muskets was incessant. On Saturday night at 8 o'clock the Capital was in an awful state. Fighting continued with unabated fury. Large masses of troops poured in from all the neighboring Departments, but still the insurgents, having rendered their position almost impregnable, resisted more or less effectually all the force which could be brought against them. The red flag—the banner of the Republique Democratique et Sociale, was hoisted.

On Sunday morning, at the meeting of the National Assembly, the President announced that the Government force had completely succeeded in suppressing the insurrection on the left bank of the river, after a frightful sacrifice of human life; and that Gen. Cavaignac had given the insurgents on the right bank till 10 o'clock to surrender, when, if they did not lay down their arms, he would storm their intrenchments in the Faubourg St. Antoine, where they were now driven, and put the whole to the sword. The heaviest artillery had been brought to bear upon them, and little doubt could be entertained that the insurrection could be put down. The hope thus held out of the termination of the insurrection was not, however, realized. The fighting continued the whole of Sunday, with a fearful loss of life, especially to the National Guards.

On Monday the reinforcements Gen. Lamoriciere had received from Cavaignac, enabled him to hem in the insurgents in the Eastern part of the city, and although reduced to extremities they still fought with incredible valor. It was thought on Monday morning early, that they would surrender, but again the hope thus held out, of the termination of the insurrection, was not immediately realized. At half past 10 o'clock the fighting was resumed, and it was only after a frightful struggle of two more hours that the Government troops, everywhere, prevailed, and the pact of the insurrection being broken, the insurgents were either shot, taken prisoners, or fled into the country in the direction of Vincennes. The last band took refuge in the celebrated cemetery of Pere la Chaise, but the Garde Mobile hunted them even from this sanctuary, and they were slaughtered in the neighboring fields.

On Tuesday the insurrection was definitely quelled.

The loss of life has been terrible—no fewer than fourteen general officers had been killed; a greater loss than in the most splendid engagements of Napoleon. Among those who fell are Gens. Megrier, Deart, and Brea; Gens. Charcolnel, and Renault, and others severely wounded. Four or five members of the National Assembly are among the killed, and as many more wounded. But the most touching death is that of the Archbishop of Paris. The venerable prelate on Sunday volunteered to go to the insurgents as a Messenger of Peace. Gen. Cavaignac said that such a step was full of danger, but this Christian pastor persisted. He advanced, attended by his two Vicars, towards the barricades, with an olive branch borne before him, when he was ruthlessly shot in the groin and fell mortally wounded. The venerable patient was ordered by the insurgents to the nearest hospital in St. Antoine, where he received the last sacraments, languished and has since died. The editor of the Pere Duchesne, M. Laroche, was shot in the head at the barricade Rochechoart, where in the dress of an ouvrier he was fighting at the head of a party of insurgents. It will probably be never correctly ascertained to what extent the sacrifice of human life in this frightful struggle has reached. The estimates of killed and wounded vary materially. Some accounts give 35,000 as the total on both sides, while others give only 10,000. The number will, we have no doubt, exceed 15,000. Only 40,000 insurgents, it now appears, were engaged in the struggle.

The extent of organization which the execution of such a plan, extending over a line of several miles in length, and maintained for the last four days, disclosed, is perfectly inconceivable. Every species of artifice was employed to convey communication. The pails of the milk-women, the couches of the wounded, and even the coffins of the dead, were found filled with gunpowder and cartouches. Large sums of money in gold and notes, were discovered on the persons of men apparently in extreme poverty and young children. The women of Paris took a most active part in the struggle. They conveyed orders and signals through the hottest fire. They carried off the wounded; some of them perished in the barricades or fired from the houses on the soldiers; while some of them are reported to have inflicted the most refined barbarities upon their wretched fellow citizens who had fallen prisoners into their hands. None were spared by the chance or the indiscriminating fury of this general slaughter. So vast and horrible a desolation wrought in the heart of a city by the hands of her own citizens the world has not witnessed in the whole survey of historic memory; and the arms of a stranger and an enemy would have been devoted to eternal infamy if they had inflicted so awful a chastisement on the great city of Paris. None but herself could punish her iniquities or inflict her doom.

### General European Intelligence.

From Italy, we learn that the Vicenza has been retaken by the Italians; that Padau has capitulated to the Austrians; that Trieste has been placed in a state of blockade, and that the Lombard army has been defeated near Verona.

A formidable Carlist movement has been commenced in Spain.

It is rumored that the Austrian army has been ordered to invade Prussia. There is little doubt that an immense army is on the march for Poland.

There is a prospect for the speedy termination of the German war and the establishment of peace. The draft of a new Constitution has been prepared, and is likely to be approved of.

In Greece, the rebellious disposition of a great portion of the people has been completely subdued.

The Danes still continue to make reprisals at sea on Prussia. Late accounts justify the hope of a settlement of existing differences.

In Ireland the armed movement goes on unabated. Thousands are weekly flocking to the clubs, and Government appears to be unable to devise a check.

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CONVERSION FROM ROMANISM.—In a letter from Mexico, written by the Rev. G. G. Goss to the S. W. Baptist Chronicle, we find the following items:—

A priest called upon the Rev. Mr. McCarty and myself the other day, and declared himself in favor of Protestantism, and signified his determination to renounce Catholicism, and join some Protestant church. He seems to be a man of good intelligence; and, like most of the priests, is wealthy. This corrupt system of Catholicism must soon fall; it never can stand before the light of the Bible, or the influence of civilization. I also learn that another priest has just been condemned to be hung, for aiding soldiers to desert; but if peace is soon made, he may be saved by a pardon.

## SUMMARY.

The Yorkville (S. C.) Messenger, of July 1, says:—"From a source on which we can fully rely, we learn that Gov. Johnson recently had a negro house burnt, and what is almost incredible, twenty negro children out of twenty-eight in the building were consumed with it. It is said that the children were removed to this building and placed under the care of several negro women for better care and protection; when the house taking fire from some accident during the night, the calamity occurred. One woman was saved by leaping from the window of the second story."

A letter announces the decease of a distinguished matron, a relict of the era of the Revolution, in the person of Mrs. Julia Rush, widow of the distinguished Dr. Benjamin Rush, and mother of the Hon. Richard Rush, now minister of the United States to France. She died on Friday night, in the ninetieth year of her age, at Sydenham near Philadelphia, (the residence of her son.) She was sister of the late Hon. Richard Stockton, of New Jersey, and grandmother of Com. R. F. Stockton, U. S. Navy.

A fearful and thrilling scene occurred at the suspension bridge, at Niagara Falls, on the 10th inst. Four men were passing over the bridge, when it was struck by one of those sudden and strong gusts of wind which frequently rush through the chasm with the tremendous force of a hurricane, and so twisted it as to turn it bottom upward. The men caught in the wires, and in this position, suspended 200 feet above the resistless waters beneath—they were enabled to maintain themselves until the alarm was given at the Falls, a mile and a half distant, and the whole population in a body rushed to the rescue. The bridge was restored to its former position, and the men saved.

The trial of Drayton, Sayres, and English, charged with aiding the attempted escape of seventy-six slaves from Washington City last winter, is set down for the 28th inst. District Attorney Key has drawn *three hundred and thirty* indictments against them, which, it is estimated, will draw from the U. S. Treasury and place in his pocket the snug little sum of $3,300. For the defense Gov. Seward, Hon. Horace Mann, and several other eminent citizens have been engaged—all, we believe, serving without fee or reward.

The Paris National states that, from all quarters, the most satisfactory accounts are received of the state and prospects of the harvest in France. All the journals of the interior repeat, that the "oldest inhabitants" cannot remember a season so favorable to the fruits of the earth. The corn is strong and well advanced. The vines are covered with grapes and flowers. The grains are abundant, and already in many parts of the country it has been necessary to mow the artificial prairies where the luzerne, the sain-foin and clover begin to suffer from excess of vegetation.

The Newark Herald states, that Mr. John Daggett, of that place, has invented an improved carding-machine, which is to perform four times the work done by any other double carding-machine in use. The machinery is so arranged that it will card the wool and produce four rolls as easily and as quickly as a common machine produces one. It requires one more power for its motion than that used to impel an ordinary machine, but does not take up as much room upon the floor.

A very interesting patent case was recently decided in the U. S. Circuit Court at Boston, before Justice Sprague. Chester Gorham was complainant against William Mixter, for the violation of a patent granted for a machine for pressing palm leaf hats. The case occupied the Court for several days. The jury returned a verdict for the plaintiff and damages to the amount of $1,000.

The fourteen sailors who mutinied on board the ship Kalamazoo, have been tried, convicted, and sentenced, at New Castle, where they were landed. They have each been sentenced to pay a fine of $500, and undergo an imprisonment for six years.

The Massachusetts Regiment number, all told, about 450. When they left Boston there were over 700. Thus, in the short time in which they participated in this war, nearly 250 or over one-third have been killed, died of disease, have deserted, or have been discharged for sickness.

His Honor the Mayor of Charlaston, S. C., has issued his proclamation setting apart Thursday, the 13th inst., as a day of thanksgiving for the restoration of peace between Mexico and the United States.

Governor Young has offered a reward of $500 for the apprehension of the murderer of Noah Smith and wife, in Rensselaer County, a few days since. A reward of $500 is also offered for the incendiary who fired Paterson's Machine Company's Works on the night of the 27th of June.

John Ross, the distinguished Chief of the Cherokee Nation, is at present sojourning at Brandywine Springs, Delaware. It may not be generally known, that the lady of Mr. Ross is a Quakeress, and a native of Wilmington.

Mr. Watt, jr. of Birmingham, recently deceased, bequeathed to Lord Brougham £50,000. The £25,000 left some time ago to his lordship by Mrs. Flaherty, of Hammersmith, he generously gave to his brother, Mr. W. Brougham.

One of the hands on a North River steamer recently rode on the walking-beam, from Sing Sing to New York, at the rate of twenty miles an hour. The piston had a fourteen feet stroke and the rider rose and fell that distance, with a velocity enough to make a spectator's head ache.

A small watch key chain, six inches long, contains ordinarily 42 rivets and 63 links in every inch, in all 630 pieces, and yet the entire chain will weigh only one grain and three quarters.

The peculiar noise made by a cricket is caused by the friction of its leg against its wing, and not by its mouth, as many suppose.

There is in operation at Vassalbon, Me., a small shoe peg manufactory, which turns out 300 bushels per month.

Donations to Amherst College of $75,000 during the past year, has placed it upon a firm footing.

Gurdon Trumbull, Esq., of Stonington, has been elected by the Legislature of Connecticut, Assistant School Commissioner, to become sole Commissioner at the close of the present fiscal year, or on the resignation of the present incumbent. Dr. Beers, the present Commissioner, has ably filled the office for twenty-five years, during which, he remarks in a recent letter, his duties have compelled him to travel an average of $3,000 miles per annum, in the five States in which the fund is invested.

A most singular instance of terror is recorded in the Journal de Medicine, Salt-petriere. A female of advanced age was so affected with horror on hearing that her daughter, with two children in her arms, had precipitated herself out of a window, and were killed on the spot, that her skin, in a single night, from head to foot, became as black as that of a negro. The same passion turns the hair white, of which many instances are now on record.

We learn from Harrisonville, that a man by the name of Ison, a resident of Van Buren County, in the early part of last week, was found dead in his door-yard, and his wife a corpse near him. Both were shot, and it is supposed that he first killed his wife, and then put an end to his own existence with the same gun.

A most destructive hurricane passed over Orange County, Ind., a few days since, which swept almost everything before it. The current was from one to two miles wide. A number of houses were blown down. A great deal of stock was destroyed, orchards uprooted, forests leveled, and the injury to the growing crops was immense.

Jason Mauly, of Seaville, Me., was found dead in his bed some days since. The Coroner's Jury returned a verdict that he committed suicide by firing a loaded musket into his mouth. A subsequent examination was held, when a new verdict was rendered, that some person or persons unknown had fired the fatal musket.

The Cincinnati papers state that some two hundred Michigan Volunteers reached that city on the 4th, on their way from the war, in a most pitiable condition. Four of them died between Louisville and that city, and another soon after being placed on a canal-boat.

Over seven thousand blue-fish were taken off Stonington with hooks and line in one day, during the last month. The quantity appears enormous, and is so; but twenty sail were in the Bay and took over three hundred each. They weighed from two to five pounds each.

We have to record the death of J. Watt, Esq. the last surviving son of the illustrious improver of the steam-engine He was born on the 6th February, 1769, and was therefore in his 80th year. Died in Birmingham, Eng.

A Committee of the Senate of Wisconsin, has reported favorably on a bill to enable married women to hold property in their own right.

The Cincinnati Commercial says that the number of marriage licenses issued in that county during the last nine months was 1,534.

Gov. Shunk, of Pennsylvania, has resigned his office on account of illness, pulmonary, which it is thought will soon take him to the grave.

The Canal Bank of Albany failed last week. The Albany papers seem to think the assets will be sufficient to pay all bill-holders, whose claims will be first met.

Judge Martin, of La., died worth $400,000 and upwards, yet he lived a poor rich man, although of stern integrity.

Why are fowls the most economical things farmers keep? Because for every grain of corn they give a peck.

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### New York Market, Monday, July 17.

ASHES—Pearls $5 87; Pots 4 87.——FLOUR AND MEAL—Flour has fallen a very little, State selling at 4 94 to 5 12; Michigan and Ohio 5 12. Rye Flour 3 50 Jersey Meal 2 50.——GRAIN—Genesee Wheat 1 25; Southern 1 21; Wisconsin 98c. Corn 55c. Rye 69c. Oats 43c. ——PROVISIONS—Pork firm at 8 50 for Prime and 11 00 for Mess. Beef is firm at 12 50 a 13 00. Lard 7½c. Butter and Cheese are dull; at wholesale, butter brings from 13 to 18c., and Cheese from 5 to 7½c. Eggs 12½c. a dozen. Potatoes 59 to 75c. Green Corn 1 00 a hundred ears.

### MARRIED,

In Whitestown, Monday evening, 10th July, by President Green, GILBERT H. LITTLEJOHN to HELEN M. WILCOX, all of Whitestown.

In Alfred, on the 8th of June, by Eld. J. H. Cochran, ELIJAH P. LEWIS and MARIAM BABCOCK, both of Alfred.

### DIED,

In Hartsville, N. Y., June 29th, 1848, Mrs. PHEBE JANE GROVE, wife of Nathaniel Grove, aged 20 years. She was a member of the Seventh-day Baptist Church in Hartsville. She was taken away very suddenly, but a hope of Christ sustained her in view of an early and sudden death.

In Lyndon, Cattaraugus Co., N. Y., June 30, 1848, in hope of a glorious immortality, LAURA PORTER, youngest daughter of Cyrus and Cynthia Porter, aged 19 years. Much of the time during her short illness was spent in warning sinners to prepare to meet their God in peace.

H. P. B.

In Adams, N. Y., very suddenly, on the 5th of July, 1848, ELSON LA MONT, son of Samuel P. and Roxey L. Maxson, aged 2 years and 7 months. He was a very promising child, and his death is deeply lamented.

In Alfred, N. Y., April 29, 1848, of typhus fever, ALBERT H. COTTRELL, in the 31st year of his age. His friends have hope in his death.

In Alfred, June 22d, RUE WHITFORD, wife of Jesse Whitford, in the 82d year of her age.

### LETTERS.

Ephraim Maxson, James H. Cochran, W. M. Fahnestock, S. P. Maxson, C. M. Lewis, G. Greenman, H. P. Burdick, J. B. Wells, I. D. Titsworth, A. W. Miner, David Mundy, M. Matterson. Z. Campbell (forwarded July 14)

### RECEIPTS.

| | | | |
|---|---|---|---|
| C. M. Lewis, Newport, R. I. | $2 00 | pays to vol. 5 | No. 52 |
| E. D. Barker, " | 2 00 | " 5 | " 52 |
| Mrs. K. C. Barker, " | 2 00 | " 5 | " 52 |
| R. W. Merritt, " | 2 00 | " 5 | " 52 |
| I. Smalley, Plainfield, N. J. | 3 00 | " 4 | " 52 |
| A. F. Randolph, " | 4 00 | " 4 | " 52 |
| P.M.DeCampt,Somerville,N.J. | 3 00 | " 4 | " 52 |
| J. C. Harris, Bridgeton, N. J. | 3 00 | " 4 | " 39 |
| R. Ayers, Shiloh, N. J. | 2 00 | " 4 | " 52 |
| M. Matterson, Condersport, Pa. | 3 00 | " 4 | " 52 |
| E. Hagerman, New Market, N.J. | 2 00 | " 4 | " 52 |
| D. W. F. Randolph, " | 2 00 | " 5 | " 52 |
| B. S. Brown, " | 1 00 | " 5 | " 52 |
| S. Dunn, Albion, W. T. | 1 00 | " 5 | " 52 |
| J. B. Langworthy, Alfred | 2 00 | " 4 | " 52 |
| H. G. Witter, " | 1 00 | " 4 | " 52 |
| W. Blakely, " | 2 00 | " 4 | " 52 |
| D. B. Satterlee, " | 50 | " 4 | " 52 |
| Mrs. E. Whitford, " | 2 00 | " 5 | " 52 |
| A. Coon, West Edmeston, | 2 00 | " 5 | " 52 |
| J. S. Coon, " | 2 00 | " 5 | " 52 |
| David Maxson, " | 2 00 | " 5 | " 52 |
| John Maxson, " | 2 00 | " 5 | " 52 |
| Joshua Maxson, " | 2 00 | " 5 | " 52 |
| H. Taylor, Unadilla Forks, | 2 00 | " 5 | " 52 |

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AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

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The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " " April 4, " July 11.

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

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|---|---|
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Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

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Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 12, 1848.

### U. S. SCHOOL AGENCY.

WANTED IMMEDIATELY—A large number of first-rate agents, to whom a liberal commission will be paid for every new school they shall establish, and for every pupil added to an established school. The best recommendations are required. We respectfully solicit the circular of every literary Institution in the Union, for gratuitous distribution, also all communications adapted to promote the cause of Education. Teachers furnished on application. All communications should be postpaid.

E. H. WILCOX, PROPRIETOR.
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THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

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PEOPLE'S LINE.—ALBANY DAY AND NIGHT STEAMERS.—Day steamer, the Hendrik Hudson, Capt. A. Gorham, Tuesdays, Thursdays, and Saturdays, at 7 A. M., from the foot of Barclay-st., making the usual landings, returning on the opposite days.

Six o'clock through steamers, the Isaac Newton, Capt. Wm. H. Peck, Oregon, Capt. A. P. St. John, daily, (Sundays excepted,) at 6 P. M.

U. S. Mail Line of steamers, the South America, Capt. T. N. Hulse, Santa Claus, Capt. Elmendorf, daily at 5 o'clock P. M. from the pier north side of Barclay-st.

All of the above boats connect regularly with the Railroad Cars bound West, East, and North from Albany.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

## PRINTING TYPES

WILL be sold at Bruce's New York Type Foundry, after March 15, 1848, at the following very low prices:

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| Pica, | per lb. | 30 cts. | 52 cts. | 90 cts. |
| Small Pica, | | 32 | 56 | 95 |
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| Minion, | | 48 | 84 | 132 |
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Presses, Chases, Cases, Wood Type, Ink, &c., furnished at the lowest manufacturers' prices, either for cash or credit.

Our Specimen Book for 1848 is now ready for distribution to printers, who will send for it, and contains many new articles that we have never before exhibited, such as Writing Flourishes, Ornaments, Ornamental Fonts, &c, of which we have an ample stock for the prompt execution of orders.

Printers of newspapers who choose to publish this advertisement three times before the 1st of June, 1848, and send us one of the papers, will be paid for it in type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

For sale, several good second-hand cylinder and platen Power Presses, Standing Presses, Hand Printing Presses, &c.

GEORGE BRUCE & CO., 13 Chambers-st., N. Y.

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Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
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WISKONSAN.
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" Stillman Coon.
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# Miscellaneous.

## FANNY FORRESTER'S BIRD.

We mentioned the other day, that a paragraph in the Maulmain Free Press announced that a daughter had been born to Mrs. Judson, of the mission at Maulmain, formerly well known under her *nom de plume* of Fanny Forrester. We are glad to have more decided confirmation of the fact from the lady's own testimony, which is not so metaphorical that there will be any question of its signification. The lines which follow, and which bear date, Maulmain, January, 1848, (Fanny is at the autipodes, you must remember,) are from the June number of the Columbian Magazine, where they appear under the title of 'My Bird.' [Bos. Trans.

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, oh, so lovingly!
Her tiny wings upon my breast.

From morn till evening's purple tinge,
In winsome helplessness she lies,
Two rose leaves, with a silken fringe,
Shut softly on her starry eyes.

There's not in Ind a lovelier bird;
Broad earth owns not a happier nest;
O, God, thou hast a fountain stirred,
Whose waters never more shall rest!

This beautiful, mysterious thing,
This seeming visitant from heaven,
This bird with the immortal wing,
To me—to me, Thy hand has given.

The pulse first caught its tiny stroke,
The blood its crimson hue, from mine;
This life, which I have dared invoke,
Henceforth is parallel with Thine.

A silent awe is in my room—
I tremble with delicious fear;
The future, with its light and gloom,
Time and Eternity are here.

Doubts—hopes, in eager tumult rise;
Hear, O, my God! one earnest prayer:
Room for my bird in Paradise,
And give her angel plumage there!

## THE INDIAN CHIEF.

The following beautiful story is literally true, and was first published in a lecture delivered by William Tracy, Esq., of Utica, N. Y., on the early history of Oneida County. It has been altered by somebody, but we have not the means at hand of correcting the alterations, nor are they sufficiently important to mar the beauty of the incident as gracefully related by Mr. Tracy, whose fine pen, we take this occasion to say, it is a reproach to him, that he has suffered to lie idle so long.

One of the first settlers in Western New York was Judge W——, who established himself at Whitestown—about four miles from Utica. He brought his family with him, among whom was a widowed daughter with an only child—a fine boy about four years old. You will recollect, the country around was an unbroken forest, and this was the domain of the savage tribes.

Judge W—— saw the necessity of keeping on good terms with the Indians, for as he was alone, he was completely at their mercy. Accordingly he took every opportunity to assure them of his kindly feelings, and to secure their good will in return. Several of the chiefs came to see him, and all appeared pacific. But there was one thing that troubled him; an aged chief of the Oneida tribe, and one of great influence, who resided at the distance of a dozen miles, had not yet been to see him, nor could he ascertain the views and feelings of the sachem, in respect to his settlement in that region. At last he sent him a message, and the answer was that the chief would visit him on the morrow.

True to his appointment, the sachem came; Judge W—— received him with marks of respect, and introduced his wife, his daughter, and little boy. The interview that followed was interesting. Upon its results, the Judge was convinced his security might depend, and he was therefore exceedingly anxious of making a favorable impression upon the distinguished chief. He expressed his desire to settle in the country, to live on terms of amity and good fellowship with the Indians, and to be useful to them by introducing among them the arts of civilization.

The chief heard him out, and then said:—"Brother, you ask much, and you promise much. What pledge can you give of your faith? The white man's word may be good to the white man, yet it is wind when spoken to the Indian."

"I have put my life in your hands," said the Judge, "is not that an evidence of my good intention? I have placed confidence in the Indian, and will not believe that he will abuse and betray the trust that is thus reposed."

"So much is well," replied the chief, "the Indian will repay confidence with confidence; if you will trust, he will trust you. Let the boy go with me to my wigwam—I will bring him back in three days with my answer!"

If an arrow had pierced the bosom of the mother, she could not have felt a deeper pang than went to her heart, as the Indian made this proposal. She sprang forward, and ran to the boy, who stood at the side of the Sachem; looking into his face with pleased wonder and admiration, she encircled him in her arms, and pressing him to her bosom, was about to fly from the room. A gloomy and ominous frown came over the sachem's brow, but he did not speak.

But not so with Judge W——. He knew that the success of their enterprise, the lives of his family, depended on the decision of a moment.

"Stay, stay, my daughter," he said, "bring back the boy, I beseech you. He is not more to you than to me. I would not risk a hair of his head. But, my child, he must go with the Chief. God will watch over him! He will be as safe in the Sachem's wigwam, as beneath our own roof."

The agonized mother hesitated for a moment; she then slowly returned, placed the boy on the knee of the Chief, and kneeling at his feet, burst into a flood of tears. The gloom passed from the Sachem's brow, but he said not a word. He arose and departed.

I shall not attempt to describe the agony of the mother for the ensuing days. She was agitated by contending hopes and fears. In the night she awoke from her sleep, seeming to hear the screams of her child, calling on its mother for help. But the time slowly wore away—and the third day came. How slowly did the hours pass. The morning waned away, noon arrived; yet the Sachem came not. There was a gloom over the whole household. The mother was pale and silent. Judge W—— walked the floor to and fro, going every few minutes to the door, and looking through the opening in the forest towards the Sachem's abode.

At last as the rays of the setting sun were thrown on the tops of the trees around, the eagle feathers of the Chief were seen dancing above the bushes in the distance. He advanced rapidly—and the little boy was at his side. He was gaily attired as a young chief—his feet being dressed in mocasins, a fine beaver skin on his shoulders, and eagle feathers were stuck in his hair. He was in excellent spirits, and so proud was he of his honors, that he seemed two inches taller than he was before. He was soon in his mother's arms, and in that brief minute he seemed to passed from death to life. It was a happy meeting—too happy for me to describe.

"The white man has conquered!" said the Sachem; "hereafter let us be friends. You have trusted an Indian; he will repay you with confidence and friendship."

He was as good as his word; and Judge W—— lived for many years in peace with the Indian tribes, and succeeded in laying the foundation of a flourishing and prosperous community.

## THE TOWN OF SINGAPORE.

From the anchorage, the town of Singapore has a very pleasant appearance. Most of the public buildings, as well as some of the principal merchant's houses, face the sea. The church is also close to the beach, to allow the congregation the benefit of the sea breezes. It has no architectural beauty to recommend it, being a plain building, with a spiral steeple, surmounted by a cross. The interior is fitted up with more regard to neatness than elegance. It has an organ, and is supplied with a host of young choristers. Between the beach and Government Hill is a delightful upland, which is generally attended by all the beauty and fashion of Singapore in the cool of the evening. A canal or small river divides the town in two parts. On the western side of it, stand all the stone houses of the merchants, and it is here that all commercial business is transacted. It is densely populated with Armenians, Jews, Chinese, and people from every part of India; each nation residing in its own quarter, in the houses peculiar to and characteristic of their country. Indeed, one of the first things that strikes the stranger in Singapore is the variety of costume. Chinamen, Malays, Indians, Armenians, and Jews, all mingle together in every variety of picturesque costume, giving you an idea of a carnival. The palanquins resemble an omnibus on a small scale; they are drawn on four wheels, have a door on either side, and seats for four people. They are very high, and drawn by one horse. The conductors, however, are not perched up on high, but run by the side of the horse, as do all the Syces in India. There are two hotels, the proprietors of which are of course rivals. One is kept by an Englishman, the other by a Frenchman; both are equally attentive, but the Frenchman's house has the preference, in consequence of its superior locality, facing the esplanade and looking upon the sea. The governor's house is situated on the summit, about a quarter of a mile from the beach. From it you have a bird's eye view of the whole town, and also of the whole country in the interior for some distance. From this eminence the town has a very picturesque appearance; the houses on the east side of the river (the May Fair of Singapore) are built apart, and surrounded by pretty gardens, and lawns; beyond this you have the roads and the sea studded with every variety of vessels, and the Island of Blinting rises from sea in the distance. The interior is not without beauty; the eye ranges over a vast expanse of grove and forest, interspersed with plantations of nutmegs, cinnamon, cloves, and sugar canes, and from which a most delightful perfume is brought by the breeze, while here and there white houses may be perceived, looking like mere spots in the dark foliage by which they are surrounded. It is surprising, when we reflect how short a space of time has passed since this settlement was first made, how such a mass of building, and such a concourse of people, can have been collected. [F. Marryatt.

## SHOOTING OF AN ELEPHANT.

On a recent day, a painful feeling was excited in Liverpool by a report that the stupendous elephant Rajah, at the Zoological Gardens, had again destroyed his keeper. The facts were ascertained to be as follows:

About 10 o'clock, Richard Howard, the keeper, was in the den with Rajah. One of the holiday visitors from some of the neighboring towns was in the house watching the maneuvers of the animals, who, having in some way or other displeased his keeper, was struck by him. Rajah resented the blow, struck the man to the ground, and crushing him with one of his feet, broke almost every rib in his body. The stranger immediately gave the alarm, but it was too late—poor Howard had ceased to live. It was instantly determined that the animal should be destroyed. Mr. J. Atkins waited upon the Mayor, and received from him an introduction to the commanding officer of the district, who, at the request of Mr. A., immediately dispatched a company of Rifles from the barracks for the purpose of destroying the elephant. In the mean time several medical men had been consulted, including Dr. O'Donnell, and Messrs. Owen and Cooper, surgeons, with the view of administering poison to the animal. Two ounces of prussic acid and 25 grains of aconite (monk's hood,) were administered in buns and treacle. For a few minutes Rajah betrayed symptoms of sickness, but no other effect was visible, and he appeared soon after to recover his usual health and activity. After the lapse of three quarters of an hour, it was deemed advisable to dispatch him by shooting him. The house was ordered to be cleared of all save the soldiers, twelve of whom presented arms. Rajah turned round when he saw the rifles presented at him, but on again presenting a fair view for a shot the pieces were discharged, and he reeled, uttering at the same time a loud growl. Twelve other soldiers immediately took the place of those who had fired, and, presenting their pieces, fired at the first fair opportunity. This brought the animal to the ground. Another body of soldiers entered the house, but it was found a vital place had been touched, and one of the most magnificent elephants in Europe, whose docility and intelligence had been the theme of admiration, was dead. He had been for about a dozen years in the possession of Mr. Atkins, who paid £800 for him when but very young, and his value at the time he was shot must have considerably exceeded £1,000. An inquest was held on the body of Howard on Tuesday, when it appeared that the deceased had ill-treated the animal, and on the morning of its death had struck it a savage blow on one of the tusks. After it had killed the keeper, the elephant ate the broom, as well as the stick, but was perfectly quiet.

## RAISING QUINCES.

A correspondent of the Horticulturist, who raises this fruit of extraordinary excellence, pursues the following course:—He selects good, deep, dry, rich soil; which is deepened by a thorough use of the subsoil plough, and manure applied copiously and deeply, by dropping it in the bottom of each furrow as the plough proceeds. Large and deep holes are dug for the trees; each receives half a barrel of good compost; the branches are shortened one half, before setting; and the soil is well settled among the roots by drenching with water, before the hole is quite filled. All fruit trees, by the way, should receive this good treatment. He does not lose one tree in a hundred by this excellent practice.

The pruning is given in autumn, and consists of cutting out, as sparingly as possible, and only old, crooked, crowded, and decayed branches. Every autumn, manure is spread round each tree, and after a light ploughing in spring, salt is spread broadcast at the rate of ten bushels per acre. The salt is regarded as of very great consequence, but it must be applied in connexion with free manuring every year. The ground is kept mellow and clear by constant cultivation, potatoes, sugar-beets, &c., being found well adapted to the purpose. The principal secret of success, it will thus be perceived, consists in cultivating and doing everything in the best manner; while others who do not succeed, do not cultivate their trees at all.

The writer states that a good crop of quinces may be obtained three years after transplanting, and the trees will continue in a productive state thirty years.

## NIAGARA—THE WIRE BRIDGE.

Niagara Falls!—The same wonder of wonders! Rolling, whirling, trembling, thundering as ever. This is about the twentieth time I have stood awe-struck and confounded in view of this tremendous cascade of roaring waters! But my feelings of profound admiration and wonder, instead of decreasing by familiarity with these sublime scenes, only deepen and widen upon every new approach. There is now, however, a new attraction at the Falls—the Suspension Bridge. This magnificent work of art will appear the more grand, from its proximity to the greatest of nature's wonderments—Niagara Falls, and the terrible gulf below! The bridge will be 230 feet above the water, and will measure 800 feet in length. It will be 28 feet wide, will have one track for the cars, two side-walks, and two roads for carriages. There are two towers of solid stone, one on each bank, 68 feet in height and 14 feet square at the bottom. From the tower sixteen cables will be suspended, each cable made of 600 No. 10 wires, firmly secured at each end in solid rock. The bridge will be capable, when done, of sustaining 200 tons in the centre. The estimated cost is not far from $180,000. The work is now slowly progressing. A kite was let loose, which took across the immense gulf a small cord; to this was fastened a small rope, to this a cable, and thus were the cables drawn across and secured. To one of these cables there is now suspended a small car, which carries over from one to six passengers, and runs backward and forward several times during the day. They run over in from three to five minutes, and charge the very *moderate* sum of one dollar over and one dollar back! I saw one or two pass over and back while standing on the bank. When over the centre of the yawning gulf, the man in his little car appeared about the size of a little bird suspended in mid heaven. Wonders never cease! [Chronotype.

## VIANDS OF ITALY.

Roasted chestnuts are the potatoes of Italy. You see them cooked in every street; they are very good, and are brought to the tables of the great. Pumpkins as large as a man can carry, are cut up into slices, and sold for a quarter of a farthing each. They have no beef, except the miserable flesh of the white ox, worn down to a skeleton with drawing their lumbering drays. The skinned lambs and kids hang up by dozens at the butchers' doors, no bigger than cats. When brought to table in the form of chops, you may cover a single one with a half-crown piece. Fruit is cheap and delicious; grapes a penny a pound, apples and pears a farthing, and the most delightful oranges eight for a half-penny. The living at Rome is more substantial than at Naples, though the meat is scarcely better. The bread is disagreeably sour, but it may be procured at the confectioner's, made in the English way, at treble the cost. The number of small birds, sold in strings ready for the spit, chiefly larks caught in the Campagna, is extraordinary; fowls may be bought at fivepence a piece. Turkeys are very abundant; you see them driven in flocks, like sheep in England, blocking up the streets. They are a very common food amongst the lower classes, who usually buy half a turkey; and I have frequently remarked the dexterity and expedition with which the stall-keeper will split the turkey in two for the convenience of purchasers. Young wild boars, hunted in the Campagna, with porcupines from the same district, are considered great delicacies. The abundance of vegetables is quite surprising. Brocoli is a great article of food—very excellent and very cheap. All sorts are cooked in the street, whence you have them brought to your table. The natural richness of the soil is peculiarly favorable to the growth and perfection of vegetables. We had, in the month of December, green peas and asparagus for dinner. Pastry in Italy is excellent, and the water, sparkling from the fountains, is the finest in the world.

[Sketches from Italy.

## HYENA.

Dr. Sparman tells a curious story of a hyena, which was told him at the Cape of Good Hope. One night the soldiers had a feast near the Cape, when one of them, who was a trumpeter, drank so much that he could not stand up. His companions not wanting him in the room with them, carried him out of doors and laid him down by the side of the house, to get cool and sober. The trumpeter laid there, and went to sleep, when a hyena came along, and thinking him dead, began to carry him away, so as to make a meal of him without being disturbed. It was some time before the man awoke, so as to know the danger of his situation. When he did so, he found himself on the back of the hyena, who was making off towards the mountain with him as fast as possible. Being horror-struck at finding himself in the power of the ferocious beast, his fear brought him to his senses, and seizing his trumpet which hung about his neck, he sounded an alarm. The beast thinking he had only a dead man, was as much frightened at the sound of the trumpet, as the man was at his situation, so that dropping his prey, they scampered away from each other as fast as possible. It is not probable that any other man but a trumpeter would have escaped so easily.

Great Men, how Fallen!—One day some weeks ago, there were taken to the Tombs in New York, while in a state of beastly intoxication, a lawyer, who had been somewhat distinguished in his profession—a historian, the author of a standard work—an editor, once talented and of great respectability—and lastly a clergyman, a man of refined manners and highly educated. The lawyer was let off the next morning on promise of better behavior; the historian succeeded in getting his liberty to get drunk again the morning following; the editor was sent to the Alms House; and the clergyman, at the date of our information, still remained in durance. What an example this of the leveling down power of strong drink! Truly it "spares not the high nor the humble."

Check to a Scandal Hunter.—"Of course, G. and his newly-married wife live happily together?" asked an inquisitive lady of a wag. The gentleman gave a significant turn to his countenance, but said nothing. "La, you don't mean that?" pursued his interrogator. The wag gave another look of direful import, and sadly shook his head. "You don't mean to say that they quarrel?" "Worse than that, ma'am," said the wag, for the first time using his tongue. "What! does he beat her?" "Oh! far worse, she—she *beats* him." "Oh! my gracious," said the lady, starting back, "*beats him!* Well, I never." She was about to dart off with the news to a select circle of tattlers, when the wag called her back, and assuming a mock heroic tone, added: "Yes, ma'am, she *beats* him—but it is *at chess!*"

Aboriginal Industry.—By the census of the Indian tribes, which is now in procees of being taken, it is shown that the seven bands of Ottawas about Michilimackinac, numbering about 700 souls, who rely wholly on Agriculture for a subsistence, have raised during the last year, 25,000 bushels of corn, and 40,000 bushels of potatoes. They also made, the past Spring, 355,000 pounds, or over 149 tons, of maple sugar; which is worth in the Mackinac market, seven cents per pound—making $22,750 on sugar alone. Corn is worth, at the same place, 50 cents, and potatoes 37 1-2 cents per bushel. This single example shows what the Indian tribes could do *for themselves*, were they all to make a bold appeal to Agriculture for a living, and abandon the chase.

To Transfer Engravings to White Paper.—Place the engravings for a few seconds over iodine vapor. Dip a slip of white paper in a solution of starch, and, when dry, in a weak solution of oil of vitriol. When dry, lay the slip upon the engraving, and place them for a few minutes under a press. The engraving will thus be re-produced in all its delicacy and finish. The iodine has the property of fixing on the black parts or ink of the engraving, and not on the white. This important discovery is yet in its infancy. [The Builder.

Improved Method of Making Charcoal.—A mode of manufacturing this substance, in France, is to fill all the interstices in the heap of wood to be charred, with dry powdered charcoal; then cover the whole mass with earth or sods, and burn it the usual way. By this means, much of the access of air is prevented, and a saving of ten per cent, in volume, as well as weight, of charcoal will be gained over the ordinary modes.

How to Manage a Kicking Cow.—Take a piece of rope about two feet in length, and tie, or splice, the two ends together so as to form a loop. Double up, by bending, the fore leg of the milking side of the cow and slip the loop over her knee. By this means she will necessarily have to stand on three legs and will not be able kick.

## VARIETY.

A writer in Hunt's Magazine, says, when he commenced trade in this country, many years ago, he sold English chintz for 75 cents per yard, and a servant girl received for wages 50 cents per week, and paid $4 for a dress pattern; now a girl gets from one to two dollars per week, and yet can purchase a first-rate article of a dress at eighteen cents per yard.

The negroes of the West Indies have a method of stealing rum, which involves the principles of pneumatics. They take a bottle filled with water, and invert it, placing the neck in the bung hole of the barrel so as to touch the liquor—the water being the heaviest sinks into the liquor, leaving a vacuum in the bottle, which is then filled with the liquor forced up by the atmospheric pressure.

Thirty thousand volumes are added each year to the Library of the British Museum. The books already there, are sufficient to furnish each inhabitant of London with a separate library of twenty volumes. There are one hundred thousand volumes now lying unentered; and one assistant has been engaged twelve years in making a catalogue of the maps.

A lady who had married a man of great good nature, but a little deficient in point of understanding, was reproached by her brother-in-law, who told her in derision that she had coupled herself to a fool. "So has my sister," she replied, "for no man of sense would endeavor to give a woman a mean opinion of her husband!"

Cicero the Roman orator was one day sneered at by one of his opponents, a mean man of noble lineage, on account of his low parentage. "You are the first of your line," said the railer; "and you," rejoined Cicero, "are the last of yours."

ALFRED ACADEMY AND TEACHER'S SEMINARY

Board of Instruction.

W. C. KENYON, } Principals,
IRA SAYLES, }

Assisted in the different departments by eight able and experienced Teachers—four in the Male Department, and four in the Female Department.

THE Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past eight years that it has been in operation; and they hope, by continuing to augment its facilities, to continue to merit a share of public patronage. Extensive buildings are now in progress of erection, for the accommodation of students and for recitation, lecture rooms, &c. These are to be completed in time to be occupied for the ensuing fall term. They occupy an eligible position, and are to be finished in the best style of modern architecture, and the different apartments are to be heated by hot air, a method decidedly the most pleasant and economical.

Ladies and gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board can be had in private families if particularly desired.

The plan of instruction in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the students, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "The health, the morals, and the manners of our students." To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

Regulations.

1st. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2d. Punctuality in attending to all regular academic exercises, will be required.

3d. The use of tobacco for chewing or smoking, can not be allowed either within or about the academic buildings.

4th. Playing at games of chance, or using profane language, can not be permitted.

5th. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, can not be permitted.

6th. Gentlemen will not be allowed to visit ladies' rooms, nor ladies the rooms of gentlemen, except in cases of sickness, and then it must not be done without permission previously obtained from one of the Principals.

Apparatus.

The Apparatus of this Institution is sufficiently ample to illustrate successfully the fundamental principles of the different departments of Natural Science.

Notice.

The primary object of this Institution, is the qualification of School Teachers. Teachers' Classes are exercised in teaching, under the immediate supervision of their respective instructors, combining all the facilities of a Normal School. Model Classes will be formed at the commencement of each term. The Institution has sent out not less than one hundred and fifty teachers, annually, for the three past years; a number much larger than from any other in the State.

Academic Terms.

The Academic year for 1846—7 consists of three terms, as follows:—

The First, commencing Tuesday, August 11th, 1846, and ending Thursday, November 19th, 1846.

The Second, commencing Tuesday, November 24th, 1846, and ending Thursday, March 4th, 1847.

The Third, commencing Tuesday, March 23d, 1847, and ending Thursday, July 1st, 1847.

As the classes are arranged at the commencement of the term, it is very desirable that students purposing to attend the Institution should then be present; and as the plan of instruction laid out for each class will require the entire term for its completion, it is of the utmost importance that students should continue till the close of the term; and, accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the term.

Expenses.

| | |
|---|---|
| Board, per week, | $1 00 |
| Room-rent, per term, | 1 50 |
| Tuition, per term, | $3 50 to 5 00 |
| Incidental expenses, per term, | 25 |

EXTRAS PER TERM.

| | |
|---|---|
| Piano Forte, | $10 00 |
| Oil Painting, | 7 00 |
| Drawing, | 2 00 |

The entire expense for an academic year, including board, washing, lights, fuel, and tuition, (except for the extras named above,) need not exceed seventy-five dollars.

For the convenience of such as choose to board themselves, rooms are furnished at a moderate expense.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment or satisfactory arrangement.

SAMUEL RUSSELL,
President of the Board of Trus

Alfred, June 23, 846.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

### THE FOREIGN MISSION.

The following extract from a letter of Bro. Carpenter to the Missionary Board, will be perused with interest:—

Shanghai, China, Oct. 10, 1847.

Dear Brethren,—Under the protecting care of the same kind Providence that brought us together here, we are now able to inform you that our lives are still preserved, and we have been enabled to make some progress in the attainment of this language. Our hearts are not eased of the burden which we felt at first when we saw the whole city given to idolatry. But our tongues are tied. It is a painful thought, that the majority of the multitudes we see every day will go down to the grave with all their sins upon them. We could now tell them a few plain truths, but this will not answer. They have so little idea of their depravity and of the nature of sin, that it requires something more than a stammering tongue to convince them; and if convinced by the tongue of eloquence, nothing but the Spirit of God can move them. But as the difficulties of the language will yield to patient and persevering labor, and as the Holy Spirit is promised to those who ask for it, we toil with the hope that although the root may be bitter, the fruit will be sweet.

Owing to our want of ability to speak or read this language, we can collect information but slowly. But we may describe some things as they appear to us. A few nights since we were awaked from sleep by a singular noise, which at first we could not understand. But upon opening the window, we perceived that it was the noise of gongs. All the gongs of the thousand vessels that skirt the city, and many in the city, were set to ringing in the liveliest manner. And altogether, like the voice of many waters, the sound was a most spirit-stirring one. The next day we got the explanation. The moon was eclipsed, and they were helping her out of it. They think their aid is indispensable, and as it has never failed to effect her deliverance, they unanimously rally to her relief whenever they find her in difficulty.

On the 23d ult. Bro. W. and I went in company with several others to visit the most extensive idol temple in the city. We arrived at the spot about sun-rise, and found the common people already assembled in large numbers, and earnestly engaged in their devotions. But we saw no altar to the "Unknown God." The principal temple was filled with the fumes of paper money, and of smoking incense. Many of the worshipers were actuated with the hope of gain, for by worshiping the god of wealth they hoped to derive some temporal benefit. Now we behold an infatuated mortal shaking for some time a small case partly filled with small sticks. By-and-by the lucky or unlucky one drops to the floor; this has a certain number on it; he takes it to a Touist priest, who is close by, sitting at his table, and paying him a few cash, the priest draws a card with a corresponding number, and presents it to him. Now he gets some sticks of incense, and lighting one end of the bundle he goes around and distributes them to the several gods whom he delights to honor. The gods are almost as numerous as the worshipers. While the incense is smoking before the idol, the deluded soul pays its homage to the wooden god; the body of the worshiper, obedient to the spirit that is in it, is bowed to the earth, and the head is struck several times upon the ground; he rises, and with certain indescribable motions of the hands and head, departs as stupid as he came.

But lo! suddenly all is brought to a stand!—the mandarins approach. The Mayor of the city, the highest military officer of the city, and four others, all large, dignified, hale looking men, have come in their splendid chairs, each borne by four. The crowd is divided to make way for them; mats are thrown down and splendid cushions. Presently they approach, and at the voice of a herald, the most singular sound that I ever heard, they all kneel at a distance of two or three feet from each other; at his voice they bow their gilded heads thrice upon their splendid cushions before the splendid god of the city. At the voice of the herald they simultaneously rise on their feet. At his voice they again kneel and bow down as before. Then they arise and depart, having most emphatically declared the ignorance that is in them. Then a very large rich yellow silk curtain was suspended before the idol so as to hide him from view. Before this ensign of the reigning Emperor, these worshipers came and performed the same acts as before, and then departed. After this, in the large open court in front of the temple, upon a raised platform, stood a man who, in a most singularly squeaking voice, read to the people about fifteen minutes. Thus ended the ceremony.

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Brother Wardner writes as follows:—

Shanghai, China, Dec. 1, 1847.

To the Executive Board of the A. S. D. B. M. A.:

The time has come that we are permanently located on a foreign shore, surrounded by heathen and moral desolation. Feeling that the hand of Providence has directed in these matters, though aware that my place could have been more honorably and successfully filled by some other one, yet if I am occupying the place the great Head of the Church designed for me, I am willing, yea rejoice, to bid adieu to the land of my nativity, and the lovely circles that there sweetened each fleeting moment, to toil and waste my strength in a land of heathenism. The contrast is great, and calculated to awaken the keenest sensibilities of a reflecting mind, which has any sympathy for suffering humanity, or regard for the welfare of his fellows. The daily ringing of gongs and bells designed to awaken their sleepy gods, falls upon the ear of an enlightened Christian like the knell of departing souls. Could it thus salute the ears of every friend of Jesus and of the human race, I trust no dollar would corrode for want of use, nor willing herald be detained from his toil. God, angels, and devils, are gazing upon our efforts with an interest proportionate to the estimation they form of the immortal spirit, the bliss of heaven, the agonies of hell, and the duration of eternity. And who, that has one spark of a Saviour's love, can behold these things with indifference? I feel assured that my brethren do not, and that they will never abandon the cause they have so nobly undertaken. The marked manifestations of Divine favor which have attended the enterprise thus far, seem to warrant the confidence that He regards it with pleasure, and will ever crown our efforts with success, if we are prompt as faithful stewards to use the means that He has entrusted to our care. The salvation of one soul is indeed a consideration of no small moment, but are we to rest satisfied with one as long as there is any hope of another? I imagine it would not be going beyond the resources of the denomination were they to double our number within two or three years.

The committee chosen for translating the Scriptures into Chinese are yet engaged in that work. Their time, thus far, has been spent in fruitless efforts to agree upon the term for representing the Supreme Being, till at length they have determined to proceed, leaving a blank wherever that word occurs, to be supplied by each one according to his views. We arrived in China too late to have a seat with that committee, yet we hope to be privileged with an opportunity of uttering our protest against any interpolation or false rendering, if any such should occur. I entertain but little hope, however, that any thing we may say or do will avail much with them, since there appears to be so much sensitiveness in regard to our chief points of difference. Still I hope we shall not be backward in doing what we can.

We have devoted most of our time since we became settled to the acquisition of the colloquial dialect, by which means we are able to converse somewhat. For the last few weeks Br. C. and myself have devoted a portion of each day to the study of the written character, and have formed ourselves into a class with brothers Syles and Spaulding, under the supervision of Bishop Boone, and proceed upon a new and systematic plan. The farther we advance the more we see the difficulties of the language. The multitude of words having the same pronunciation, but differing in meaning, distinguishable only by a slight variation in the tone or context, render it extremely puzzling. For example, there are a hundred and thirteen words pronounced chi, and all of different signification. It is regarded as the work of a life to become an expert Chinese linguist. Hence you see men are needed here of strong natural talents and habitual application, as well as eminent piety.

The prosperity of the London mission, in this place, is truly encouraging. They have now a press in operation, which cost about £600, propelled by the strength of a bullock, and throwing off several thousand sheets per hour, by which means they are supplying the people with portions of the Scriptures and religious tracts. Colporteurs are thronged with people whose eagerness to obtain religious instruction displays their thirst for the waters of life.

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We give also the following from Bro. Wardner:—

Shanghai. China, Dec. 7, 1847.

Dear Brother,—We have now become so engaged in our labors that we have less time to think of our former homes and friends, and are becoming more interested in what immediately surrounds us, and in the objects of our toil. We sometimes feel weighed down like a cart pressed with sheaves, as we behold this vast empire wholly given up to idolatry its many millions of tenants enveloped in a mist of moral darkness tenfold more dreadful than that which overshadowed Egypt, and crushed beneath the horrid bondage which satan has placed upon them. And when we consider that we are placed here as beacons for the gaze of such a multitude, to direct them to the fountain of life, standing as the representatives of our divine Redeemer, and that every word and action is to have a bearing upon their estimation of the Christian religion, we are led to exclaim, like one of old, "Who is sufficient for these things." We often become feverish with anxiety to be enabled to tell them of a Saviour's love and the worthlessness of their fancied gods. But, alas! our tongues are tied, and we are obliged to smother our feelings till by the providence of God this obstacle may be removed. The slowness of our progress again adds to our distress. We resolve upon increased exertion, until admonished by declining health that we are overtaxing our strength. Added to all these things is the introduction of principles at variance with truth, and by an overwhelming majority, to be palmed off upon these benighted souls as the solemn declarations of God, which can but distress the heart of every one who loves the truth or the souls of men. Eternity alone can unfold the awful reality of these things. Every moment of unnecessary indulgence and ease, and every cankering dollar that is withheld from the prosecution of this great work, will doubtless be reproved by the shrieks of undying souls. Could we but visit their dark abode, and hear its numberless Dives pleading for those who are yet in the land of hope, we should no doubt think less of our own worldly comfort, the applause of man, and the reproaches of the wicked. Do not suffer our brethren to rest contented with the few slender instruments that are now by divine permission in the field, if it is possible to prevent it. Let other efficient laborers be speedily sent out to join us in this arduous work. Let the Macedonian cry resound throughout the length and breadth of the denomination, "Come over and help us." Souls are dying to-day, and who is there to lead them to the fountain of life.?

Mrs. W. suffered some with ill-health (as well as Mrs. C.) during the hot season, but is now much better than when we left New York. She has been able to perform her share of the domestic duties, and keeps up with the class in the tupa most of the time; and in fact does as much as is expected of foreign ladies here, visiting excepted. I mention these things, being aware that much solicitude has been felt on her account. We find many choice friends here, and many comforts which we little expected in a heathen land. Yours with much esteem,

N. WARDNER.

### LIGHTS AND SHADES.

The gloomiest day hath gleams of light,
  The darkest wave hath bright foam near it;
And twinkles through the cloudiest night
  Some solitary star to cheer it.

The gloomiest soul is not *all* gloom,
  The saddest heart is not *all* sadness,
And sweetly o'er the darkest doom
  There shines some lingering beam of gladness.

Despair is never *quite* despair;
  Nor life nor death, the future closes;
And round the shadowy brow of Care,
  Will Hope and Fancy twine their roses.

### THE PRAYING NEGRO.

Mr. Knibb relates the following circumstances relative to David, a deacon of his church:—A few years ago, one of the slave members belonging to the Baptist church at Montego Bay, was banished from his home and sent to the estate where David lived, to be cured of his praying. By the pious conversation of this exiled Christian negro, David was brought under serious concern for his soul, which ended in his conversion to God. David spoke to his fellow slaves about Jesus, and his love in dying for poor sinners. God, who despises not the humblest instruments, blessed the efforts of this poor negro, and, in a short time, about thirty on the estate began to pray, and at length built a small hut, in which, after the labors of the day, they might assemble and worship God. Tidings of these things reached the ears of the white persons employed on the estate, and David was summoned before his attorney, and asked whether he was teaching the slaves to pray. On replying in the affirmative, the hut was demolished and burnt, and David was stretched upon the ground, and flogged with the cart-whip till his flesh was covered with blood. Next Sunday I missed my faithful deacon at the house of God. His afflicted wife came and told me the sad tale of his sufferings, and informed me that his hands were bound, and his feet made fast in the stocks. Often did I inquire after him, and for him, and the same answer was returned, "Massa, him in the stocks;" till one morning, as I sat in my piazza, he appeared before the window. There he stood—I have his image now before me—he was handcuffed, barefoot, unable to wear his clothes from his yet unhealed back; his wife had fastened some of her garments round his lacerated body. I call him in, and said,

"David, David, what have you done?"

With a look of resignation I shall never forget, he replied,

"Don't ask me; ask him that bring me, massa."

Turning to the negro who had him in charge, I said,

"Well, what has this poor man done?"

"Him pray, massa," was the reply; "and buckra send him to the work-house for punishment."

I gave him some refreshment, (for in the state I have described he had walked thirteen miles under a burning sun,) and followed him to the work-house. He was chained to a fellow-slave by the neck, and sent to work on the public roads. The next day I went to visit him again, when I was informed by the supervisor of the work-house, that he had received orders to have him flogged again, as soon as his back was well enough to bear it. In these chains David remained for months; frequently I saw him, but never did I hear one murmur or one complaint, except when he heard that the partner of his joys and sorrows was ill on the estate, and he was forbidden to go and see her.

At the end of three months he was liberated, and, returning to the estate, was asked,

"Now, sir, will you pray again?"

"Massa," said the persecuted disciple, "you know me is a good slave; but, if trouble come for dis, me must pray, and me must teach me broder to pray too."

Again he was immured in a dungeon and his feet made fast in the stocks.

### THE TWO OFFICERS.

An officer in the British service, whose wit and wickedness had rendered him the chief attraction of the circle in which he moved, on his conversion, determined to seclude himself as far as possible from the company of his old associates. Among them there was one with whom he had long enjoyed an intimate and unbroken friendship. He called on that individual to announce the change he had recently undergone, and to assure him, that if for the future their intimacy must cease, it was from no feeling of disrespect, but simply from an alteration in his religious views; at the same time intimating how delightful it would be for both, should they ever renew their friendship in mutual faith and hope. The friend listened with mingled astonishment and pity to what he considered the ravings of a harmless maniac; and after assuring him that, so far as he was concerned, these new notions would never meet with any ungentlemanly opposition, gave him to understand that the future renewal of their acquaintance in consequence of a similar change in him, was not only unlikely, but forever improbable.

In the course of a long conversation, the converted officer found himself unable to produce the slightest impression; and at length he rose to take his leave. In doing so, he ventured to suggest, that, as they had spent so many happy hours together when their tastes and feelings were quite congenial, and should wish this final interview to be marked by something on which both might be able to reflect with pleasure in future days, it would be his last request, and surely so tried and steady a friend would not refuse to oblige him.

His proposal was prayer. Accordingly, they knelt together; the one, as he afterwards told me, reluctantly submitting to what he conceived a most whimsical request, the other most anxiously desiring the conversion of a friend whom his former example had contributed to ruin. That prayer seemed as if it would take no denial; and while it was ascending, the answer came. The trifler was subdued upon the spot; and the petitions presented on his behalf were so graciously fulfilled, that the meeting which was intended as a final interview, proved the commencement of a friendship enduring as eternity.

### SAMSON'S DEATH.

The time at last came when the daughters of the Philistines did rejoice, and the daughters of the uncircumcised triumphed. Both with his first and second wife Samson showed himself peculiarly alive to the force of female importunities, and apt to give way before the exhibition of female distress. In the former attempt to extort a secret from him, it is said that his wife lay sore upon him; in the present attempt, that his soul was vexed unto death. It looks a marvelous infatuation, the effect of melancholy weakness, that he should have been thus got the better of in the face of the former palpable designs to give him up unto the Philistines, evincing the blindness of passion, and holding forth a most impressive lesson to beware of it. The secret came out at last. God had charged his mother before that he was born, that no razor should come upon his head, making this the condition, whether of the strength which he had naturally, or of the extraordinary visitations and gifts which he received of supernatural strength, when the Spirit of God came upon him. He gave up his conscience and his vow to a perfidious woman, who, on his locks being shorn off, began to afflict him, a process which I cannot distinctly understand. At all events his strength did depart from him, and he, when he awoke out of his sleep, was unconscious thereof; but the Philistines, in obedience to the call of his treacherous and cruel wife, were upon him, and the Philistines prevailed. And merciless was the advantage they took of their success; putting out his eyes, and binding him with fetters, and forcing him to grind in a prison house. I know not if there be any natural connection between the growth of the hair and the recovery of strength. Samson may have repented of his infidelity, and the temporal chastisement of his loss of strength been withdrawn. And this strength was made the instrument at the last of a great and signal manifestation, a triumph over idolatry, a vindication of the supremacy of the one only and true God, and, finally, a most picturesque and characteristic termination to the career of a great hero. One recoils from the barbarity of the Philistines in bringing in blind old Samson to make sport of him; and, proportionally to this, one feels a certain wild and natural satisfaction in the average ruin which he brought upon his enemies, even though himself involved in the common destruction that fell upon all, both men and women, who were enjoying the savage spectacle. Thus fell one of the most noted of the historical personages whom Scripture, so full of them, has transmitted downward to future ages. [Chalmers.

### HOW THE FIRST CHRISTIANS LIVED.

An approved writer, in describing the religious character of the primitive Christians, observes, that "when they gave themselves to Christ, the surrender was an honest, whole-hearted transaction, never to be reconsidered, never to be regretted."

Hence, from the hour of their conversion, they made little account of property. If it was confiscated by government, or destroyed by the mob, they "took joyfully the spoiling of their goods," assured that in heaven they had a better, an incorruptible inheritance. When the case required, how ready were they to lay all at the feet of the missionary. Generally, they were poor. A rich Christian! why, such a thing was hardly known. However it may be now, it was then "easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." And if, as an act of special sovereignty, a man of wealth was converted, he seldom retained his riches for a long period; for such was his sympathy for the despoiled and suffering brotherhood, and such his solicitude for the conversion of the perishing, that his funds were poured forth as water. Yet, poor as were the first Christians, they were liberal to a degree seldom surpassed. We from our much give little. They from their little gave much. Their "deep poverty abounded unto the riches of their liberality." Baptized covetousness was the product of a later age.

They understood Christ to be in earnest, when, standing but one step from the throne of the universe, he said, "Go ye into all the world and preach the gospel to every creature." It was not therefore with them a matter to be considered, whether they should go or not go. The command was positive and peremptory, and how could they escape from the obligation? With us, to stay is the rule, to go is the exception. With them, to go was the rule, to stay was the exception. Wonder not why they accomplished so much; wonder not we accomplish so little. They did not wait indolently for openings, but went forth either to find them or make them. If defeated at one point, instead of returning to Jerusalem in despondency, and writing a book on the impracticability of Christian missions, they proceeded to another perhaps more distant field, and then to another, and still another, until they had gone over the appointed territory.

### CALVIN AND ECKIUS.

Eckius being sent by the Pope, legate into France, upon his return took Geneva in his way, on purpose to see Calvin; and if occasion presented, to attempt reducing him to the Romish church. Eckius went privately to Calvin's house, and introduced himself as a stranger who had heard much of his fame, and was come to wait upon him. Calvin invited him to come in, and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious and learned man, and desired to know if he had not a garden to walk in. To which Calvin replying he had, they both went into it; and there Eckius began to inquire of him, why he left the Roman church, and offered some arguments to persuade him to return; but Calvin could by no means be inclined to think of it. At last Eckius told him that he would put his life in his hands; and then said, he was Eckius the Pope's legate. At this discovery Calvin was not a little surprised, and begged his pardon that he had not treated him with that respect which was due to his quality. Eckius returned the compliment, and told him if he would come back to the Roman church, he would certainly procure for him a Cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had. He told the Cardinal he had that house and garden, and fifty livres per annum, besides an annual present of some wine and corn; on which he lived very contentedly. Eckius told him that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied with his condition.

Eckius accepted Calvin's invitation to dine with him; and after dinner, at the request of Eckius, they visited the church which anciently was the cathedral. On their way Eckius pressed upon Calvin the present of a hundred pistoles to buy him books and to express his respect for him. But as they were coming out of the church, Calvin stopped him a little, and having explained to the persons who accompanied them how he had been presented by the stranger with a purse of gold, he said he would give it to the poor, and so deposited it in the poor-box that was kept there! Eckius was now convinced that all efforts to secure the apostacy of Calvin would be in vain, and made no further attempt. [Religious Anecdotes.

### QUESTIONS WELL ANSWERED.

A conceited fellow wished to puzzle Thales, the Miletian, one of the wise men of Greece, and proposed to him, in rapid succession, the following difficult questions. The philosopher replied to them all without the least hesitation, and with how much propriety and decision our readers can judge for themselves:—

"What is the oldest of things?"

"God, because he always existed."

"What is the most beautiful?"

"The world, because it is the work of God."

"What is the greatest of all things?"

"Space, because it contains all that is created."

"What is the quickest of all things?"

"Thought, because in a moment it can fly to the end of the universe."

"What is the strongest?"

"Necessity, because it makes men face all the dangers of life."

"What is the most difficult?"

"To know yourself."

"What is the most constant of all things?"

"Hope, because it still remains with man after he has lost everything else."

The Sabbath Recorder.

New York, July 27, 1848.

## JUDGE BELL ON THE PENNSYLVANIA CASE.

Two weeks ago we printed the Opinion of Judge Bell in relation to the constitutionality of that Act of the Legislature of Pennsylvania which imposes fines and penalties for working on "the Lord's day, commonly called Sunday." Our readers have doubtless made themselves familiar with the document, and discovered that it is in many respects defective. The Judge takes for granted several things vital to the decision of the question at issue; and of course his conclusion, though it may be perfectly consistent with his premises and argument, fails to meet the case in hand. The question raised was, whether a law enforcing by fines and imprisonment a cessation from labor on the first day of the week, conflicts with this provision of the Constitution: "No human authority can in any case whatever control or interfere with the rights of conscience, and no preference shall be given by law to any religious establishment or modes of worship." Judge Bell says it does not, and in order to sustain this opinion he assumes certain positions which we think cannot be maintained.

In the outset, he assumes that the observance of the first day of the week is simply a *civil regulation*, and therefore does not exalt the religious belief of one sect over that of another. But does he suppose that the law was passed, or that ever a law could be passed requiring the observance of the first day, upon civil considerations alone, without any regard to the religious character of the day? We think not. Indeed, he admits, that "it may have been a motive with the law-makers to prohibit the profanation of a day regarded by them as sacred," and he even goes so far as to say, that "*there are expressions used in the statute that* JUSTIFY *this conclusion*." But if it was a motive with the law-makers to prohibit the profanation of a day regarded by them as sacred, upon what reasonable ground can it be denied that the law exalts their religious belief above that of those who deny the sacredness of the first day? We confess we are not lawyer enough to see.

The assumption, that the observance of the first day is simply a civil regulation, prepares the way for another assumption, which some may question, namely, that to be productive of the required advantage it is "absolutely necessary" for periods of rest to recur, not only at stated intervals, but at the *same time* for all the people. It is no doubt very desirable to have uniformity in this matter, but that it is absolutely necessary—so necessary as to justify compulsory laws against conscientious men—we deny. The Friends or Quakers differ somewhat from the mass of people in regard to their resting time, devoting to that purpose a part of two days each week, instead of the whole of one, and yet we think it would be difficult to prove, on civil grounds alone, that they do not derive as much advantage from their seasons of relaxation as those who maintain a different practice. The Jews also observe a different day of the week from most of their neighbors, but we believe it is generally conceded, that the State has about as little trouble from them as from any other class of citizens. As to the Seventh-day Baptists, those who differ from them entirely in religious views have often testified to their general uprightness and law-abiding character, whenever the question of granting them civil protection has come before the Legislatures of the various States. From such facts as these we think the conclusion is very natural, that however desirable it may be to have uniformity in respect to the day of relaxation throughout the country, still such uniformity is not "indispensably necessary" to the existence and well-being of society.

Judge Bell tells us, that for the Legislature to assert the sanctity of the first day, is not unconstitutional, "*unless in this the religious conscience of others has been offended, and their rights invaded*"—which, he assumes, cannot be fairly maintained in this case. But here we beg leave to differ from him entirely, believing that the religious conscience of the Sabbath-keeper is offended, and that his rights are invaded, by a law asserting the sanctity of the first day. His *conscience* is offended, because the law declares that to be a sacred day which he believes to be a common working day, and *compels* him in some degree to practice accordingly, by resting from his labor on the first day, when he feels, in view of the law of God and the claims of those dependent upon him, that he ought to be at work. His *rights* are invaded, because the law, by compelling him to rest from labor on Sunday, takes from him one-sixth part of his working time—thus imposing a tax upon him in comparison with which the church-rates of a religious establishment ought not to be named. It is a mere assumption, therefore, and contrary to truth, that the religious conscience of Sabbath-keepers is not offended, neither their rights invaded, by the Sunday laws of Pennsylvania.

The constitutionality of the law in question was opposed by the counsel of the German Sabbath-keepers, on the ground that his clients felt bound in conscience to attend to their business on the first six days of the week, as well as to rest on the seventh day. Judge Bell admits, that if this were so, the law which compels them to inaction on one of the six days may well be regarded as an invasion of their conscientious convictions. But this argument he takes the liberty of setting aside, because he thinks the fourth commandment designed to designate a weekly day of rest, but not to fix the days for work. Still we believe that in a modified form the position taken by the counsel is a sound and sustainable one. The command is, "Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Though the primary object was to designate a rest-day, a secondary object may have been to indicate the general duty of men to attend to some useful calling on the other six days. Certainly it looks so much that way, that we think a Legislature treading on dangerous ground to enact that men should not work but five days in a week, which is the practical effect of the law under consideration. Whether the Judge was at liberty to deny the claim of conscientiousness set up for the Germans, is a question about which there is, to say the least of it, room for difference of opinion.

—It is not easy to foresee the consequences of the Supreme Court's decision, although we think there is no difficulty in deciding that they will be generally bad. True Sabbath-keepers will not of course expect any good to come from a decision which exposes them, a class of confessedly conscientious men, to fines and imprisonment for acting according to the dictates of conscience. Strict and intelligent observers of the first day will not expect their views of truth to be advanced by a decision that the first day is not a religious observance, but simply a civil regulation. For years they have been exerting themselves to create a conviction in the public mind that God requires the observance of the first day. The Supreme Court has now decided that it is altogether a State affair, thus indirectly denying all that they have taught. Indeed, we see not how any religious man can rejoice in the result, or expect that good will come from it. The principle upon which the decision is given, leaves the whole matter in the hands of the Legislature, and gives them a right to alter and change at their pleasure. In carrying out the principle, one Legislature may abolish the day of weekly rest; another may require the observance of two a week; a third may require the observance of every saint's day in the calendar; and so the whole matter may become completely snarled up, in consistency with the decision of the Supreme Court. What the end of these things will be, who can predict? We have more than once suggested our fears, that the multiplication of "Sabbath Cenventions," presided over by Judges and Ex-Presidents, who had no real regard for the sacredness of the Sabbatic institution, and the circulation of Sabbath documents desigued to show how much more money could be made by resting than by working on Sunday—would remove the institution from the firm foundation of God's word to the sandy foundation of expediency and human authority. Our fears are not diminished, but rather increased, by this decision. We shall look anxiously for farther developments.

## JUDGE COULTER ON THE PENNSYLVANIA CASE.

Allusion has once or twice been made to the views expressed by Judge Coulter in relation to the constitutionality of the Pennsylvania Sunday law. That our readers may understand the matter, we give below the Philadelphia Ledger's report of his remarks. It will be seen, that he maintains the constitutionality of the law for reasons directly opposite to those urged by Judge Bell. Here then we have one Judge affirming the constitutionality of the law because it guards Sunday as a religious day, "the Christian Sabbath"—and another Judge affirming its constitutionality because it *does not* guard Sunday as a religious day, but simply as a civil regulation, while he indirectly admits, that if the law were to guard the day for religious considerations, it must be unconstitutional.

JUDGE COULTER'S VIEWS.—On concluding the reading of Judge Bell's Opinion, Judge Coulter expressed his dissent from its argument, though not from the decision.

I concur cordially in the judgment of the Court, that the act of Assembly of 1705, and the act of 22d April, 1794, (the first entitled "An Act to restrain people from labor on the first day of the week,") are constitutional. The question has been so often decided by every Court in the Commonwealth, and so repeatedly by this Court, that I feel astonished at its being now entertained as a debateable or open question. I did not hear the opinion of Judge Bell with sufficient distinctness (being pronounced from the other end of the bench) to be quite certain, but it appeared to me to rest the strength of the argument on the mere usefulness of the day as a cessation from worldly labor. I wish it to be distinctly understood, that I believe the laws constitutional, because they guard the Christian Sabbath from profanation, and, in the language of the Act of 1794, prohibit work or *worldly* employment on *the Lord's day*.

We are a Christian people and State; we are part and parcel of a great Christian nation. All over the length and breadth of this great nation, the Christian Sabbath is recognized, and guarded by the law as a day of sacred rest. Our National Congress recognize it. All the State Legislatures recognize it. Every Convention of the people, for the establishment of State or United States Constitutions, recognized, and regarded it as a day of sacred rest. All our Courts, National or State, so regard it. William Penn, in the form of Government and laws, which he brought over to regulate the people of the new Colony, so regarded it, and enacted that as such it should be observed, as a day for worshiping the Almighty, in imitation of the primitive disciples.

The pilgrims in the Mayflower, after being long tempest-tost, when they reached the shores of this Continent, declined to land on the *Sabbath day*. It comes to us as a holy day from the very dawn of our existence as a people, and was so regarded, by the people from whom we sprung, since the days of King Athelstane. It is one of the primitive institutions of Christianity—one on the existence of which its continuance depends. General Christianity enters into the very frame of our social existence; it is part of the common law of the State. Law and order springing from the same source, the bosom of the Almighty, lean upon it for support. Our memories of the past—our hopes of the future, are dependent upon it. Why then should the Supreme Court not regard it, as our forefathers regarded it, and as the statute declares it to be—the Lord's day?

In many other statutes it is so denominated, and in my humble judgment ought to be so regarded by this Court, according to precedent, and for the establishment of conservative authority. I do not recognize the right of legislation, to make a day of secular cessation from labor, independent of the Christian Sabbath. It never was attempted in any Christian country, except in France, when it formally abolished Christianity, and set up the Goddess of Reason, and established the tenth day as a day of rest. But the Goddess, the tenth day, and the government have perished, or faded into the calmer lights of the mild Philosophy of the Encyclopediasts. Like water that flows, and the air we breathe, the Sabbath of rest, when the bondman and the free, the master and the apprentice, and all men meet in equality at the Christian altar—comes to us secured by the very organization of society, and the formation of the social compact. And it is therefore protected and guarded by our laws.

## REVIVALS—WHAT ARE THEY?

Nothing cheers the Christian more than to learn that the work of God is revived, and that his fellow-men are preparing for the upper and better world. This cheers his heart, inspires him with new courage, enables him to lay hold on God's arm with a still firmer grasp, and to put forth more vigorous efforts. He may be induced to go beyond what duty requires, or would justify, and by a misguided judgment do much harm to the cause that he loves. When he has finished his work, "he may be saved;" but his "works," or fruits of his labor, "shall be burned up." We would do well to "take heed to ourselves and to our doctrine." In every true believer's heart, there is a deep and abiding principle of love to God and love to his fellow-men. This love will lead him to offer devout thanks to God, and constantly to seek his favor. Here is his sweetest joy. Whatever he engages in, at home or abroad, his object is to honor and glorify his God. There is a willingness on his part to do whatever God requires at his hand; and not only a willingness, but a choice and delight. Duty is no longer a task. His deep and earnest prayer, his warm and moving exhortation, and his constancy at the house of God, all show him to be a lover of the Saviour of mankind. When religion is revived, this state of things is produced.

But a Christian must go still farther; his duty does not end here; this is but a part of his work. If our religion ends here, we give but little evidence to our fellow-men that we are the children of God. Whatever God may see, there is but little evidence to man. We have duties to perform to our fellow-men, and these are not to be overlooked. The heathen world are to share in our contributions as well as our prayers. We cannot substitute the one for the other; our prayers and our alms must go together. Christ inquires, "Why call ye me Lord, Lord, and do not the things that I say?" And again, if we have injured in *any* way a brother, we will make that injury good. Some men seem to have an easy way of getting along with this matter. If they have injured a brother in reputation or in property, they seem to think that the whole claim is canceled when they get up in the public congregation and say, "If I have injured *any* body, I am sorry, and hope they will forgive me," when they *know* that they have injured a brother. Such confessions are but repeated offences. They affect not to know any thing about it, and they add hypocrisy to injury. There is, in fact, no acknowledgment of wrong here. And sometimes the injured brother is regarded as being wanting in the spirit of forgiveness, unless he is satisfied with this kind of affected repentance, while the evidence is too strong that the sorrow of the nominal penitent is *not* that he has injured a brother, but that he has got caught in it. If we "have by false accusation taken any thing from another," if we do not "restore four-fold," we will at least make the injured whole. Justice requires ox for ox, or sheep for sheep. This is a mere matter of justice. Less than this cannot be expected to satisfy the injured. The fast that God requires is "to undo the heavy burden, and let the oppressed go free." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." A revival of religion will set these matters right. Short of this, our revivals may be a mere deception, and we really the worse for all we have understood ourselves to enjoy. By true revivals the altar of God will be erected and frequented, and, it will be said of us as of Saul, "Behold, he prayeth."

"His God and his Bible are all he desires,
To holiness of heart he continually aspires."

Worldly-mindedness ceases to be the ruling passion of his heart, and all matters are brought to subserve the interests of God's kingdom. And if "two mights" only are at his command, the world shares in his goods. He grudges no man his happiness, but rejoices in the prosperity of all. Instead of arrogance and self-esteem, he is filled with humility, "and esteems others better than himself. He will be as constant at the covenant and prayer-meeting, as he will at the church-meeting—as ready to pray and advise, as to exercise the rod of discipline; and if in any case he is compelled to do the latter, it is always with pain, and with an anxious desire that it may produce the reformation of the offender. Like his Saviour, "he is not willing that any should perish." The rights of every individual will be respected, black or white, bond or free, like his Lord, he is no "respecter of persons." While the world judges of a man's worth by "his bodily appearance," he makes no such distinction. He values his fellow for his moral worth, and knows no other standard. He says to all that bear the image of Christ, "We are brethren," and acts accordingly, and constantly glories in the cross of Christ. He "deals justly, loves mercy, and walks humbly with his God." Now if a revival of religion does not produce this state of things, it comes short of the standard that God has set up by which we are to judge. X.

## THE CHRISTIAN MINISTRY—NO. 4.

### SELF-CONSECRATION REQUISITE.

The work of the ministry is not a work for mere official appointment. There is so much in it requiring the exercise of the affections, that it can never be efficiently and successfully prosecuted without the enlistment of the whole heart. In this respect it is unlike most other offices, where a punctilious discharge of the prescribed routine of duties may give satisfaction, though there is no hearty personal interest. But in the work of the Christian ministry, all parties concerned require that every effort to promote its objects should be begun and carried forward with a deep feeling of personal interest in the objects to be attained. No truly spiritually-minded people would be satisfied with the labors of a speculative theorist, however correct his theory, or whatever the intellectual power with which it may be sustained; because a great end of the ministry is to move the affections of the auditory heavenward, which is not to be expected of a ministry destitute of that unction from the Holy One which hath the knowledge of all things pertaining to a life of communion with God. A minister destitute of this peculiar power, might stand up and officially denounce every foul spirit of man, but if he attempts to cast such out, and make their subjects meet for the kingdom of God, he will assuredly meet with rebuff like the sons of Sceva: "Paul we know, and Jesus we know, but who are ye?" Naked and wounded he must flee his office, who thinks to bring sinners to God by a mere routine of official labors. There is a language of the heart that speaks to the heart, which eloquent lips cannot supply, where the inward impulses are wanting. But such must not only meet with failure without, but there must unavoidably arise a difficulty to supply motives to faithfulness and constancy in a labor that so often meets with stolid indifference, or is rejected with angry scorn. These most unthankful of all objects of benevolent labor, are the most needy and numerous, and those for whose good a great part of the labor of the Christian ministry must be laid out. What shall give a minister the ardor, the enthusiasm, requisite to labor on for such a class of men, if he have not an inward and hearty self-consecration to this self-denying work? He who labors for the souls of impenitent men, needs to have his own soul animated with motives drawn from sources as high as heaven itself, and to be sustained by considerations as durable as the kingdom of God. A love of ease, or secular ambition, will, if indulged, be fatal to the success of any minister of the gospel. Every Christian laborer should "arm *himself* with the same mind that was in Christ Jesus, who himself suffered, leaving us an example, that we should walk in his steps." He should be so largely imbued with a benevolent regard for the eternal welfare of his fellow-men, as to be able to say of those to whom he ministers, "Of whom I travail in birth until Christ be formed in them the hope of glory." This doubtless is the *desire* of which Paul speaks, when he says, "He that *desireth* the office of a Bishop, desireth a good work." Every candidate for the Christian ministry should evince this desire, not by his ambition to mount the pulpit, but by the seriousness of his deportment, the fervor of his prayers for souls, and his faithful use of those instrumentalities for benefiting the souls of men already within his reach. S. D.

NIGHT CARS ON RAILROADS.—Those whose lot it is, either for business or pleasure, to travel all night in the cars, can well appreciate every attention to their comfort. Arriving in Utica, at midnight, a short time since, says the editor of the N. Y. Evangelist, on our way to Albany, we were very agreeably surprised, on entering a car belonging to the Utica and Albany Company, to find a new and magnificent car, admirably fitted up for the comfort of night travelers. On one side is a range of double seats with inclined semi-circular backs, each rising higher than the head while sitting, richly stuffed and cushioned, thus supporting the weary traveler in its soft embrace, whether he inclines to the right or the left. In this easy position he may resign himself to sleep at the rate of twenty miles an hour. On the other side is a range of single seats of the same stamp.

## THE SAINT'S REST.

BY J. W. PARKER.

There is a rest, where Jesus' hand
Shall wipe the tear from sorrow's eye;
There is a glorious, heavenly land,
Reserved for all the saints on high.

There is a rest, where guilt no more
Shall rob the saints of holy joy;
Where sin and sorrow shall be o'er,
Where satan's wiles can ne'er annoy.

There is a rest, where care shall flee,
Where disappointments never come—
A state of blest tranquillity,
The Christian's safe and peaceful home.

There is a rest, which I one day,
Far from this gloomy world, shall find;
When I have cast these clods away,
And left my pains and griefs behind.

Then, O my soul, with patience bear
The light afflictions of thy clay;
They are not worthy to compare
With the bright glories of that day.

Cast far away thy doubts and fears;
Thy heavenly friend ere long will come,
And take thee from this vale of tears
Up to his bright, eternal home.

CALLING FOR THE INTEREST.—Rev. Mr. King, whose visit to this country, and eloquent appeals for Ireland, have excited so much interest, is pastor of a church in Dublin, which was founded by Samuel and Nathaniel Mather, sons of Richard Mather, of Dorchester, and brothers of Dr. Increase Mather, President of Harvard College. At the recent anniversary of the Massachusetts (Orthodox) Congregational Association, Mr. K. stated that while Nathaniel Mather was pastor of that Church, in 1676, contribution was made in Ireland, chiefly through his means, of five hundred pounds, a magnificent gift in those days, for the relief of the Plymouth and Massachusetts Colonists, then suffering under the calamities of Indian warfare. Mr. K. humorously remarked, that he had come for the interest on the interest which would have accrued from that sum to the present time, for the relief of Ireland, now suffering in her turn. It had been computed that the amount of the contribution up to the present time, at compound interest, would be thirty millions of dollars.

AMERICAN BETHEL SOCIETY.—The Annual Report of this Society, just published, discloses a degree of activity and success in a difficult but all-important field of Christian labor, but little apprehended by the Church at large. On all the principal inland water thoroughfares at the North and West, zealous and efficient missionaries have been appointed, whose business has been to hold direct personal intercourse with the sailors, boatmen, and hands employed, to distribute tracts and religious reading, and to exert a kindly Christian influence as they found opportunity. The Report presents specimens of the success which these various missionaries have realized, and exemplifies by many very interesting cases, the importance and blessedness of this field of labor. When the destitute condition of most of these men and boys is considered, and the powerful influence for evil they are scattering abroad, the benefit of some such reclaiming agency as this Society exerts, will be very apparent. Its affairs, says the Evangelist, are managed with economy and skill, and the efforts of its judicious and energetic Secretary are well directed. At the principal ports, chapels for boatmen are kept open, and the Gospel preached to many who could not be persuaded to enter any ordinary house of worship. The receipts of the last year were $7,313 19, besides $2,000 raised in Ohio, to be expended there—an increase of nearly $2,000 over the receipts of the preceding year. The Society deserves well of the public on all accounts.

ORDINATION.—In accordance with a resolution passed by the Presbytery of the Seventh-day Baptist Western Association, convened in Richburgh, on the 23d ult., Bro. Hiram P. Burdick was ordained to the Gospel Ministry in Hartsville, Steuben Co., on the 13th inst. Introductory prayer by Eld. J. H. Cochran; ordination discourse by Eld. N. V. Hull; consecrating prayer and charge by T. E. Babcock; right hand of fellowship by Eld. H. Cornwall; benediction by the candidate.

T. E. BABCOCK, Sec.

CHURCH OF ENGLAND.—A London correspondent of the National Intelligencer says that the Established Church is undergoing the ordeal of very searching and astounding statistics. The income of the clergy of the establishment is said to be £10,000,000 per annum; while that of the clergy of all Europe, independent of Great Britain, is only about £7,000,000. The arguments based upon and deduced from such statements, are not favorable to the recipients of this immense sum.

"THE MODEL WORKER" is the unique and significant title of a paper just started at Utica, by S. W. Green, formerly of the Albany Patriot. Gerrit Smith is its candidate for President of the United States, and William Goodell for Governor of the State of New York. The paper wears a clean face, and gives promise of the rare quality of originality. Success to it.

☞ A letter from Br. J. A. Begg, of Glasgow, Scotland, informs us that he has felt the Lord's rebuke in the death of his little boy in February last, and in the personal loss of health. We are glad to learn, however, that his health is now improving, and that he expects to be able in future to forward us pretty regularly those chapters of his work on the Sabbath which relate to the New Testament.

# General Intelligence.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

In the **Senate**, the amendment of the House to the bill granting half pay to the widows and orphans of soldiers killed in battle, or who died of wounds, was agreed to. Mr. Dickinson, of New York, presented a petition from Alex. B. Johnson, remonstrating against stopping the mails on Sundays, which was received, ordered to be printed, and referred to the Committee on the Post Offices and Post Roads. A joint resolution from the House was passed in favor of presenting the State of Missouri with the cannon taken by Col. Doniphan, during his campaign in Mexico. Mr. Dix from the Select Committee, to whom a memorial had been referred respecting the Public Lands, reported in favor of granting Public Lands for the support of Indigent insane persons. The Select Committee on the subject reported a bill to establish a Territorial Government in Oregon, New Mexico, and California, which was read twice, and made the order of the day for Friday. The bill leaves out the slavery question altogether.

In the **House of Representatives**, a bill was passed in favor of extending pensions to revolutionary widows married before the year 1800. A resolution was passed calling upon the President to communicate to the House what number of Indians are comprehended within the limits of the Territories of Oregon, New Mexico, and California, with the number of posts necessary, and amount of troops to garrison them. Mr. Lahm, of Ohio, offered a resolution instructing the Committee on Territories to inquire into the expediency of appropriating a Territory or State for the occupation of the black population.

## SEVEN DAYS LATER FROM EUROPE.

The steamer Hibernia arrived at New York on the evening of the 21st, with seven days later intelligence, but nothing of special importance.

In France, the excitement has considerably abated. The instigators of the recent insurrection seem not to have been yet discovered. The following are the most interesting items in relation to French affairs :—

The rigor usually attendant on a state of siege is now considerably relaxed, and such of the tradespeople of Paris as are not bankrupts, have re-opened their shops and bureaux. A notice has been sent to the theatres and places of public amusement by the police, that they are authorized to re-open.

The Committee of Inquiry into the insurrection, having represented that they would not conclude the inquiry for a fortnight, the city is to remain in a state of siege till the 25th inst.

The greatest embarrassment is produced by the enormous number of prisoners arising out of the late insurrection, which now exceeds 10,000. It is said that of those who have been examined, already grounds have been elicited for prosecuting 2,000. It has been ascertained that at least 40,000 persons either constructed barricades, fought against the defenders of order, or committed assassinations.

In the best informed quarters, the general opinion prevails that the real chief of the late insurrection was Caussidière. It is said that things were not unknown to Louis Blanc, but that he shrunk from any active share.

Documents have been found implicating Girardin in having received money from Russia, the Carlists, Orleanists, and Bonapartes. Russian roubles are said to have been found in his apartments.

A circumstance has transpired which has created no little surprise. M. de Lamartine is about to quit France. The pretext is, that he intends to travel in the East, and that he is to be accompanied by Madame de Lamartine.

M. de Chataubriand, author of the 'Genius of Christianity,' died in Paris, July 4.

**War of Galley Slaves in Sicily.**—A revolt had taken place on the 25th among the galley slaves at Procida. It was said that this originated in the refusal of the Government to liberate those who had completed their term of punishment. Some contend that the movement was political. In the morning, while the authorities and troops were occupied in a religious procession, 1,700 of the slaves armed themselves with swords, axes, and crow-bars, and attacked a body of about 100 men left in charge of them; the latter were soon reinforced by the islanders and a portion of the national guard. The conflict continued several hours, until reinforcements arrived from Pozzuoli and from Naples. At length the insurrection was subdued. About 500 of the prisoners were killed and wounded; about half that number, at least, being killed.

**Hungary.**—A bloody engagement has taken place at Weisskirchen between the Germans and the Illyrians. Letters from Bucharest of the 15th announce that all political affairs are suspended on account of the cholera, which has raged there with virulence for the last five days; since the 7th of the month about 160 persons had been attacked daily, of whom 50 had been carried off. It had been found necessary to decree a general closing of the courts of law throughout Moldavia and Wallachia, in consequence of the fearful ravages which the cholera is making in these principalities.

**Cholera in Russia.**—The cholera has broken out in St. Petersburg in a violent form, invading alike the palaces of the rich and houses of the poor. The malady broke out in the Russian capital on the 24th ult., and an immense number of patients have already succumbed beneath its virulence. Six hospitals have been prepared for the reception of cholera patients alone. In Moscow the pestilence is decimating the population. In two days, (the 11th and 12th of June,) of 222 patients, 122, or more than one-half succumbed. It is affirmed, moreover, that the disease has developed itself in twenty other governments or districts in the southern parts of the empire.

## SUMMARY.

The amount of uncurrent money received at the Foreign Money department of the Suffolk Bank, on Wednesday, last week, says the Boston Traveler, was 850,000 dollars; and at the Receiving Teller's department over 150,000 dollars—making more than *one million dollars*, which was paid in at that bank in the course of six hours on Wednesday. From the 1st of January to the 1st of July, the Foreign Money department alone, received and redeemed upwards of *eighty-six million dollars*. This vast amount was paid in, to a great extent, in small bills, and the aggregate bulk of the whole mass was probably something like a *thousand bushels*.

In New York, lately, Wm. Farthing, a native of Philadelphia, aged 38 years, was found dead. He was a sea captain, and some five years since was married, went to sea, was gone four years and a half, and returned by way of Rio a few days ago. During his absence his wife proved faithless and became an abandoned profligate. The news affected his mind, and at 8 o'clock in the morning he was found sitting dead on the end of his bed, leaning against the corner post.

Fifteen citizens of Warren Co., Ohio, were recently arrested and held to bail in the sum of $4,000 each, to await the answer of the Governor of Ohio, to a requisition of the Governor of Kentucky, in which they were charged with stealing five slaves, having aided them after they had escaped. The Cincinnati Herald states that Gov. Bebb had refused to grant the requisition, on the ground that Ohio laws do not recognize property in man.

The Milwaukie Sentinel of the 10th says of the crops in that State, that the Winter Wheat has suffered a good deal from the fly, and will not be more than an average crop. The quality, however, promises to be superior. As to the spring crops, they are much above an average, and up to the present time look as well as any farmer could wish. We doubt not that the surplus for export will be much larger this year than in any previous season, and the prospect is fair for good prices.

A young man, named Wm. Strickland, said to be from Flushing, L. I., and to have left a widow, was instantly killed on board the steamer New York, last Saturday evening, on her passage from this city to New Haven. He was at work about the engine, and is supposed to have been hit by the crank, which crushed his head in a shocking manner, depriving him instantly of life.

Mr. G. R. Baldwin, an American engineer, has made a report on the works destined to supply the city of Quebec with pure water. It is a very lucid and talented document. It proposes two places, one to fetch the water from the Lake St. George, the other from the Trois Sauts in the River Montmorency. The cost is estimated in either case at about $620,000.

The St. Louis New Era states, that a project has been submitted by an experienced engineer in that city, to the City Council, to run an omnibus on Broadway, from North Market to the Upper Ferry, the vehicle to be propelled by steam. It is further proposed to water or sprinkle the street the whole length of the contemplated line by the same agency, the persons living on the street to pay if they choose for the same.

The Charter Oak, at Hartford, Conn., remarks, that 'the anti-slavery action of the General Association of Connecticut this year, has been far in advance of anything done by them before, and augurs well in its promise of better action still to come. There were a large number of earnest anti-slavery men in the Association, who were decided and strong in their purpose to press this great question affecting the church, its purity, and peace.

Important rumors have been received from Tampico. The Mexican Government having sent a force to take possession of that town, the citizens opposed its entrance. No farther particulars are given. Paredes and Jarauta are operating against the Government with renewed energy. They are likely to cause serious trouble to Herera's administration.

An exchange paper chronicles the death, at Cedar Creek Hundred, Sussex Co., near Milford, Del., on the 5th of June, of Jacob Deputy, at the advanced age of 117 years, 9 months, 15 days. He was born on the 20th day of August, 1730, in the Hundred aforsaid, and there lived a cultivator of the soil up to the time of his death.

An American, writing from London, says: "I passed an auction room were pictures were selling, and while I stood there a number were sold at 400 to 600 guineas each; the effects of a French Count. Louis Philippe has an income of only £1,500 a year, and Guizot is quite poor. The French Princes look forlorn."

An Institution of learning, to be known as the 'Free Central College,' is now in process of establishment at McGrawville, Cortland Co., N. Y., under the patronage of the American Baptist Free Mission Society. The Rev. Cyrus P. Grosvenor, of Utica, editor of the Christian Contributor, has been unanimously elected President.

Hunt's Merchants' Magazine gives a list of sixty-five railroad companies in the United States, with their respective length, fare through, and cents per mile, showing "that the railroad companies adopting the lowest rates of fare, pay the largest dividends. An unanswerable argument in favor of low fares."

A German was married a day or two ago in Philadelphia, to a woman with whom he had been acquainted but one hour. Early in the afternoon of the same day they were both arrested and locked up—the bridegroom for assault and battery, and the bride for disorderly conduct.

The county commissioners of Philadelphia have paid $261,495, as the value of the buildings and other property destroyed by the mob in the city in 1844. Several similar bills of expense are yet to be adjusted.

During a recent thunder storm in New York, the wooden cross perched on the top of the steeple of Grace (Episcopal) church was shivered by a bolt from heaven.

In New Hampshire the people voted, 17,894 to 12,174, in favor of a law to prohibit the sale of liquor, except for mechanical and medicinal purposes—but the legislature did not pass such a law.

A number of Annual College Commencements are yet to occur. The following is a complete and accurate list:—At Amherst and Dartmouth, July 27; at Burlington, Vt., August 2; at Waterville, Me., August 9; at Williamstown, Mass., and Middlebury, Vt., August 16; at New Haven, August 17; at Harvard University, Cambridge, August 23; at Bowdoin College, Brunswick, Me., and Brown University, Providence, September 6.

There are no newspapers in Syria or Persia; and in Egypt, the Barbary States, and other countries, including 40,000,000, speaking the Arabic language, there is but one newspaper in the native tongue, and but three or four in the French or English, showing that there is nothing in Mahomedanism favorable to general improvement.

An affray occurred in Charles-st., Boston, Saturday, between two men named —— Crosby and John Veeber, in which the latter was so severely beaten that he died soon afterward. The parties were in the street and engaged in some dispute, which was brought to a termination in the manner described.

There is every probability that the connecting line between the Little Miami and Mad River Railroads will be completed in four weeks. Passengers will then leave Cincinnati in the morning, and reach Sandusky, on Lake Erie, the same afternoon before dark!

The first plank road ever made in Wisconsin will be finished presently, and it is said, will be an example of the peculiar advantages of this means of intercommunication.

A letter from New Orleans, dated the 8th inst., states that Hon. W. L. Brent, formerly a Member of Congress from Louisiana, died suddenly at St. Martinsville, La., of apoplexy. He had just got into his carriage when he was taken, and died immediately.

The Louisville Examiner, the fearless Anti-Slavery paper, is languishing, and does not prosper as well, pecuniarily, as its friends would desire. Located in a slave State, of course it gets no commercial patronage.

The Springfield (Mass.) Manufacturing Company, commonly known as the Jencks Company, has suspended payment. This is one of the oldest, and, heretofore, most successful manufacturing companies. During all the monetary and business convulsions of the past 20 or 30 years, it has stood firm.

A British soldier lately fell from the cliff of Cape Diamond, at Quebec, into St. Lawrence street, a distance of three hundred feet. He was, of course, dashed to pieces. It is not known how he came to fall, but it is supposed that he got dizzy in looking over the heights.

An English gentleman has challenged the Great Reading Railway Company, to run a race of half a mile, between one of its engines and his horse, for a stake of one thousand guineas. The match is proposed to be decided on the Reading race-course, which is parallel with the railway.

From Unionville, Pa., and vicinity, when the call for volunteers was made by government, some ninety persons enlisted for the service in Mexico. Of that number only nine survived—eight-ninths of the number having either been cut off by hardship and disease, or fallen victims to the bullet, the sword, or the lance, and their bleaching bones are left to whiten the soil of Mexico.

The Broadway Theatre has a ventilating apparatus in it, which, by means of steam power, throws 3,000 feet of fresh air into the Theatre per minute. By putting an ounce of cologne water into the apparatus, the whole Theatre, (they say,) is made delightfully fragrant.

The Providence Journal says that two boys, one named Albert Kendall, son of Clarke Kendall, and one a colored boy, were run over, on Saturday, in attempting to jump on to the gravel train of the Worcester Railroad. They fell under the cars. The colored boy was killed on the spot, and the other was very badly injured.

The late Archbishop of Canterbury, who, although he lived in princely, almost royal splendor, amassed £120,000, exclusive of freehold estates, has left the whole of the vast property to his widow, Mrs. Howley, and not a single shilling to any charitable or religious object.

Mr. John A. Hellings, formerly of South Trenton, N. J., accidentally shot himself on Saturday afternoon, on his farm in Bucks Co., Pa. He had started from his house with his gun, and was climbing a fence, when the gun went off and killed him almost instantly.

A large number of boys in New York are engaged in killing the dogs that are caught running at large in the streets. They get from the city government fifty cents for each dog they slaughter.

Mr. Garrett Clawson, of Hector Falls, near Seneca Lake, recently ploughed up the bones of an Indian, together with a small copper kettle, a tobacco box, tomahawk, bullets, &c. The tomahawk was brass, pointed with steel, and seemed to answer the double purpose of the "pipe of peace, and the hatchet of death."

Wisconsin extends from Lake Michigan to the Lake of the Woods—a distance of 1,000 miles. Dividing this whole territory into two equal parts, each part would be as large as the great State of New York.

The longest day in Great Britain is two hours and twelve minutes longer than the longest day in the United States, and the shortest day in the United States is one hour and fifty minutes longer than the shortest day in Great Britain.

Pensions of £200 have been granted by the British Government to Carleton, the Irish novelist, and Sheridan Knowles, the Irish dramatist.

A lady formerly of Philadelphia, but at present a resident of Camden, has had bequeathed to her $2,000,000, by Mr. Townley, an English nobleman, who died recently.

Mr. John S. Layfitte, who was formerly a wealthy merchant of Baltimore, committed suicide recently by drowning himself at Spring Garden.

We perceive by the proceedings of the Wisconsin Legislature, that the State printing for the House has been given to W. H. & A. W. Wyman, a couple of boys 14 and 16 years of age.

Mr. Hollister B. Thayer, of Greenfield, while at Riddle's Horse Mart, Boston, July 15, had a wallet containing $1,000 in bank bills, chiefly on the Brighton Bank, stolen from his pantaloons pocket.

President Roberts, of Liberia, it is stated, will leave this country in the steamer on the 20th; his object being to visit England and France, for the purpose of inducing those countries to recognize the Republic of Liberia.

The Legislature of Rhode Island adjourned on the 1st, after a session of four days and a half. They passed an act to reduce the penalty for selling liquor illegally to $20, and giving justices' courts exclusive jurisdiction over this class of offences without appeal.

The New Orleans Picayune gives an account of a sad disaster which occurred in that city on the 14th inst. While some men were engaged at work upon the Levee, about 200 feet of it in length, and 80 feet in width, suddenly gave way, and without a moment's warning fifteen persons were hurried into eternity.

Gov. Shunk, of Pennsylvania, died at Harrisburg on the 20th inst., "in perfect consciousness, and in the happy hope of an immortal resurrection in the life beyond the grave."

The Ocean Steam Navigation Company's ship Hermann, left New York on the evening of June 20th, and arrived off the Needles in the vicinity of Southampton, Eng., in the afternoon of July 3d, having performed the voyage in the extraordinarily short time of 11 days and 21 hours—the quickest trip on record.

The Hartford (Ct.) Times, has a report that on Saturday morning last, the scaffolding round the Methodist Church, at New Haven, which was undergoing repairs, fell, and five persons who were at work thereon, were killed. So says the Troy Whig of July 29.

The Albany Evening Journal says that present appearances justify the opinion that the bills of the Canal Bank will be redeemed in full.

Amos Bryan, Esq., of North East, Duchess Co., N. Y., had fourteen fine sheep killed by lightning on the evening of Saturday the 1st, during the progress of a severe thunder shower.

The mulattoes of Philadelphia have collected a considerable sum of money to send for the relief of their brethren in St. Domingo and other parts of the West Indies.

Mrs. Mary Bacon, aged *one hundred and eight* years, died in Providence recently.

### New York Market, Monday, July 24.

ASHES—Pots $5 00; Pearls 6 00.——FLOUR AND MEAL—Flour has fallen, and some parcels of Western State have been bought at 4 75; the range is from 4 75 to 5 00. Rye Flour 3 56. Jersey Meal 2 56.——GRAIN—The market for Wheat was heavy; Genesee sold for 1 15, Ohio 1 06, North Carolina 1 15. Corn has advanced 2 cents per bushel, and sells at 51 a 53c. for Mixed, and 58c. for round Northern. Rye 70c. Oats, Northern, 47c.——PROVISIONS—Pork 8 87 a 11 00. Beef 6 50 for Prime, and 12 50 for Mess Butter 11 a 14c. Cheese 4 a 6c.

At TROY, 19th inst., Lard was selling freely at 8 cents for good, and 7 cents for inferior. Good table Butter commands 15 and 17 cents, and Hams are 10 cents.

At UTICA, Butter ranges from 12½ to 14c.; Potatoes are a dollar; Cheese 6 a 7c.; Lard 8c.; Beans 75c. to 1 00; and Eggs 12 a 14c. a dozen.

At LOWVILLE, Y. Y., Wheat is 1 25 per bushel, and Butter 12½c. a pound; Beans are 1 25. Lard 10c. Maple Sugar 8 00 per hundred. Potatoes 31 a 37c.

At SYRACUSE, on the 19th, Potatoes were 87½c. per bushel; Cheese 6 a 8c.; Eggs 11c. a dozen; Beans 62½c. a 1 25, and Hams 6 to 7c.

At BUFFALO, Flour is 4 50 to 4 56¼; Butter ranges from 10½c. to 12½c. Lard 6½c.; Cheese is 5 a 8c.; Hams 5 a 6½c.; Shoulders 3 a 3½c. Corn per bushel 36½ a 37c. Turkeys 75c.; Chickens, each, 12½c. a 18d.; Potatoes range from 75c. to 1 00. Eggs are 12½c. dozen.

### DIED,

At Adams, Jefferson Co., N. Y., July 10th, 1848, of a lingering disease, **Matilda Saunders**, wife of Isaac Saunders, in the fifty-ninth year of her age. She made a profession of the religion of Jesus Christ in early life, and united with the Seventh-day Baptist Church of Hopkinton, R. I., from which place she removed to Petersburg and united with the Church of the same faith and order in that place; from thence to Adams, and became a member of the Church in that place, where she lived a witness for the Saviour and the religion she professed, until, as we believe, she was called to join the church triumphant. She endured her protracted suffering with great patience and resignation to the will of the Lord. In her death her family have sustained a great loss, but we trust their loss has been her infinite gain.

In Ceres, McKean Co., Pa., February 19, 1848, **Susan Palmer Smith**, wife of Henry Smith, aged 37 years, 5 months, and 3 days. She was a worthy member of the third Seventh-day Baptist church in Genesee.

At the same place, July 6, 1848, **Clinton**, son of Henry and Susan P. Smith, aged 15 years, 7 months and 19 days.

### LETTERS.

S. S Griswold, T. E. Babcock, R. Senter, John Edwards, S. P. Stillman, J. P. Livermore, T. P. Saunders, B. G. Stillman, B. S. Tuttle, Wm. M. Fahnestock (next week.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| P. M. Vincent, Alfred, | $2 00 | pays to vol. | 4 | No 52 |
| A. Burdick, " | 2 00 | " | 5 | " 52 |
| J. Langworthy, " | 2 00 | " | 5 | " 52 |
| D. S. Remington, Independence, | 3 00 | " | 4 | " 52 |
| H. P. Clarke, " | 2 00 | " | 3 | " 52 |
| A. C. Burdick, " | 2 00 | " | 5 | " 52 |
| L. Edwards, Little Genesee, | 2 00 | " | 5 | " 52 |
| N. Davis, Unadilla Forks, | 2 25 | " | 3 | " 6 |
| P. Kingsbury, DeRuyter, | 2 20 | " | 5 | " 5 |
| B. S. Tuttle, LeGrange, Ohio, | 5 00 | " | 3 | " 26 |
| S. Clarke, Westerly, R. I. | 3 00 | " | 4 | " 52 |
| B. Lanphear, " | 2 00 | " | 5 | " 52 |
| H. Potter, " | 2 00 | " | 5 | " 52 |

## RECEIPTS FOR THE MISSIONARY ASSOCIATION.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report through the Recorder:—

| | |
|---|---|
| *By the hands of Geo. B. Utter:* | |
| From Church in Watson, N. Y. | $7 00 |
| " " Richland, N. Y. | 4 89 |
| " " Clarence, N. Y. | 3 72 |
| " " Pendleton, N. Y. | 7 87 |
| " " Hayfield, Pa. | 11 75 |
| " Collection at Central Association, | 17 25 |
| " Individuals in Friendship, N. Y. | 1 00 |
| " Dr. B. Babcock, " | 1 00 |
| " H. C. Crumb, DeRuyter, N. Y. | 1 00 |
| " Maxson Stillman, Lincklean, N. Y. | 50 |
| " 2d Church in Alfred, N. Y. | 7 00 |
| " Charles Saunders, Providence, R. I. | 2 00 |
| " Dr. J. D. B. Stillman, New York, | 5 00 |
| *By the hands of L. Crandall:* | |
| From B. G. Millard, Treas. of the West'n Ass'n, | 40 94 |

A. D. TITSWORTH, Treasurer.

## MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association, will be held in New York, on the evening of second-day, August 7, 1948, at 7½ o clock. G. B. UTTER, Rec. Sec.

## MISSIONARY NOTICE.

Members of the Executive Commttee of the Eastern Association, residing in Rhode Island and Connecticut, are hereby notified, that a meeting of that body will be held at meeting-house of the second Hopkinton church, on the 12th of August next, at 9 o'clock, A. M.

S. S. GRISWOLD, Cor. Sec.

Hopkinton, R. I., July 24, 1848.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
EDWIN B. CLAPP, Instructor in Mathematics.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

### TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " April 4, " July 11.

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 00 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DeRuyter, Madison Co., N. Y., June 12, 1848.

### U. S. SCHOOL AGENCY.

WANTED IMMEDIATELY—A large number of first-rate agents, to whom a liberal commission will be paid for every new school they shall establish, and for every pupil added to an established school. The best recommendations are required. We respectfully solicit the circular of every literary Institution in the Union, for gratuitous distribution, also all communications adapted to promote the cause of Education. Teachers furnished on application. All communications should be postpaid.

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THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By William Henry Black, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

PEOPLE'S LINE.—ALBANY DAY AND NIGHT STEAMERS.—Day steamer, the Hendrik Hudson, Capt. A. Gorham, Tuesdays, Thursdays, and Saturdays, at 7 A. M., from the foot of Barclay-st., making the usual landings, returning on the opposite days.

Six o'clock through steamers, the Isaac Newton, Capt. Wm. H. Peck, Oregon, Capt. A. P. St. John, daily, (Sundays excepted,) at 6 P. M.

U. S. Mail Line of steamers, the South America, Capt. T. N. Hulse, Santa Claus, Capt. Elmendorf, daily at 5 o'clock P. M. from the pier north side of Barclay-st.

All of the above boats connect regularly with the Railroad Cars bound West, East, and North from Albany.

## PRINTING TYPES

WILL be sold at Bruce's New York Type Foundry, after March 15, 1848, at the following very low prices:

| | | ROMAN. | TITLE, ETC. | SHADED, ETC. |
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| Small Pica, | | 32 | 56 | 95 |
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| Bourgeois, | | 37 | 66 | 108 |
| Brevier, | | 42 | 74 | 120 |
| Minion, | | 48 | 84 | 132 |
| Nonpareil, | | 58 | 100 | 150 |
| Agate, | | 72 | 120 | 180 |
| Pearl, | | 108 | 160 | 220 |
| Diamond, | | 160 | 250 | 300 |

The above prices, in consequence of increased facilities for manufacturing, are much reduced from former rates. A liberal discount for cash in hand at the date of the invoice.

Presses, Chases, Cases, Wood Type, Ink, &c., furnished at the lowest manufacturers' prices, either for cash or credit.

Our Specimen Book for 1848 is now ready for distribution to printers, who will send for it, and contains many new articles that we have never before exhibited, such as Writing Flourishes, Ornaments, Ornamental Fonts, &c., of which we have an ample stock for the prompt execution of orders.

Printers of newspapers who choose to publish this advertisement three times before the 1st of June, 1848, and send us one of the papers, will be paid for it in type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

For sale, several good second-hand cylinder and platen Power Presses, Standing Presses, Hand Printing Presses, &c.

GEORGE BRUCE & CO., 13 Chambers-st., N. Y.

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The Sabbath Recorder,
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### TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

George B. Utter, No. 9 Spruce St., New York

# Miscellaneous.

## BESSIE.

BY WILLIAM H. BURLEIGH.

She lay before me in her little shroud,
Her pale hands softly folded on her breast,
As if, o'erwearied, she had sunk to rest,
To dream of heaven, and of the radiant crowd
That tread its golden pavements. Not a trace
Of dying anguish lingered on her face;
But round her lips a sweetly serious smile
Still seemed to play—a token from the Lord
Of bliss upon her sinless spirit poured.
Then came a thought of Him who blessed, erewhile,
Young children—"Suffer them to come to me!"
Still thrilled that heavenly voice upon my ear,
And my heart answered, as I dropped a tear,
Thy will be done!—we leave our child with Thee!

When over her sweet face the coffin lid
Was closed forever, and with tears we gave
Our loveliest to the keeping of the grave,
(And who that knew her would our tears forbid?)
"'T is a sad world," said one, "a world of woe,
Where Sorrow reigns supreme." Yet from my heart
The all-sustaining hope did not depart;
But, to its impulse true, I answered—"No!
The World hath much of good—nor seldom Joy
Over our spirits broods with radiant wing!
Gladness from grief, and life from death, may spring;
Treasures are ours the grave cannot destroy,
Then chide not harshly our Instructress stern,
Whose solemn lessons Wisdom bids us learn!"

## THE CITY OF MEXICO.

The city of Mexico is said to be the finest built city on the American continent. In the principal streets the houses are all constructed on the strictest architectural rules. The first buildings were erected by Cortes, who did every thing well, from writing a couplet, to conquering an empire. Many of the finest buildings in Mexico are still owned by his descendants. The public square is unsurpassed by any in the world; it contains some ten or twelve acres paved with stone. The Cathedral covers one entire side, the Palace another; the western side is occupied by a row of very high and substantial houses, the second stories of which project into the street the width of the pavement; the lower stories are occupied by the principal retail merchants of the city. The most of these houses were built by Cortes, who, with his characteristic sagacity, and an avarice which equally characterized him in the latter part of his life, selected the best portion of the city for himself.

The President's Palace, formerly the palace of the viceroys, is an immense building of three stories high, about five hundred feet in length, and three hundred and fifty wide; it stands on the site of the palace of Montezuma, which was destroyed by Cortes. It is difficult to conceive of so much stone and mortar being put together in a less tasteful and imposing shape. It has much more the appearance of a cotton factory or a penitentiary, than what it really is. Only a very small part of this palace is appropriated to the residence of the President. All the public offices are here, including the heads of the different departments, ministers of justice, treasury, &c. The halls of the deputies and of the Senate, are in the same building, and also that of the botanic garden.

The Cathedral, which occupies the site of the great idol temple of Montezuma, is five hundred feet long by four hundred and twenty wide. Like all the other churches in Mexico, it is built in the Gothic style. The walls, of several feet in thickness, are made of unhewn stone and lime.

The streets of Mexico are uncommonly wide, much more so than is necessary, considering that they are not obstructed, as in our city, by drays and wagons. The sidewalks are uncommonly narrow. The streets are all paved with round stones; the sidewalks with rough flat ones. The walls are built of rough stones of all shapes and sizes, with large quantities of lime mortar. The streets cross each other at right angles, dividing the whole city into squares. Each of these squares is called a street, and has a separate name. Instead of designating the street in its whole extent by one name, each side of every square has a different name, and names which sound to the Protestant ear very much like the violation of the third article of the decalogue, such as the street of Jesus, and the street of the Holy Ghost. In most of these streets there is a church, which gives the name to the street on which it stands. In many instances the church and convents cover the whole square, not with separate buildings, but one single edifice, with the usual court or open space in the centre. There is not, I believe, a house in the city without this court, of greater or less dimensions, in proportion to the size of the building. There is only one door on the lower story, and that high enough for a coach to pass through. It opens into the court, through which you pass to the steps leading to the upper story, where alone every body lives except the lowest classes. The basement story is only occupied by the servants, and as lumber rooms, and what appears very strange as stables. There is not in the whole city such a separate building as a stable. "In visiting Count Certuna," says Mr. Thompson, "whose whole establishment is altogether princely, I found this court on the ground floor used as a stable, and passed through rows of horses and carriages, to make my way to the most spacious halls, filled with fine paintings of the great masters, and furnished throughout in a style altogether gorgeous." In some of the large private buildings, thirty and forty different families reside; each one having rented one or two rooms, all entering at the only outside door into the court, which is the common property of all, and from which each one has an entrance into his own rooms on the ground floor or the gallery above, which runs all around the building. The area of Mexico does not exceed two miles in length, and a mile and a half in width, a very small space to be occupied by a population of nearly 200,000. But it is not at all surprising, when you see thirty or forty families all huddled away in one house, and consider what a large number sleep in the open air in that delightful climate. How pure must be the atmosphere, when Mexico is so remarkably healthy, notwithstanding such a crowded and filthy mode of living, and with a tropical sun shining upon the moist surface of the whole valley!

It is a little curious, that whilst the buildings and the population of Mexico are thus crowded into so small a space, that rents are three times as high as in New York, yet all around the city there is vacant ground, and as dry as the city itself, which may be had almost for taking. "I was riding out with a friend one evening," says Mr. Thompson, "when he showed me a square containing between five and six acres, just on the out-skirts of the city, and not more than half a mile from the public square, which he had just purchased for four hundred dollars!"

The city is partly supplied with provisions and vegetables by small boats, which bring them over the lake of Tezcuco; but as the lake is very shallow in the months of January and February, the supply is then generally stopped, and the city depends, especially for vegetables, on the supply by the canal of Iztapalapan, which leads from the lake of Xochimilco to the town. This canal is narrow, but always covered with small canoes loaded with fruits and vegetables; it passes through the chinampas, or floating gardens, which, in their present state, are long narrow strips of ground, redeemed from the surrounding swamp, and intersected by small canals. They are well cultivated, abound in fine vegetables, and their edges are planted with poplars. It is stated that they originally consisted of wooden rafts, covered with earth, and floated about in the lake when it was full of water, whence their name is derived. At present they are stationary, but it is said there are still some floating gardens in the Lake Xochimilco. [Farnham's Mexico.

## INSPIRATION OF ASTRONOMY.

There are several recorded instances of the powerful effect which the study of astronomy has produced upon the human mind. Dr. Rittenhouse, of Pennsylvania, after he had calculated the transit of Venus, which was to happen June 3, 1769, was appointed, at Philadelphia, with others, to repair to the township of Norristown, and there to observe this planet until its passage over the sun's disc should verify the correctness of his calculations. This occurrence had never been witnessed but twice before by any inhabitant of our earth, and was never to be again seen by any person then living. A phenomenon so rare, and so important in its bearings upon astronomical science, was indeed well calculated to agitate the soul of one so alive as he was to the great truths of nature. The day arrived, and there was no cloud in the horizon. The observers, in silence and trembling anxiety, waited for the predicted moment of observation. It came—and in the instant of the contact, an emotion of joy so powerful was excited in the bosom of Mr. Rittenhouse, that he fainted. Sir Isaac Newton, after he had advanced so far in his mathematical proof of one of his great astronomical doctrines as to see that the result was to be trimuphant, was so effected in view of the momentous truth, which he was about to demonstrate, that he was unable to proceed, and begged one of his companions in study, to relieve him and carry out the calculation. The instructions, which the heavens give, are not confined to scholars; but they are imparted to the peasant and to the savage. The pious shepherd often feels a sudden expansion of mind, while attempting to form an idea of that power, which spread out and adorned the heavens with so many words of light.

## "I CANNOT TELL A LIE."

In the war of the Revolution, while General Lafayette commanded in the American army, a part of the troops were encamped near the water's edge. One summer evening, a soldier, who was an excellent swimmer as well as fifer, took his fife with him to the water, and engaged in fifing and swimming at the same time. The music reached the ear of Lafayette. Early the next morning, he sent an officer in pursuit of the man who had thus disobeyed the orders of the camp. The soldier was a man of Connecticut and a man of truth. When arrested by the officer, he considered that, perhaps, he might escape a severe punishment by denying the deed. On a moment's reflection, however, he said to himself, "I have always spoken the truth—I cannot tell a lie." With this principle in his mind, he came into the presence of the General, who asked if he were the individual who played upon the water the evening previous; to which he replied, "I am." "To-morrow, then, at such an hour, I wish you to repair to my tent."

He came at the appointed time. The General then informed him, that the tune which he had heard the evening before affected him very much—that on a former occasion it had been played at the funeral of a dear friend of his who had died in his native country. Since then, until now, he had never met with an individual who could play it. "For the purpose of indulging in the melancholy pleasure of hearing it once more, I have," said he, "sent for you." The General, after being agreeably entertained with the conversation and music of his guest, dismissed him with his thanks and some money from his purse, as an expression of his satisfaction for the performance.

"I cannot tell a lie," boys, is a good rule to follow.

## THE CUP OF COLD WATER.

A young English woman was sent to France to be educated in a Huguenot school in Paris. A few evenings before the fatal massacre of St. Bartholomew's Day, she and some of her young companions were taking a walk in some part of the town where there were sentinels placed, perhaps on the walls; and you know that when a young soldier is on guard, he must not leave his post until he is relieved—that is, till another soldier comes to take his place. One of these soldiers, as the young ladies passed him, besought them to have the charity to bring him a little water, adding, that he was very ill, and that it would be as much as his life was worth, to go and fetch it himself. The ladies walked on, much offended at the man for presuming to speak to them, all but the English woman, whose compassion was moved, and who, leaving her party, procured some water, and brought it to the soldier. He begged her to tell him her name and place of abode; and this she did. When she rejoined her companions, some blamed and others ridiculed her attention to a common soldier; but they soon had reason to lament that they had not been equally compassionate, for the grateful soldier contrived, on the night of the massacre, to save this young English woman, while all the other inhabitants of the house she dwelt in, were killed!

Cast steel requires to be hammered or rolled in order to render it fine and sound in its grain.

## GOOD ADVICE.

A professional gentleman, of rare attainments, and one who added to the laborious duties of his calling a great variety of learning, much scientific research, and many elegant accomplishments, was asked by a young lady how he found time for all he did. He replied, "There is one rule which I have found of great use, and therefore recommend it to you; and that is always to do small things, such as writing a letter, copying out some short piece, making a sketch, reading a review, &c., in small portions of time, and to reserve a whole day of leisure for some long and important affair. Never use up a rainy morning in doing a variety of little jobs, and think because you dispatch a great many, that you have well bestowed your time; leave small affairs for odd half hours, and use your uninterrupted morning for something that cannot be done in half hours. You have sometimes wondered at my having time to correspond with so many absent friends; but all my letters of friendship are written in odd minutes, while I am waiting for people who are not as punctual to their appointments as I am."

Chinese Dentist.—The dentist pitches his tent on arriving, and unfolds to the admiring crowd a huge scroll, on which, at the left side, are set forth his home, place of birth, &c.; the rest of the scroll speaks of his fame and skill in cleansing, curing, and knowledge of the mouth in general. If this fails to obtain a customer, he opens box after box, producing hundreds of human teeth, on which he lectures, declaring each large and decayed tooth to have belonged to a prince, duke, or high mandarin, who had honored him with his patronage, and thus saved himself from the most terrific tortures. Should a bystander at last be attracted, and offer his mouth for inspection, the instruments are produced, and if extraction be required, it is done with much expertness; he shows the instrument to the crowd, describes its use and power, and as an illustration of it, draws the tooth, while the sufferer imagines he is merely going to show how he would do it; if cleansing is required, he exhibits his instruments, one by one, and using each, keeps up a chant and lecture alternately; after the opera tion is performed, he recommends his powders; I tried several, and detected a strong mixture of camphor in all. Thus he continues, until having remained a short space without a customer, he packs up and moves to another convenient spot. [Forbes' China.

Migration of Eels.—The curious were startled the other day, (says the Banffshire, Scotland, Gazette,) by seeing a whole shoal of eels wending their way up the Deveron, to their summer retreats. The shoal was not less than 300 yards in length, was of considerable breadth and depth, and was steadily passing upwards at the rate of a mile an hour. No obstacle seemed to retard its progress. The mill-lead was traversed and the waterfall ascended. This interesting phenomena is witnessed every year about the same time, and shoals of several miles in length are at times seen. It is thus explained: At the beginning of winter, the whole eel tribe descend from the upper parts of rivers, where the cold is most severe, to the mouth of the stream; where, amid the brackish water, they enjoy a diminished temperature, and deposit their spawn. From these spring the young fry, to whom the warm weather forms a signal to ascend the rivers; and in their upward progress they congregate in such shoals as that above mentioned.

Atmospheric Pressure.—Animals living upon mountains are found to have much larger lungs than those of the vallies. In the city of Mexico, which is several thousand feet above the level of the sea, consumption and pulmonary complaints are never found, unless taken there, the air being much lighter, requires larger and better-developed lungs in such places than in valleys, where they are contracted by the weight of the atmosphere. We are not apt to notice the weight of the atmosphere, which is equal to fifteen pounds to every square inch of the body, because it is equal in all directions.

This pressure also enables some animals and insects to walk up smooth surfaces; thus the fly has the power to form a vacuum under its feet, when the outward pressure holds it to the substance which it ascends, which is not the case with other insects; the cat and lion have this property to a limited extent.

Something of a Curiosity.—A short time ago, there was found at Kittanning, Armstrong Co., Pa., a gun barrel, in the trunk of a hemlock tree, the barrel passing through the tree nearly horizontally, and almost grown in. The barrel was a little more than three feet in length. It had a breech and fluted to the muzzle, which is also what is called 'bell-muzzled'—differing from any style of gun now in use, or which has been used within the recollection of the oldest inhabitant. It had the appearance of being an elegantly finished article, its sights being gold, and breech pin pure silver. How it came there, and how long it has been there, are the questions which elicit solution. It must have been lost or left there before the tree commenced its growth; but how long before, and by whom no one can tell or surmise. The age of the tree, judging from the number of grains in it, on either side of the heart, is 110 years, and yet, strange to say, the gun bore but very slight evidences of rust or decay. When found, the breech was just above the surface of the ground, and the muzzle slightly imbedded in the earth. It was loaded with a ball.

Specimen of Legislation.—A clever farmer, who, by the way, owned a grist mill, was sent to the Legislature. He, like many before and since, resolved to be the father of some important measure. And so, while looking to the public good, and at the same time seeking his own ends, he resolved that the practice of bringing large salt sacks holding four bushels, (too much for his miller to lift,) should be stopped. Accordingly, at the first opportunity he introduced a bill, making it the duty of a man to bring his grain to the mill in bags not to exceed two bushels in capacity, and that in every case where they should exceed that quantity, the bag and grain should be forfeited to the mill. This ridiculous measure was put to rest in the following manner. One of the members proposed an additional section, in about the following language:

"And be it further enacted, that in case any person shall carry to mill any bag containing less than two bushels, the miller shall in every such case make up all such deficiency, so that there shall be uniformity, and every man always have two bushels of grain to be ground, no more and no less."

Nothingarians.—There is a large class of persons in this world, occupying room on the earth which is worth considerably more than their company, who live, move, and have a being, or rather, who have a being and stay, without moving at all to any good purpose, who may be justly called, what they are in fact—nothingarians. They do indeed toil, or seem to toil, but all their toil resolves itself into an effort to avoid toil; and thus they work out the paradox of working harder to avoid work, than others work to perform it. We cannot well describe them, for they resemble nothing in particular but themselves, and that is almost nothing at all. We can imagine nothing nearer a cypher than a something in human shape, which practically amounts to nobody—"says little, thinks less, does nothing;" neither does good nor gets good, decays, and leaves the world a mere negative. Cowper could have thought of nothing but a nothingarian when he wrote:

Defend me, therefore, say I,——————
———————————— from the toil
Of dropping buckets into empty wells,
And growing old in drawing nothing up.

Anecdote of Judge Parsons.—The following anecdote has not, to our knowledge, appeared in print. The bar of Essex county, Mass., had made a rule that no lawyer should take into his office more than three students. But it so happened, that the celebrity of Parsons, then a practising lawyer in Essex, had gained him more than his due share, and he was accused before the bar of having five students. He denied the charge; but it being clearly proved that there were in his office five young gentlemen aiming at the law, it was a matter of curious speculation among his legal brethren how he would get himself clear of the accusation. "Why, gentlemen," said he, "I have positively but three students, and I believe I can prove it to your entire satisfaction. It is true, I have five young men in my office, *but then one of them is a dandy, and the other a fiddler.*"

# VARIETY.

In the year 1762, (says the Rev. Mr. Heckwelder,) I was witness to a remarkable instance of the disposition of the Indians to indulge their wives. There was a famine in the land, and a sick Indian woman expressed a great desire for a mess of Indian corn. Her husband having heard that a trader at Lower Sandusky had a little, set off on horseback for that place, one hundred miles distant, and returned with as much corn as filled the crown of his hat, for which he gave his horse in exchange, and came home on foot, bringing his saddle back with him.

A man puzzled himself with the following question—"What will be the consequence if an irresistible force should come in contact with an immovable body?" To this question he answered—"I suppose it will knock a hole in it." A wit replied—"Knock a hole in what?—the irresistable force, or the immovable body?" and added—"It is impossible to do such a thing to a force; and if the hole is knocked in the body, some part will give way, which will show that it is not immovable."

Let us cherish good humor and Christian cheerfulness. Let us endeavor to shake off that sullenness which makes us so uneasy to ourselves, and to all who are near to us. Pythagoras quelled the perturbations of his mind by the use of his harp; and David's music calmed the distraction of Saul, and banished the evil spirit from him. Anger, fretfulness, and peevishness, prey upon the tender fibres of our frame, and injure our health.

Infants only a month old are often seen to smile in their sleep. Dr. Beattie says, "I have heard good women remark, that the innocent babe is then favored with some glorious vision. But that a babe should have visions or dreams, before it has ideas, can hardly be imagined. This is probably the effect, not of thought, but of some transient contraction or expansion of the muscles. Certain it is, that no smiles are more captivating."

It is worthy of remark, that no person who took a newspaper regularly and paid for it, was ever convicted of capital offence. No such person was ever sent to the penitentiary, or any other prison. No such person ever committed suicide, or went to the lunatic asylum; and, with a few exceptions, longevity has been the consequence of so upright a practice.

A man, on being told by a generous farmer that he would give him a barrel of cider, asked the farmer if he would bring it to his house. "Certainly," replied the farmer, "with pleasure." "Well," said the grateful man, "what will you pay me for the barrel when the cider is gone?"

At the bottom of a lake, the water must be heavier than at the surface, and if it be deep enough, there must be a point at which a stone will not sink below it, and this has given rise to stories of ponds without bottom, because the sounding stone could never find it.

The average sickness of human life has been computed at two years in every seventy, or about ten days per annum. Before forty years of age, it is but half, but after that epoch it increases rapidly and in a continually progressing ratio, till the close of life.

Water running takes a power to stop it equal to its own weight multiplied by its velocity, which is also the law governing projectiles; upon the same principle is explained the method of raising water by means of the hydraulic ram.

The leech has the property of exhausting the air from the spot on which it fastens, then makes his bite, and the pressure of the air drives the blood into his mouth. Cupping instruments are also applied on the same principle. The musquito understands the trade to a diamond shaving.

Good counsel is cast away upon the arrogant, the self-conceited, or the stupid, who are either too proud to take it, or too heavy to understand it.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion, and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 7. NEW YORK, FIFTH-DAY, AUGUST 3, 1848. WHOLE NO. 215.

## The Sabbath Recorder.

### LETTER FROM MRS. CARPENTER.

**The Chinese New Year—A New Year's Call—The Feast of Lanterns—Birds, Kites, etc.**

The following paragraphs are taken from a letter of Mrs. Carpenter to Paul Stillman, dated Shanghai, China, Feb. 10th 1848.

We are all quite well, although I have only myself for the first time yesterday, since my sickness, which commenced on the 26th of November, gone into a friend's house. I must, however, except a few calls which I have made among my Chinese neighbors, who are so friendly that we must call them friends, although we can hardly make ourselves sociable for want of the gift of tongues, which, alas, is no longer imparted, but which, by long and vigorous effort, we hope to attain in a measure. The difficulties, although great, are not insurmountable. I speak now of the prospects of Mr. C. and Mr. W., who certainly, I think, are going ahead very well. We who must learn the dialect of the kitchen, or hazard the alternative of having a stone brought us when we ask for bread, are also in the road to knowledge. Although the kitchen does not furnish wings for literary or linguistic aspirants, it is still an invaluable school for us, as we take upon us to manage that department as nearly as possible independent of our husbands' time. This occupies us but a small part of the day, and leaves us as much time as we need to spend with the teachers, say from three to six hours, besides our mornings and evenings for walks, calls, and such reading and writing as may be desirable. Thus we contrive to learn somewhat, and leave the more time to those whose ability to do good demands it.

The Chinese New Year commences on the fifth of February, and we are now in the midst of the holidays, which are to continue half a month. The shops are shut, business is laid aside, the teachers have all deserted us, the natives are in their best attire, and nothing is to be seen but friends interchanging calls and congratulations, each with a bundle of cards in his hand, or fastened at the back of his sedan-chair if he happens to ride, or carried by a servant in his holiday suit, who hands them in to the attendants, or leaves them at going, or *thrusts* them through the door-ways of the houses where calls are to be made hereafter, or friendships kept up through the year. But of all these things you have a *fac simile* in New York every first of January, and the wonder is, whence originated a custom which is precisely the same in a heathen and a Christian city. The gentlemen do the calling, pass the compliments, are treated to tea and refreshments, fruits and sweetmeats of all mentionable kinds, or rather all *unmentionable* kinds, and which are, I suppose, rather too national to find a parallel on the other side [illegible] globe. There is this slight difference, however, that the tables are served by men, instead of the ladies of the house, who do not appear, unless to receive the calls of ladies, which are occasionally made on the first day, but more frequently the few succeeding days. Even the poor beggars do not forget to keep the festival, and proudly display high over their miserable heads the branch of an evergreen, laden with the fruits of their begging, in the form of *cash*, suspended by various colored threads, to suit the fancy of the exulting owner. In our walks nothing is to be heard but "*Koo-she, koo-she, pah-nea,*" which is echoed and reëchoed until it has become the most familiar of all household words. The meaning is, "I congratulate you on this new year." We have received many cards and calls, and have returned them as far as we were able, have been most politely received and entertained, have received "koo-shes" enough to make us all happy till next December if that can do it, have seen and been seen, laughed and been laughed at, and promised ourselves to make these friendly calls available in our future doings. But you will not be satisfied without particulars, and as one visit will suffice for a sample of the whole, I give you the one we have to-day made at the house of our teacher, Lin Sea-sang.

By the time we had reached the entrance, we were, as usual, thronged with natives, who were promptly desired by the porter to withdraw. If they did so, they either returned or their places were supplied by others, for there was a crowd continually about the door, all perfectly quiet, however, and seeming to have no object but to please themselves by gazing at us, and laughing at our attempts to make ourselves at home in Chinese. From the opposite door there soon entered a crowd of females, who formed a semi-circle around us, at a respectful distance, and were most assiduous and kind in their attempts to free us from all embarrassment. Our teacher's wife, Lin Nyang-nyang, we found to be a most dignified and lady-like woman, very polite to us, and cordial in the extreme, and seemed delighted at this opportunity to introduce us to her neighbors. The reception-room (as is always the case) was on the ground floor, which is generally of tiles or brick, and uncarpeted. Opposite the entrance was a large table, laden with various splendid decorations, and doubtless the household god, lamps, vases, and pictures, and a good supply of *cards*, which, being the order of the day, must occupy their brief supremacy with becoming display. The table was covered with a crimson cloth spread, richly embroidered, especially the front, which presented a huge elephant in gay colors, and corresponded exactly in shades, but not in design, to the hangings on the arm-chairs. These were cushioned, and placed alternately with small stands, on all sides of the room. Tea was soon brought, in covered cups placed in little metalic trays, into which they exactly fitted, and which formed a fine substitute for saucers, which the Chinese do not use. The varieties of their trays are as great as the sets they help to form; at least I have never seen them alike in any two houses. A very large waiter was next brought before us, divided into various compartments, each filled with its appropriate luxury, and all of the same indescribable kinds I mentioned before, with the exception of a kind of cake like the cup-cake of our own country, being very small, and of the most curious forms. These were continually urged upon us, and were rather agreeable to the taste, (the little we tasted.) They were considerate enough at parting to fill our hands and handkerchief to bring away. Many of the ladies who came in were most splendidly dressed; one in particular might remind you of the "robe of royalty, of blue and white," which the king put upon Mordecai, and which I am sure exceeded his in the rich embroidery of its phylacteries, they being done in landscapes of the most exquisite finish. And such feet, if a mere point can be called a foot, even when enclosed in the most elegant little shoe imaginable. These little feet seem to answer the design of the wise inventor wonderfully, for although they do not confine them forever within doors, they induce short calls, as sitting is rarely indulged in, and long standing must be very painful. I was delighted with our hostess, although unable to converse much with her, except through her less-educated neighbors. Of this difficulty the teacher had forewarned me, and had presented it as a reason for her never calling here, that she was not familiar with the Shanghai dialect. In speaking of it since, he tells us she is a learned woman, in books, and speaks in a style too high-flown for common conversation. Their only son, a boy of twelve years, who often comes with his father, and who writes the character beautifully, seems fast following in the steps of his mother, his father being often obliged to interpret for us, because the child does not understand the spoken language.

*Feb. 19th, eight o'clock, evening.*—We have been out to witness the display of the Feast of Lanterns. They enlighten the city in the most splendid manner, being suspended at the doors of shops and houses, among the branches of trees, on the tops of poles, from the masts of ships, upon the door-posts of all the temples, are carried about in the hand, and have assumed altogether the ascendancy for the time being, unless indeed the sky-rockets, which are as numerous and as transient as fire flies in summer, compel them to yield the palm. It is a grand illumination, and to whatever accident we are indebted for the origin of the custom, it is a most beautiful and innocent one. We went a long distance on the city wall, in order to have a better view of the lights on the ships, which are altogether the most interesting part of the exhibition, to me, especially as I choose to adopt the tradition that it had its origin in the drowning of a mandarin's daughter, and the anxiety of her father to recover the body, who in his efforts illuminated both ship and shore with the lighted lanterns. Mr. C. inquired of Lin Sea-sang, what he knew of its origin, who, with the most child-like simplicity and seriousness, replied that it had always existed. Being told of the tradition, he said he knew nothing of it, and insisted that it had ever been observed.

* * *

*23d.*—Let me tell you about our birds. I do not know how many we own in all, but I know that the tiles are like an inhabited city—that they are the only residents of this old haunted castle that have not felt like complaining at the cold—(perhaps they have, but not in my hearing)—and every night and every morning, as regularly as ourselves, they assemble for a united song of joy and praise. Their family altar is a large tree which stands in our yard, and whose leafless boughs, numerous as they are, when laden with their feathered charge, are the most beautiful branches a tree ever boasted. It is now half past four, and I see them gathering one after another, and soon the tree will be full. To me there is a beauty in this forest worship, which I never looked for in a city, much less in a heathen city. But these heaven-taught songsters are not heathen; they have no other gods but their great Creator.

We have still another class of aerial visitants, which amuse us much. These are *kites* in the form of angels, and as large as a child of some years old. But I must send a specimen to the city. They are some of them very fine, and beautifully finished, and when seen flying over the heads of the "children of the sun," one might almost fancy this to be indeed the Celestial Empire. We might load a ship with curiosities, which are very cheap here, and would be very valuable at home; but the freight, I am informed, is very great. I think, however, we can arrange to send some things, which will please and amuse. Mr. C. expects to be able to send you something by the "Houqua," which is expected here soon. How glad we shall be to visit our old ocean-home. When we hear the other missionaries tell the trials of their passage, we feel that we have much to be thankful for, that our passage to this Empire was providentially accomplished on that ship. We also had a good ship and officers up the coast. I suppose you have long since learned, that a ship in company with us, and which we spoke on the morning of that dreadful day of the typhoon, has never been heard of since. It brought out the mail, was considered a fine sailer, and our Heavenly Father only knows why we were hindered from taking passage on that ship, which we should certainly have labored to do had we known of its sailing in time to do so.

### BE ALWAYS GIVING.

The sun gives ever; so the earth—
What it can give so much 'tis worth.
The ocean gives in many ways—
Gives baths, gives fishes, rivers, bays;
So too, the air, it gives us breath,
When it stops giving, comes in death.
Give, give, be always giving,
Who gives not, is not living;
The more you give,
The more you live.

God's love hath in us wealth unheaped,
Only by giving it is reaped;
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving,
Who gives not, is not living;
The more we give,
The more we live.

### DEATH OF CROMWELL.

In the intervals of his suffering, he spoke incessantly of the goodness of God—and forgetting himself, in his anxiety for the Church, prayed—"Lord, though I am a miserable, wretched creature, I am in covenant with Thee through grace. And I may—I will come to Thee for thy people. Thou hast made me, though very unworthy, a mean instrument to do them good and Thee service; and many of them have set too high a value upon me, though others would wish and would be glad of my death—Lord, however Thou dost dispose of me, continue to go on and do good for them. Give them consistency of judgment, one heart, and mutual love; and go on to deliver them, and with the work of reformation; and make the name of Christ glorious in the world. Teach those who look too much on thy instruments, to depend more upon Thyself. Pardon such as desire to trample upon the dust of a poor worm, for they are Thy people, too. And pardon the folly of this short prayer; even for Christ's sake. And give us a good night, if it be Thy pleasure. Amen." At length the last night came, which was to usher in his *fortunate day*. The 3d of September, the anniversary of Dunbar, and of Marston, came amid wind and storm. In this solemn hour for England, strong hearts were every where beseeching heaven to spare the Protector. But the King of kings had issued his decree; and the spirit that had endured and toiled so long, was already gathering its pinions for eternity. "It is a fearful thing to fall into the hands of the living God," broke thrice from his pallid lips, and then he fell, in solemn faith, on the covenant of grace. His breath became difficult and thick; but amid the pauses of the storm, he was heard murmuring, "Truly God is good; indeed He is; He will not ——" his tongue failed him; but, says an eye-witness, "I apprehend it was, '*He will not leave me.*'" Again and again, there escaped from the ever-moving lips, the half-articulate words—"God is good; God is good." Once, with sudden energy, he exclaimed, "*I would be willing to live, to be farther serviceable to God and his people; but my work is done. Yet God will be with his people.*" All night long, he murmured thus to himself of God; showing how perfect was his trust; how strong his faith. Once, as some drink was offered him, he said, "It is not my design to drink or to sleep; but my design is to make what haste I can to God."

While this scene was passing in that solemn chamber, all was wild and terrible without. Nature seemed to sympathize with the dying patriot and hero. The wind howled and roared around the palace; houses were unroofed; chimneys blown down; and trees, that had stood for half a century in the parks, were uptorn and strewn over the earth. The sea, too, was vexed; the waves smote, in ungovernable fury, the shores of England; and vessels lay stranded along the coasts of the Mediterranean. It was a night when there are,

"As they say,
Lamentings heard i' the air; strange screams of death,
And phosphorizing, with accents terrible
Of dire commotion, and confused events
Now hatched to the woeful time. * *
* * * * Some say the cattle
Were feverous and did shake."

But all was calm and serene around the dying bed of Cromwell. On that more than kingly brow, peace, like a white-winged dove, sat; and that voice which had turned the tide of so many battles, now murmured only prayers. Bonaparte, dying in the midst of just such a storm, shouted, "*Tete d'armee,*" as his glaring eye fell once more on the heads of his mighty columns disappearing in the smoke of battle; but Cromwell took a noble departure. The storm and uproar without, brought no din of arms to his dying ear—not in the delirium of battle did his soul burst away; but, with his eye fixed steadfastly on the "eternal kingdom," and his strong heart sweetly stayed on the promise of a faithful God, he moved from the shores of time, and sank from sight for ever.

He died at three o'clock that day—on the very day, which, eight years before, saw his sword flashing over the tumultuous field of Dunbar—the same which, seven years previous, heard him shouting on the ramparts of Worcester. But this was the last and most terrible battle of all; yet he came off victorious; and triumphing over his last enemy, death, passed into that serene world, where the sound of battle never comes, and the hatred and violence of men never disturb. [Headly.

### CARRYING A KNAPSACK.

When Dr. Cheever made the tour of Mont Blanc, he borrowed a military knapsack, and deposited in it such articles of clothing as he thought indispensable for his journey. With his knapsack on his shoulders, a long Alpen stock shod with iron in his hand, and a small edition of Paul's epistle to the Romans in his waistcoat pocket, he started off, he tells us, feeling very independent. His experience of the convenience and inconvenience of this sort of equipage, leads him to say, 'There is one good thing in carrying your own knapsack; when you throw it off at evening you feel so light from the relief, that your other fatigues are quite forgotten; you could almost set out for another day's walk. It seems as though some heavenly power had put wings to your shoulders. I do not expect, by this argument, to persuade any man to walk all day with a weary fardel on his back; it would be something like getting sick in order to enjoy the pleasure of convalescence; but certainly, if one feels compelled to walk under a burden, what I have mentioned is some consolation and encouragement. Just so, it may be, that those who have the heaviest burdens to bear through life, will be the lighter for them when they lay them at evening in the grave. Certainly they will, if the burdens were borne for Christ, if they came upon the shoulders in his service, or if they were carried in sweet, cheerful submission to him, because he laid them there. Men will be lighter and brighter for all such burdens for ever and ever; lighter and brighter in their path of glory and happiness through eternity, than those whose knapsack of evils was borne for them by others, or who had none to bear for Christ. Yes, burdened pilgrim, this *light* affliction worketh an exceeding and eternal weight of glory.'

### A MYSTERIOUS HEARER.

A clergyman in the county of Tyrone had, for some weeks, observed a little ragged boy come every Sunday, and place himself in the centre of the aisle, directly opposite the pulpit, where he seemed exceedingly attentive to the service. He was desirous of knowing who the child was, and for this purpose hastened out, after the sermon, several times, but never could see him, as he vanished the moment service was over, and no one knew whence he came, or anything about him. At length the boy was missed from his usual situation in the church, for some weeks. At this time a man called on the minister, and told him a person very ill was desirous of seeing him; but added, "I am really ashamed to ask you to go so far; but it is a child of mine, and he refuses to have any one but you; he is altogether an extraordinary boy, and talks a great deal about things that I do not understand." The clergyman promised to go, and went, though the rain poured down in torrents, and he had six miles of rugged mountain country to pass. On arriving where he was directed, he saw a most wretched cabin indeed, and the man he had seen in the morning was waiting at the door. He was shown in, and found the inside of the hovel as miserable as the outside. In the corner, on a little straw, he beheld a person stretched out, whom he recognized as the little boy who had so regularly attended his church. As he approached the wretched bed, the child raised himself up, and stretching forth his arms, said, "His own right hand hath gotten him the victory"—Psa. 98 : 1—and immediately expired!

### VICISSITUDE.

William Elliot, a native of London, passed through many changes of situation during life, and died at the advanced age of ninety-seven years. He experienced many a vicissitude, and tried many a shifting method of obtaining worldly happiness, under the influence of the carnal principles and adventurous spirit which characterize a large portion of civilized society. In the early part of his life, he was an eminent distiller, but he suffered losses, and eventually became a bankrupt. He next went to sea, expecting to push his way by boldness and enterprise; and, having fallen into the hands of pirates, he escaped to an uninhabited island, where he spent five years in solitude, subsisting upon the spontaneous productions of the climate. After a series of adventures, he succeeded in getting back to his native land, and commenced to traverse the country as a strolling player. Tiring of his new occupation, he next kept a lottery office, and afterwards practiced as a quack physician; and, having failed to obtain what he though sufficient encouragement, he then became a horse-dealer, and speculated in the state-lottery, eventually drawing a prize of ten thousand pounds. He at length possessed what he esteemed a fair fortune, and abandoned himself to fashionable pleasures; but, actuated by an uncontrolled love of speculation, he addicted himself, at first fashionably, and afterwards professionally, to the practice of gaming; and he became speedily reduced to extreme indigence, and was arrested for debt, and shut up during many years, in Fleet prison. After re-acquiring liberty, for which he was indebted to the insolvent Act, he commenced to labor as a common porter. His strength, however, was not long in failing him, and he took up the occupation of a street-beggar and spent in it the concluding years of his life. Strangely, as some persons may think, yet naturally, and almost as a natural result of the elements which composed his character, he declared that of all the situations he had filled, of all the pursuits in which he ever engaged, that of a common beggar yielded him the greatest amount of happiness.

### THE SINNER OF FOURSCORE.

I was about to take my leave, for a season, of a friend and benefactor, who was nearly fourscore years of age. The conversation, as we drew near the place where I was to take the steamboat, took a religious turn, though I did not succeed in rendering it as personal as was desirable. The boat was in sight as we reached the wharf. "I hope," said I, "that I shall see you again in the spring."

"It is not likely," said he, "that I shall be living in the spring."

"Have you no hope that you are a Christian?" said I, perhaps too abruptly, but not without emotion.

The tears rolled down his cheeks, and with some hesitation he said, "No, I don't know that I have any."

For a moment I was too much affected by this painful confession to be able to speak.

"Don't you think," said he, wiping the tears from his cheek with the back of his toil-hardened hand, "that there are some who seek for religion all their days and never find it?"

I knew that he referred to himself. During his whole life, he had been thoughtful, and more or less interested on the subject of religion. I suspected that he thought it was not altogether owing to himself that he was not a Christian. "Have you ever sought for religion as earnestly as you have sought for property?"

"No, I do not know as I have."

"Can you expect to gain eternal life and glory, with less earnestness of effort than it cost you to gain your farm?"

He shook his head. The boat was at the wharf. I bade him farewell, and was borne away. I watched him standing on the wharf, and my heart ached for the aged sinner, so near to death's door, and yet not willing to seek with the earnestness which is necessary in order to find.

### THE BROKEN VOW.

Some years ago, a poor lad came to London, in search of a situation as errand boy; he made many unsuccessful applications, and was on the eve of returning to his parents, when a gentleman, being prepossessed by his appearance, took him into his employment, and after a few months, bound him apprentice. He so conducted himself during his apprenticeship, as to gain the esteem of every one who knew him; and after he had served his time, his master advanced a capital for him to commence business. He retired to his closet with a heart glowing with gratitude to his Maker for His goodness, and there solemnly vowed that he would devote a tenth part of his annual income to the service of God. The first year his donation amounted to ten pounds, which he gave cheerfully, and continued to do so till it amounted to £500. He then thought that was a great deal of money to give, and that he need not be so particular as to the exact amount. That year he lost a ship and cargo to the amount of £15,000, by a storm! This caused him to repent, and he again commenced his contributions with a resolution never to retract; he was more successful every year, and at length retired. He then devoted a tenth part of his income for several years, till he became acquainted with a party of worldly men, who, by degrees drew him aside from God; he discontinued his donations, and made large speculations, lost every thing, and became almost as poor as when he first arrived in London as an errand boy. "There is," saith Solomon, "that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

### POWER OF A GOOD MAN'S LIFE.

The beauty of a holy life constitutes the most eloquent and effective pursuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness, speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more, to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity. [Chalmers.

# The Sabbath Recorder.

New York, August 3, 1848.

## WHAT ARE THE SABBATH-KEEPERS OF PENNSYLVANIA TO DO?

What are the Seventh-day Baptists in Pennsylvania to do under the *proscription*, the disablement, imposed upon them, forever, in that State, by the recent decision of the Supreme Court, affirming the constitutionality of the Sunday law of 1794?—is a serious, most momentous question, which propounds itself to every oppressed believer. The law not only makes invidious distinctions between the compeers of the same republican family, and gives a "*preference*" to the *Sunday sect*, but imposes a barrier to the "*free exercise*"—the promulgation—and the *reception* of the pure, unadulterated truth of the Bible, by imposing on those who follow its plain, explicit injunctions, (and in virtue of which, ought, certainly, to enjoy exemption from the operation of such a law,) a sacrifice of time, an additional sacrifice of *one-sixth* of their precious time, to do homage to a day, which neither they, nor the Scriptures, regard as sacred, holy time, and which no other denomination has to submit to. It is an infamous deprivation of *civil rights*, a flagrant robbery, independent of elevating a religious institution over the Bible and over our consciences. To demand another *sixth* of their time in addition to that *required* and cheerfully and conscientiously *yielded* to their Maker, to sacrifice to the prejudices of others, is an iniquitous and unwarrantable usurpation, not to be tolerated under any truly republican, constitutional government. It stultifies it completely.

My German Seventh-day Brethren have always professed their determination, in case of failure before the Supreme Court of Pennsylvania, to carry up their case to the highest tribunal of the land, the Supreme Court of the United States; and they would gladly embrace the opportunity, were it practicable; but which, in the opinion of the writer, (Mr. Stevens being absent from home to confer with,) we are precluded, by the State Court having decided the question solely on the ground of its being a "*civil regulation*." Had they *affirmed* the law, as a *religious institution*, we might have access to that tribunal; but under the circumstances, *I* cannot see how the Supreme Court of the United States can interfere with the *civil regulations* of a State. State sovereignty is competent to her own *internal police;* and as the Supreme Court has shorn the statute in question of all *religious pretensions*, and affirmed it as a mere "*civil regulation*," to be changed to any day of the week the majority may elect, we cannot, now, see how it can be entertained for adjudication by the Federal Court. However, on Mr. Stevens' return from New England, where he is now sojourning for a short season, I shall consult him on *this point*, and announce the result, if he can devise any mode, which promises success, of getting it up to that dignified tribunal.

What, then, are Sabbath-keepers in Pennsylvania to do? Are they called upon to set their faces against this injustice, and do despite to the law of the land, by disregarding the prohibitions of the statute, and continuing to labor as heretofore? By no means. So long as the statute was imposed and enforced as a *religious institution*, we were called upon to protest against it, and to *defy it;* but as we appealed to the highest tribunal of the State, and cannot, in all probability, reach the Supreme Court of the United States, we, as good citizens, a character which we have ever sustained, are called upon to submit to the iniquity *for a time;* in the end, I trust, to glorify the Lord of the Sabbath, and his own hallowed, sanctified day; and in the mean time seek redress from the law-making and law-repealing power. While I regarded the Sunday law of 1794 as an infringement on our constitutional rights and immunities—having respect to a religious institution that I could not venerate or regard as having the slightest claims to sacredness, coercing us to respect it, I resisted it *in toto*, and on all occasions dissuaded my brethren from going to Legislative Halls to *beg* for what I considered belonged to them as a right; but *now*, as the statute is stripped of all its *religious character*, and is asserted, by the highest authority in the State, to exist only as a *civil* institution, we can, without any compromise of principle, without any inconsistency, *ask* for a *modification* of the law, so as to afford us, who regard the *true rest-day* unto the Lord, *exemption* from its operation. To address a memorial to the next Legislature, representing, *fully*, the injury it inflicts on our rights; show what provision most of the other States of the Union have made for *Sabbath-keepers*, by extracts from their laws, not only exempting them from fines and penalties for laboring on the *first day*, but serving as witnesses and as jurors, and interdicting the serving of any civil process on them, on the *seventh day*, that our conscientious right to worship the Lord on the Heaven-appointed day, (which we conscientiously believe is *the time* required of us,) should not be disturbed, nor our devotions be molested. Let a full representation of this matter be laid before our law-makers. Let our wrongs be strongly portrayed, and an appeal to the *justice* of the Legislature be urged and urged, and urged again, and justice, though tardy, may be meeted out unto us. The Supreme Court, though they could make no such recommendation, incidentally gave one or two intimations to that purport; and had it been within their province to amend the law and make provision for oppressed *Sabbath-keepers*, I have no doubt that provision would have been cheerfully awarded to them—and that, if it would not have been stepping out of the *record*, they would have, unhesitatingly, recommended a revision and amendment. But their *power*, and their *province*, is, simply, to *interpret* the law—not to make or alter it.

We have always maintained, that the *secular* power has no right to establish and enforce any day of religious rest. We should never dream of imposing any one, even the honored, honored of the Lord, the seventh day, on any community by a *human enactment*. Persuading the *majority* that the *seventh* day is the true, and the only true Sabbath of the Bible, would not authorize any delegated body to enforce its observance by the *civil power*. That belongs to God alone. It is his province to vindicate his own law; and this he will most assuredly do, in his own time and in his own way. "*Vengeance is mine*, saith the Lord, *I will repay*." While we, as a people, are decidedly opposed to invoking the *secular power*, to enforce the observance of any day as the Sabbath—(for we do not consider that any human law can confer any sacredness whatever on any day, nor that any authority short of the Almighty can appoint, alter, or amend any Heaven-appointed institution)—yet we may resort to "the powers that be," to seek *redress* from injuries, inflicted by the civil power, and ask exemption from unequal, onerous laws. Sabbath-keepers have never been among the instigators of any such "*blue laws;*" neither have they ever endeavored, as has sometimes been charged upon them, from their opposition to the oppressive Sunday laws, "*to introduce a state of social and civil discord*." They never troubled the public, at any time, on this subject, but passed on "in the even tenor of their way," until assaulted and persecuted under the existing Sunday law. In seeking redress, in any of the States, they never petitioned to have *all laws repealed*, but simply asked for *exemption* from the operation of invidious and oppressive laws—*(in virtue of being true Sabbath-keepers)*—imposed, alike, on *them* and *non-observers* of any day unto the Lord. They merely asked to be released from being obliged to yield *two-sevenths* of their time as *rest-days*, whilst others yield but *one*. Restore unto us our rights, and we shall never molest others in the enjoyment of their immunities, nor encourage any one to *desecrate all days*. We ask nothing that we have not been willing, at all times, to concede to others; and this we will continue to demand. Having the "*thus saith the Lord*" for our practice, we will not, we cannot be *silenced*, until justice is rendered unto us; and while secular fetters shackle our souls, we must protest, and should protest against the iniquity until we receive the consideration at the hands of the law-making power, we are entitled to as *freemen*, and as conscientious and faithful *Sabbath-keepers*.

Should they fail in this effort, then let them make an application, under a strong representation of being deprived of equal rights and religious immunities, to the Legislature, asking the passage of an Act to authorize them to make sale of their estates at Ephrata and Snowhill, which are held in trust under Acts of Incorporation, with the intent of seeking a home, a Goshen, in some other State, where they may enjoy equal rights and religious immunities, of which they have been deprived in the land of Penn; and, thus, let the world abroad behold the *opprobrium*, the *recorded odium* of having driven a religious, Christian church, of good report for upwards of one century and a quarter, out of their borders, by imposing, and persisting in imposing, *unequal* laws and *onerous sacrifices* on *freemen* of the commonwealth.

Much as we love the land of our nativity, Pennsylvania, when her Legislature so far forgets her power, her legitimate power, as to impose such unequal, oppressive restrictions, on a *portion* of her citizens, and her highest tribunal, under a specious *figment*, confirms the iniquitous Act, it is not humility and becoming obedience to "the *powers that be*," to submit to the tyranny thus wantonly exercised; but it is pusillanimity, and a want of a proper appreciation of and devotion to the cause of truth, to yield tacitly to such iniquitous burdens. The Scriptures afford many instances of persons, families, and whole tribes, for wise and good ends, having to fly their own beloved country—to forsake the land of their fathers—the hearths and graves of their kindred—to expatriate themselves—to promote the purposes of their Father in Heaven. Thus was it with our forefathers in leaving their native shrines, on the iron-glebe of despotic Europe, in the seventeenth century, to seek an asylum in the wilds of America.

——"Good Heaven! what sorrows gloom'd the parting day,
That call'd them from their native walks away:
When the poor exiles, every pleasure past,
Hung round their bowers, and look'd their last,
And took a long farewell, and wished in vain,
For seats like these beyond the western main:
And shuddering still to face the distant deep,
Return'd and wept, and still return'd to weep!"

Such scenes and such privations did our forefathers endure for *our sakes;* and now, as we are despoiled of our rights, our heritage in this land of vaunted freedom and equal rights, it likewise becomes us to act *for future generations*. Unpleasant as such an enterprise may appear, yet in this extremity, should it occur, as a dernier alternative, we should regard it but *as in the line of our duty*, to protest manfully, boldly, against the iniquities of oppression, and be ready, at any cost, to testify to the integrity of God's Truth, and to maintain his *hallowed institutions*, to forsake every thing to uphold the pure, unrestrained worship of the living God, and in resisting sacrifice to Baal. In some, if not all of the New England States, the conscientious rights and immunities of Sabbath-keepers are *provided* for, *in their Sunday laws*. In the Empire State, New York, the same principle is recognized and incorporated in the statute; and provision is likewise made to secure all observers of the seventh day from being molested by any process of law, or having to serve as witness or juror. New Jersey makes every provision in her Sunday statute for the seventh-day people, with but one restriction; namely, that of *exposing goods for sale* on the first day of the week; while Ohio, *glorious* Ohio, yields full equality of rights, privileges, and immunities to all conscientious, Sabbath-keepers, to the *fullest extent*—withholding no privilege whatever from them on that day—the first day of the week.

Who, then, would not be willing to make the sacrifice of home, ever dear home, the fire-sides and graves of our kindred, to shake off the fetters imposed upon our free spirits—the liberty wherewith the Gospel has made us free—to remove the impediments to the *free promulgation* and the *free reception*, without let or hindrance, of our holy religion and the heaven-born, heaven-appointed, heaven-blessed institutions it has been our heritage, heretofore, to possess unmolested—to breathe a free, unrestricted air, uncontaminated with *pagan poison*—the restrictions of Sunday enactments.

Whatever determination may be arrived at in the premises, one thing is certain and imperative. We are to prove ourselves faithful to our calling, to our Lord and Master, and not to forsake *his cause* under any contingency. We are not to yield the celebration of the true Sabbath for any cause, not even life; but in the words of Balaam, though a wicked man, yet as the Scriptures often make the wrath of man to praise his Maker, and even their wickedness to seal instruction upon our lips, every true Sabbath-keeper can and must take up his language: "If Balak would give me his house full of silver and gold, I cannot go *beyond* the *word of the Lord* to do *more* or *less*." We are, therefore, not from any considerations to yield the true Sabbath, from any inconvenience it may subject us to, nor *recognize* the assumed sacredness of Constantine's day, by any acts of worship, to distinguish it from any other day of the week. If we must cease from *actual* labor, out of doors, we may rest, or rather, make it a day for the improvement of the mind; but *never recognize it* by any special religious acts, lest weaker brethren may *slide* into it from considerations of expediency and mistaken example, and, hereafter, do the cause of truth they are now called upon in the Providence of God to testify to, much damage. If it be a trial, a sore trial, we must take up the *cross*, and thank God that we are not left to prove our fealty to Him and *His* institutions, by having to be cast, like Shadrach, Meshech, and Abednego, into the fiery furnace. We are truly in a furnace—it is for wise purposes—to prove us—to purify us—to glorify God's abused institution. Let us be true to ourselves, but above all, be true to *Him* who is to be our Judge in the last day. Though we have met with a discomfiture, we are not subdued—we must ever remain, even when down-trodden, witnesses and champions for the truth—the unmutilated truth of God, the Majesty of heaven and earth—in opposition to "*the commandments of men*." We must grasp, *anew*, the standard of truth, and battle, and even die, if called upon, for the truth's sake. Though the oppressor has prevailed, we are not conquered, nor going to be conquered. There is still a work for Sabbath keepers to do—to proclaim the truth—*to cry aloud and spare not*. In the language of Milton:—

"Much remains
To conquer still; peace hath her victories
No less renown'd than war: new foes arise,
Threatening to bind our souls with secular chains."

This victory is to be gained by proclaiming in the streets, the high-ways, and the by-ways, the unmutilated truth of the Almighty, in regard *to His holy day*. And taking the suggestion from the intolerant Judge on the Supreme Bench, in the same manner that I have done Balaam's, it would be an appropriate sermon, for all Sabbath-keepers to proclaim, in all places, and on all occasions, Jonah-like—"*The Almighty has been dethroned!—the Almighty has been dethroned!!—the Almighty has been dethroned!!!*" This truth we are called upon to testify to. Let us prove ourselves "*valiant for the truth*," and never cease to proclaim on the housetops, the overthrow of God's holy institution, and the *proscription* of his followers, in the land of Penn. W. M. F.

Bordentown, N. J., July 21st, 1848.

## DREADFUL "SABBATH ACCIDENT."

Papers from Portland, Me., inform us that on the afternoon of *Saturday*, July 22d, the wife and three children of Mr. Wm. I. Smith, and four children of Mr. John Whyley—eight persons in all—were drowned in Portland Harbor by the upsetting of a boat in which they were taking a pleasure excursion. Mr. Smith saved himself by clinging to the mast; and Mr. Stephenson, who had charge of the boat, saved himself by swimming to an adjoining ledge. Mr. Whyley, who was watching for the return of his little ones when the fearful news reached him, has been in a state of delirium almost all the time since.

If this accident had occurred on a Sunday, it would no doubt have been trumpeted throughout the country as a solemn warning against taking pleasure excursions on that day, and a striking instance of God's interposition to punish the desecration of it. But it occurred on the Sabbath, instead of a Sunday, and hence no particular notice is taken of it, and no newspaper sermons are delivered on the occasion. For our part, we are not accustomed to regard God as employing himself on the Sabbath, much more than on other days, in capsizing sail-boats and smashing railroad cars; and we are not disposed, therefore, to write a sabbatic homily in view of this fact. We beg leave to suggest, however, to those who are in the habit of gathering up what they call "Sabbath Accidents," that this one may deserve their attention quite as well as a majority of those to which their attention is given, and we think it would be especially appropriate for them to explain it so as not to impair the argument which they often frame in favor of the Sunday.

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**Church Wealth in Austria.**—The London News says: "The primate of Hungary is the richest churchman in Christendom. His principality is magnificent, £90,000 a year. His palace of Gran, on the banks of the Danube, combines the dignity of feudal power with the various attractions of an educated court. The Austrian Prince, Swartzenbourg, Cardinal Archbishop of Ratisbonne, though the youngest member of the sacred college, is remarkable, not merely for his high birth, but for his vigorous and untiring visits to the poor, the sick, and the hospitals. The primate of Croatia is the first man in the country, and ranks next after the Kaiser himself; he has three regiments of infantry of his own body guard, and holds his court in the fortress of Agram, (which is called Zography.) When he received the Duchess of Berri in his ecclesiastical stronghold, not Solomon in all his glory, welcoming the Queen of Sheba, showed more magnificence. Then there are the only rich Abbeys of the Benedictine order now extant in Christendom protected by Austria. There is the splendid and most richly endowed monastery of Loike, overlooking the Danube, and full of treasure, of art, and literature; there are in Hungary and Bohemia various other munificent establishments.

**Penny-a-week in the Presbyterian Church of Ireland.**—Dr. Morgan, in his opening sermon before the Synod of Belfast, remarked that the Presbyterian church had, during the last quarter of a century, nearly doubled the number of her churches. She had expended in their erection about £100,000; and while doing so, it was gratifying to know that at the same time she had prosecuted, with considerable spirit and zeal, the work of missions; £10,000 a year having been devoted to carry out the Home, Foreign, and Jewish schemes; and a plan having at the last Assembly been arranged for securing to our countrymen in the British colonies the benefits of a preached Gospel. In order that much more might be done, the reverend Doctor suggested the carrying out, in an energetic manner, of the principles of individual effort and individual responsibility, One penny a week from each communicant in the Presbyterian church in Ireland would, he said, produce £20,000 a year—a sum which would enable the church to send out many more laborers into those fields of the world which now, there is reason to be thankful, are white for the harvest.

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**Returned from the War.**—The New York Volunteers who have outlived the perils of a Mexican campaign, and returned to this city, were welcomed by a great procession, sundry speeches, and a silver medal each, on fifth-day last. As they passed through the streets, preceded by various independent military companies, we could not help being struck with the contrast between the hale and hearty men who wear their plumes at home, and those gaunt and sun-burnt men who have been in actual service. There was of course a great deal of hurrahing and waving of handkerchiefs among the spectators of the procession, in which we confess our inability to take part. Glad as we were that the Mexicans had not killed them all, but left some to return and engage in better business, the sight of them was to us a most sad and sickening one.

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**A Shower of Titles.**—At the Commencement of Union College, which took place last week, the degree of LL.D. was conferred on S. Wells Williams, author of "The Middle Kingdom." The degree of D.D. on Rev. Gideon N. Judd, of Catskill; Rev. Alex. McNab, President of Victoria College, Canada West; Rev. Ebenezer Halley, of Troy; Rev. Prof. Kendrick, of Madison University; Rev. Herman Hooker, of Philadelphia. The honorary degree of A.M. was conferred on Hon. Zadock Pratt, of Prattsville; and James R. Irish, President of the DeRuyter Institute. That of A.B. on William Wrightson, of the Albany Academy.

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**Heterogeneous Cargo.**—It is said that a brig which recently sailed from Providence for Africa, took out ten missionaries, two hundred and fifty-six hogsheads of New England rum, and a a quantity of powder and muskets. This is a mournful fact to record, especially if the accounts of rum's doings in that country are to be received without qualification. Rev. J. L. Wilson, from South Africa, says that rum is probably doing more to afflict that unhappy country than even "the slave trade and all the bloody skirmishes in its train." If this opinion is well founded, it may be seriously questioned whether the arrival of that ship's cargo will really benefit the afflicted land.

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**Re-baptizing.**—The Classis of Bergen, N. J., belonging to the Reformed Protestant Dutch church, has recently taken a position which is worthy of note. A German Evangelical church was organized at Newark, N. J. The church called as its pastor a man who had formerly been a Roman Catholic priest. He presented his testimonials to the Classis. After a full discussion, it was resolved, that they must begin *de novo*. They could not recognize him as a minister, nor even as a baptized person. He was accordingly baptized (or sprinkled) by the President of the Classis, and licensed, and was in due season to be ordained.

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**Sunday Shaving in Philadelphia.**—The Philadelphia correspondent of the New York Tribune says efforts have been made in that city to close the barbers' shops, on the ground that the work "desecrates the Sabbath." Alderman Mitchell has dismissed the complaint, on the ground that the work was one of necessity, and therefore not punishable under the law; that cleanliness was a duty which every citizen owed to society; and if a man could not shave himself, the individual employed by him was no more liable than a person who cropped his own beard.

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**Conversion of a Brahmin.**—The Rev. Henry Ballantine, of the Ahmednuggur Mission, says—in a letter dated March 25th—that "on the 12th inst., a young man of the Brahmin caste, named Dejeba, was baptized and received into the church. He has long been in our employment as a school teacher; and for two years past he has at varioas times asked for baptism."

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**Was it Sabbath-breaking?**—The Pittsburg Chronicle of July 3d says that on Sunday afternoon about 5 o'clock, Messrs. Carey and Ryan, were instantly killed by lightning, as they were returning to their residence in Birmingham. They had been teaching at the Sunday School attached to St. Paul's Church. One of the junior brothers, who was between them, escaped unhurt.

## HOW IT WORKS.

The Sunday coercionists, emboldened by the recent decision of the Supreme Court of Pennsylvania, had some of the knights of the razor and scissors, in the City of Brotherly Love, arraigned last week, for *profaning* the sacredness of the "*civil rest-day*" in exercising their vocation, not having the fear of man before them, nor having any regard for humanly-appointed "*holy time*." The Magistrate, however, set the diabolical perpetrators at liberty, and thus declared to the world, that many things which have been done, may be done again; in which we see indications of public sentiment, that the screws have been screwed too tight, and are beginning to spring. So mote it be, until those who act from pure conscientious feelings in the matter have extended to them the same consideration. W. M. F.

**The Case of the Barbers.**—Yesterday, two persons belonging to the trade of barbers were heard before Alderman Mitchell, on a complaint for desecrating the Sabbath in exercising their vocation on that day. After hearing the testimony, the magistrate decided that the work performed was one of necessity, and was not punishable under the act of Assembly; that cleanliness was an important duty enjoined by society, and if a man could not perform the operation of shaving himself, the individual employed to do it for him was no more liable than he would be, if he were charged with an infraction of the law. The parties were accordingly discharged. [Philadelphia Ledger.

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**One of the Results.**—Sunday traveling has recently been abolished on the railroad between Albany and Schenectady. A correspondent of the New York Express says it has been done through the influence of E. C. Delavan, and that the *wicked* think it is *to keep travelers over Sunday in the Delavan House at Albany*. Be that as it may, the writer says that "to be more wicked, the travelers catch up with hackney coaches, omnibuses, wagons, and all sorts of vehicles, to take them up to Schenectady on a Sunday, when the Utica railroad takes them one way, and the Saratoga railroad another. Thus, some hundred horses or more, with half as many drivers, are kept prancing and capering through the streets of Albany and Schenectady, when, if the railroad was worked, there would be sinning only by the locomotive the engineer, and two or three others. This question of Sunday travel has many sides to it. If all the railroads would stop, the case would be a little different. But then it would be necessary to stop the horses and the vehicles; for at present, twenty people are moving others between Albany and Schenectady, where one would be at work if the railroad was in motion. Travelers, cut off from a given point, scold and sin, in hard words, not a little. Churches have no solace for ill-natured travelers arrested away from home."

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**Prize Essays by Working Men.**—An Edinburg paper mentions a fact highly creditable to the education and principles of working men in Scotland. In December last, a benevolent and pious gentleman in Edinburgh, proposed to give prizes of £25, £15, and £10 for the first best, second best, and third best essays on the temporal advantages to the laboring classes. The competitors were to be working men in the strictest sense of the expression, the essays brief, and sent in on or before the 30th of March, 1848. Incredible as it may seem, the number of working men—men engaged at some kind of handicraft from morning to night—who have entered the list on this occasion, is no less than *nine hundred and fifty*. Those who have had the privilege of glancing at this immense mass of Prize Essays by working men, speak of them as characterized by much accuracy of style, great argumentative power, and a general accuracy of just thought.

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**The Church-Site Question in Great Britain.**—The exciting question about compelling refractory landlords to grant sites for the erection of churcoes where they are needed, seems to divide the friends of voluntaryism. The Free Church are in favor of compulsory law; the Congregationalists, headed by Dr. Lindsay Alexander, disclaim any desire to compel by legal enactments such a grant, and urge the use of moral means alone. The controversy takes a broad range, and involves highly important principles. Conducted in a kind spirit, it will tend to do good.

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**Review of the Mexican War.**—At the urgency of some of the writers in competition for the Premium of Five Hundred Dollars, offered by the American Peace Society, for the best Review of the Mexican War, the time for presenting the pages is postponed to the expiration of four months from the President's official announcement of peace, viz., to the 10th of November next, when they should be forwarded to the office of the American Peace Society, 21 Cornhill, Boston. G. C. Beckwith, Cor. Sec.

July 15, 1848.

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**Great Increase.**—From letters received at the Baptist Missionary Rooms in this City since the Anniversary in May last, it appears that 1,150 Karens have recently joined the churches connected with the American Missions.

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The Christian Union, heretofore edited by a committee of the American Evangelical Alliance, is hereafter to be edited, says the Evangelist, by Rev. Dr. Baird, whose competency and peculiar qualifications for the office are well known.

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Rev. Azariah Smith, M. D., and Mrs. Smith, embarked, says the Boston Traveler, on Saturday, in the barque Stamboul, for Smyrna. The usual religious exercises took place on board the vessel, conducted by Dr. Jenks. Dr. Smith has been a member of the Armenian mission for a number of years. Mrs. Smith goes out for the first time.

# General Intelligence.

## CONGRESSIONAL PROCEEDINGS.

The absorbing and almost exclusive subject under discussion in Congress last week, was the Bill reported by the Select Committee for establishing Territorial Governments in Oregon, New Mexico, and California, commonly called the Compromise Bill.

In the SENATE, it was debated all through the early part of the week, and the Wednesday night's session was continued until 7 1-2 o'clock Thursday morning, when the vote was taken, and the Bill passed, 33 being for it and 22 against it. This was regarded as a triumph of Southern views in the Senate.

In the HOUSE OF REPRESENTATIVES, the debate was very animated, and continued until Friday, when a motion was made to lay the Bill on the table, which passed by a vote of 112 to 97. A motion was then made to reconsider, which was lost by a vote of 114 to 96. This of course kills the Bill, and is regarded by the friends of Freedom and Free Soil as a great triumph.

The Senate has voted that Congress adjourn on the 14th of August—a proposition in which the House will undoubtedly concur.

## LATER EUROPEAN NEWS.

The steamer Europa arrived at Boston July 27th, with European news to the 15th, the substance of which, as telegraphed to the New York Tribune, we give below.

In Ireland it is said that the crisis is approaching, and each party is girding itself for the conflict. The end of harvest has been looked forward to as the time for an outbreak, but the government has taken the alarm, is augmenting its forces, and has apprehended a considerable number of the leaders, among whom are Mr. Duffy of "The Nation," Mr. Martin of "The Felon," Messrs. O'Dougherty & Williams and Mr. Hoban of "The Tribune," Mr. Meagher, and others, who are to be tried for treason, felony, and sedition. These arrests have created a great excitement, which extends throughout Ireland, and among the Repealers and Chartists of England.

From England, we learn that the Queen's Ministers have abandoned the intention of permitting her to visit Ireland in the course of next month. The convicted Chartists of London have been sentenced to ten years imprisonment.

In Paris, another plot has been dicovered. A correspondent of the London Globe says that the men of the Ateliers Nationaux and the other turbulent workmen had resolved to make another attempt on the 14th, the day originally fixed upon for the five-sous banquet. It is now known that this was merely a pretext for getting together an immense body, most of whom were to carry arms secreted under their blouses, while others were, on the first signal of outbreak, to have proceeded to the depots of muskets and ammunition which were to have been made in the quarter three or four days before the intended meeting. It is said now that such of the projectors of this plot as had not been captured for the part that they took in the late insurrection, had for the last fortnight been organizing their forces for a final and desperate struggle. Fortunately, however, the entire plot has been discovered by the Government, and many of the intended chiefs arrested.

The London Times of July 15th says: "Notwithstanding an official announcement of the Government, that no danger of an outbreak existed, the Paris papers of yesterday show that much apprehension prevailed in the French Capital. All the political prisoners were moved on Thursday night from the prisons of Paris to the detached ports. Several escaped on the way. The National Guard and the garrison were under arms at the departure of our express, and cannon were planted at various points. Our correspondent expresses his conviction, nevertheless, that no movement of the disaffected would take place.

The following are samples of the reports in circulation: One is that a general murder of the members of the Assembly is intended, means being organized of executing this simultaneously at their respective places of abode; another is that an organized assault will be made on the boarding schools where young persons of one and the other sex are educated, that these shall be captured and kept as hostages, to be delivered up only on the payment of a ransom in money and the concession of such political measures as the insurgents may require. Other reported projects have for their object the blowing up of portions of the Capitol by means of gunpowder deposited in the quarters of the catacombs, sewer-pipes, cellars, and other excavations which already exist, beside excavations expressly executed for the purpose.

It is reported that Wallachia is in a state of revolution, and that the Prince has been executed by his subjects.

The news from Berlin is unsatisfactory. The Communists are endeavoring to incite to an insurrection, similar to that of Paris.

The three months' armistice between Prussia and Denmark has been confirmed (for the third time.) Peace is expected to supervene.

Mehemet Ali is represented to be insane.

Considerable disturbances have taken place in the neighborhood of Frankfort. Barricades were erected, and some loss of life took place.

In Italy the war is still carried on without vigor. No farther decissive impression has been made by Charles Albert.

Late information from Russia is not authentic, but 20,000 men are said to have entered Moldavia. The Cholera is frightfully on the increase.

Germany is still unsettled. The election of the Archduke John is causing the utmost excitement.

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Mr. M. Frank, of Southport, A. W. Randall, of Waukesha, and C. S. Jordan, of Janesville, have been chosen to revise the laws of Wisconsin.

FIGHT BETWEEN A RHINOCEROS AND AN ELEPHANT.—The peaceful village of Galway was on Sunday (the 22d) thrown into a great excitement by a report that the huge Rhinoceros, belonging to Raymond & Waring's Menagerie, had broken loose from his cage and was committing terrible havoc among the cattle in that vicinity. It seems that some time during Saturday night, the Elephant Columbus, who is not of the most amiable disposition, amused himself by tearing off the strong iron bars from the cage in which the Rhinoceros was secured. Finding himself menaced, the Rhinoceros came from his cage and showed fight. He was no sooner on the ground than he received two or three heavy blows from the trunk of the Elephant upon his back which beat him to the earth, where he lay for some time as if dead. The Elephant then endeavored to finish him by trampling upon him, which the Rhinoceros evaded by jumping under the body of his powerful antagonist, in which position he gave the Elephant several upward thrusts with the prodigious horn that projects from the front of his head, which put the elephant *hors du combat*. The keepers finding it impossible to secure the infuriated beasts alone, called upon the neighbors for assistance, which was promptly given, and every effort made to prevent them from doing further mischief. In the meanwhile the Rhinosceros had got into the open fields, where he confined his operations to the frightning of a number of horses and cows that were at pasture, and then took to a neighboring swamp, there he luxuriated in his favorite recreation of bathing with the the same unconcern as if he had been wallowing among his own native marshes in Borneo.

Finding it impossible to capture him by means of traps and meshes, the proprietors at length came to the conclusion of dispatching him; and for this purpose procured a number of muskets. They might, however, as well have fired against the side of s stone wall, as his hide resisted the balls as effectually as if he had been encased in iron. Up to a late hour last evening they had not succeeded in taking him, although more than five hundred persons were engaged in the pursuit, and a large reward offered for his capture alive. The Elephant is so badly wounded that he is not expected to recover. [St. Johnsville Rep. Extra.

☞ The Albany Journal says that the above story is a hoax, and is contradicted by the Johnstown Democrat.

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IMPORTANT FROM YUCATAN AND MEXICO.—A correspondent of the Charleston Courier, writing from New Orleans, July 22, says:—

The inhabitants of Yucatan have been successful in several engagements with the Indians. The Indians having suffered severely in killed and wounded, had in every case retired discomfited.

An arrival from Mexico brings advices from the capital to the 11th inst. An engagement had taken place between the Government troops, commanded by Bustamente, and the insurgents, under the lead of Paredes, in which the former were routed. The loss of Paredes is stated at 27 killed and 60 wounded. Jarauta is said to be among the severely wounded, and probably mortally so. The roads throughout the whole of Mexico are said to be infested with robbers, who were plundering all that came in their way.

Another arrival, bringing two days later intelligence, confirms the above account of the success of the insurgents, and announces that they will probably overturn the Government, and drive Herrera from power and dissolve the existing authorities. Bustamente is said to have lost 500 men in the conflict that had taken place.

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FROM ST. BARTHOLOMEW'S.—By the arrival of the schooner Providence, Capt. Shank, from the Swedish island of St. Bartholomew, we learn that on the 5th of July the Governor was beset by some 500 persons who compelled him instantly to issue a proclamation giving freedom to all the slaves of the island. A regular insurrection took place in a few hours, and the whites dispatched a British steamer, then lying in port, to St. Johns, P. R., with an application for aid. She returned with 500 soldiers who were landed, and attacked the insurgents. After slaying about 100 the rebellion was subdued. The whites then took the power out of the hands of the Governor and instituted a Provisional Government for their own protection. One of the provisions of the decree issued by the Governor was, that all slaves should be set free on the instant, and that those who were disabled should be supported by their former masters. To this the whites strenuously objected, urging that if the slaves were set free, the Government, not they, was bound to protect them. [Tribune.

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INTERESTING TO WIDOWS.—The Law Journal for July contains an eloquent opinion by Judge Lewis, delivered at the June term of the Common Pleas Court at Lancaster, Pa., on a case where a certain man devised to his widow all his property, 'provided she remain a widow during her life; but in case she should marry again, my will is, she shall leave the premises,' &c. The widow having married again, suit was brought by the heirs of the husband to recover the property. Judge Lewis decided that 'the condition in restraint of marriage is void, and the second marriage of the widow does not divest her estate'—'the principles of morality, the policy of the nation, and the doctrines of the common law, the law of nature, and law of God, unite in condemning as void the conditions attempted to be imposed by this testator upon his widow.'

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REMARKABLE PRESENTIMENT OF DEATH.—A young lady of this city, says the Rochester Advertiser, highly esteemed and respected, who had been sick for some length of time, but was supposed to be almost convalescent, had a dream a few nights since, in which it appeared to her that she would die at 8 o'clock the same evening. On waking, she informed the family of her dream, and remained firmly impressed with the idea that she would die at the hour designated, and under that belief, called her brothers and sisters around her, giving them good advice with reference to the future. Strange to say, and remarkable as it may seem, on the approach of 8 o'clock, she manifested a calm resignation, *and almost as the clock tolled the hour, her spirit took its flight!* Thus she foretold, by a singular presentiment, the day and hour of her own death!

## SUMMARY.

The workmen engaged in digging for the railroad bridge in Cranston, R. I., excavated, says the Providence Journal, a number of Indian skeletons. The bones appeared to be in a good state of preservation, but some of them soon crumbled on exposure to the air. A copper kettle and several bottles of singular shape were found with them. One of the skulls was broken, as if by a blow. It is thought that one of the skeletons belonged to a chief. The skull shows a superior intellectual development, and most of the articles buried were found near it.

The Chronotype says that the experiment of crossing the Hudson river at New York by telegraphic wires, encased with gutta percha and laid on the bed of the river, has proved completely successful. This brings New York in immediate connection with the South and West, and puts an end to the annoying delay caused by the necessity of sending and receiving all messages to and from Jersey City.

The Illinois papers bring an account of a deliberate murder in that State, of Dr. J. Dullenger, by Edwin H. Herrell, a lawyer. Cause—slander of Herrell's wife. The murderer was too conscientious to kill his victim on Sunday, having met him on that day and told him that if it was not Sunday he would kill him then, but he would do it the first opportunity after, and shot him from a covert the next morning.

Scotland only pays half a million a year to the income-tax fund, while England pays four millions; yet her free church can rise annually £350,000 for the advancement of Christianity, while wealthy England, in proportion to her abilities as compared with those of Scotland, does not raise one tithe of that sum.

The Sumter (S. C.) Banner, of Wednesday, states that an atrocious murder was committed by some runaway negroes on the person of M. J. Ervin, a native of Fairfield District, on the 8th ult., whose occupation was that of pursuing and taking runaway negroes, and who had been employed by a gentlmen of Sumter District to recover some slaves who had runaway from his plantation.

Persons apparently killed by lightning have been restored by promptly immersing them in cold water, or by dashing water upon the body. We have heard of cases where persons, struck in the open air, during heavy showers, were restored by the rain falling upon them.

The up train on the Providence and Worcester Railroad came in contact with a freight car standing on the track near Quinsigamond village, on Saturday. The passenger cars were considerably damaged, but the passengers escaped with some slight scratches and contusions.

The Detroit Daily Advertiser of the 13th ult., says the Jury in the case of Giltner *vs.* Charles Gorham and others had not been able to agree, and were discharged. This was the celebrated trial brought up by some Kentuckians for indemnity for ten slaves whom the defendants had assisted to escape to Canada.

D. R. Curtis, health and fire insurance agent, 15 State-st., Boston, in a private letter, says the Woonsocket Patriot, informs us that on Thursday he insured five hundred dollars worth of furniture at 4 o'clock in the afternoon, and the same was consumed by fire at quarter past 6 o'clock on the same day.

The dwelling house of Dea. Silas Church, in Otselic, Chenango Co., N. Y., was consumed by fire on the 14th of July, about two o'clock in the morning, together with most of it contents, the family escaping only in their night clothes.

About fifty negroes were poisoned at a wedding in Princeton, Ky., by putting arsenic instead of saleratus into the wedding cake. Five had died, and about twenty-five were supposed to be beyond recovery.

Gov. Young has issued a proclamation offering a reward of $500 for the apprehension of George McWolf, who killed Rachel Hammon in Westchester Co., in April last.

The Paulding (Miss.) Sentinel, says that it is rumored that Rev. J. P. Martin, a venerable preacher of the Baptist Church, was recently murdered while traveling in Wayne County.

The ancient collegiate church of Edinburg, has been purchased by the North British Railway Company for a wagon-shed. The tombs of the Scottish Queens, which will have to be removed, will cost the Company seventeen thousand pounds.

Great numbers of sheep and cattle have lately been shipped from New South Wales to New Zealand, in which latter colony several flock-masters have already begun to grow wool for exportation to England.

A Woman's Convention assembled at Seneca Falls, on the 19th and 20th inst., to deliberate upon their social, civil, and religious condition and rights. Lucretia Mott, the eloquent Quakeress, attended.

The latest English papers state that the potato blight or rot is likely to return this season, the roots in many places having the same rusty, corroded appearance noticed in the last two years.

The statistics of the Annual Conference of the Southern Methodist Episcopal Church, just published, give white members, 334,859; colored do., 127,240; itinerant preachers, 1,400; local do. 3,143.

A Mr. *Marble* lately married a Miss *Stone*. The marriage ceremony took place in a small town in the *Granite* State, and the nuptial knot was tied by the Rev. Mr. *Flint*. Rather a *hard* statement, but a true one.

A new counterfeit has appeared—a $3 bill, purporting to be on the Essex Co. Bank, Keeseville, dated May 4, 1848, No. 1,532, payable to C. D. Butler. The paper, engraving, and filling up, are miserable.

The Boston Gazette of Jan. 26, 1748, states that "the advices from London are to the 17th of September, and from Wilmington to the 3d of December."

The Nantucket Inquirer says there is scarcely a potato lot on that Island that is not affected by the rot.

It is said there is a farmer in North Carolina, whose corn crop is about 200,000 bushels a year.

The sum of $1,736 91 has been collected in Milwaukie, Wisconsin, in aid of the suffering poor in Ireland, and of this $1,377 74 was invested in provisions and sent forward to the Friends' Commitite in Dublin. The remaining sum, $358 97, has been apportioned in three parts: $100 being given to St. John's Infirmary, $100 to the Ladies' Benevolent Society of Milwaukie, and the remainder to the Friends' Committee in Dublin.

The largest steamboat in the United States is the Empire State, lately built in New York. She measures 1900 tons, length of keel 305 feet, over all 319 feet, breadth of beam 40 feet six inches. She has four hundred permanent berths on board, and can lodge six hundred passengers She runs on the Fall River route to New York, in connection with the Bay State.

The New Orleans Delta gives an account of a victim of a gaming house in that city, who getting into a rage at his bad luck, knocked over the table, and discovered divers wires, by means of which intelligence was conveyed by a confederate to the player, in order to enable him to plunder his victim more effectually.

Rochester was visited by a destructive fire early on the morning of the 24th ult. A large fine story brick building belonging to Horatio N. Curtis, on the east side of the river and extending on the south side of Main and Water streets, was completely destroyed. It was one of the most valuable buildings in the city, and was occupied by a large number of mechanics.

A very large cluster of spots has just appeared, says a London paper, on the eastern margin of the Sun, which are moving onward towards the centre of its disc. This cluster is visible to the naked eye, and is one of the largest ever observed, its length being calculated at 140,000 miles, and its breadth at 20,000.

The bond and mortgage belonging to the Atlas Bank was offered at auction the other day, and knocked down at $35,000. It was on good Brooklyn property, for $60,000.

A letter from Genesee to the Rochester Democrat says, that half of the wheat crop in this (Livingston) county, is secured. The quality never was better; oats never looked finer, and, in short, all crops look extremely well.

Gen. Cavaignac, the military dictator of Paris, who suppressed the insurrection, is of Irish descent, and of the once princely race of the Kavanahs of Borris.

### New York Market, Monday, July 31.

ASHES—Pots $5 00; Pearls 6 00.——FLOUR AND MEAL—No marked change in prices. Pure Genesee Flour is 5 12; Common and good brands Western and State 4 87 a 5 00. Jersey Meal 2 62; Western 2 56.——GRAIN—Wheat is in moderate demand; Ohio sold for 98 a 100c. Corn, Jersey and Northern, 60c.; Mixed Western 56c. Rye 70c. Oats 46 a 47c.——PROVISIONS—Prime Pork 8 94; Mess 11 31. Prime Beef 6 75; Mess 19 00. Lard 6½ to 8½c. Butter and Cheese are dull; several parcels of Butter selling for 11 a 13c.——HAY, North River 45c.

### MARRIED,

In Brookfield, N. Y., July 6th, by Eld. W. B. Maxson, Mr. NORRIS TARBELL and Miss EUNICE CLARKE, both of Brookfield.

### OBITUARY.

DEATH OF MRS. RACHEL DUNN, WIDOW OF JOEL DUNN, of New Market, N. J.—In her we have one of those instances of longevity that are so rare at the present day. She was born in the vicinity where she lived and died, in October, 1753. At the age of eighteen, in 1771, she was married to Joel Dunn, six years her senior. He being a Seventh-day Baptist in principle, she immediately commenced the observance of the Sabbath with him, and worshiped with the congregation of Sabbath-keepers in Piscataway, under the pastoral care of his grandfather, Rev. Jonathan Dunham, who died in 1782. During the protracted war with Great Britain, they with their neighbors suffered many hardships and privations. The British army being encamped near where they lived, she, with her small children, and a number of neighboring women, removed to the upper part of the State, which was at that time almost a wilderness, for safety and protection, leaving her husband connected with the American army, and exposed to the dangers of war. But by the vigilance of the army under the command of General Washington, the British were driven from the place, and they were permitted to return to their homes, to enjoy the blessings of domestic life. From the records of the Church, we learn that with her husband she was baptized and united with the Church in 1786, Rev. Nathan Rogers, formerly of New London, Ct., being the Pastor at that time. At the time they professed faith in Christ, the Church was blessed with an extensive revival of religion, and an ingathering of many souls. She has lived to see all who were then worshipers in that congregation, finish their work, lay down their armor, and go home to rest, having been sixty-two years a member in fellowship. She was blessed with a numerous family of children, ten of whom lived to marry and raise families. About four years ago her mind began to fail, and although she was able to go about the house, and to recognize her husband and children, her intellect was much impaired. Three years ago the present month, her husband was removed by death, being ninety-eight years old. He appeared to be her last earthly stay and comforter, and the kindness of children could not make up the loss she had sustained. From that time her mind has been completely dethroned, she not even knowing her own children and her constant attendants. The most of the time, for the last year she has been lying in a quiet sleep. On the morning of the 21st of July, her spirit took its flight to realms unseen by us, but known and enjoyed by faith in Jesus Christ. She has yet living a number of respectable children, some of whom are quite aged. Her descendants now living number not far from two hundred and fifty. She has ever sustained the character of an amiable, kind, and benevolent neighbor, a loving mother, and a consistent Christian. "Blessed are the dead that die in the Lord." Her funeral was attended on the Sabbath by a numerous congregation. Thus have ended the days of Mrs Rachel Dunn, aged ninety-five years.

W. B. G.

### LETTERS.

Samuel Davison, Wm. B. Maxson, W. B. Gillett, Wm. M. Fahnestock, Wm. Quibell, Jabez Burdick, M. Wilcox, Daniel Coon, J. Green, I. D. Titsworth, G. B. Fitch, Fr. Tallett (right,) G. W. Stillman (right.)

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| G. Irish, | Hopkinton, R. I. | $2 00 | pays to vol. | 5 | No. 52 |
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### MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association, will be held in New York, on the evening of second-day, August 7, 1948, at 7½ o clock.

G. B. UTTER, Rec. Sec.

### MISSIONARY NOTICE.

Members of the Executive Commtttee of the Eastern Association, residing in Rhode Island and Connecticut, are hereby notified, that a meeting of that body will be held at meeting-house of the second Hopkinton church, on the 12th of August next, at 9 o'clock, A. M.

S. S. GRISWOLD, Cor. Sec.

HOPKINTON, R. I., July 24, 1848.

### DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
EDWIN B. CLAPP, Instructor in Mathematics.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | |
|---|---|---|
| First, commencing Wednesday, | Aug. 23, | ending Nov. 29. |
| Second, " " | Dec. 13, | " March 21. |
| Third, " | April 4, | " July 11. |

COURSE OF STUDY.

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|---|---|
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| Painting, | $2 00 or 4 00 |
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TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 12, 1848.

U. S. SCHOOL AGENCY.

WANTED IMMEDIATELY—A large number of first-rate agents, to whom a liberal commission will be paid for every new school they shall establish, and for every pupil added to an established school. The best recommendations are required. We respectfully solicit the circular of every literary Institution in the Union, for gratuitous distribution, also all communications adapted to promote the cause of Education. Teachers furnished on application. All communications should be postpaid.

E. H. WILCOX, PROPRIETOR.
jy20tf. 126 Nassau-st., N. Y.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

PEOPLE'S LINE.—ALBANY DAY AND NIGHT STEAMERS.—Day steamer, the Hendrik Hudson, Capt. A. Gorham, Tuesdays, Thursdays, and Saturdays, at 7 A. M., from the foot of Barclay-st., making the usual landings, returning on the opposite days.

Six o'clock through steamers, the Isaac Newton, Capt. Wm. H. Peck, Oregon, Capt. A. P. St. John, daily, (Sundays excepted,) at 6 P. M.

U. S. Mail Line of steamers, the South America, Capt. T. N. Hulse, Santa Claus, Capt. Elmendorf, daily at 5 o'clock P. M. from the pier north side of Barclay-st.

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Printers of newspapers who choose to publish this advertisement three times before the 1st of June, 1848, and send us one of the papers, will be paid for it in type when they purchase from us, of our own manufactures, selected from our specimens, five times the amount of their bill.

For sale, several good second-hand cylinder and platen Power Presses, Standing Presses, Hand Printing Presses, &c.

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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, No. 9 Spruce St., New York

# Miscellaneous.

## A DREAM OF SUMMER.

BY J. G. WHITTIER.

Bland as the morning breath of June
The southwest breezes play;
And through its haze the winter noon
Seems warm as summer day.
The snow-plumed angel of the north,
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hill-side cell forsakes,
The muskrat leaves his nook,
The blue-bird in the meadow brakes,
Is singing with the brook.
'Bear up, O mother Nature!' cry
Bird, breeze and streamlet free,
'Our winter voices prophecy
Of summer days to thee.'

So in the winters of the soul,
By bitter blasts and drear,
O'erswept from memory's frozen pole,
Will sunny days appear.
Reviving Hope and Faith, they show
The soul its living powers,
And low beneath the winter's snow
Lie gems of summer flowers!

The night is mother of the day,
The winter of the spring,
And ever upon old decay
The greenest mosses cling;
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Hath left his Hope with all!

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## HOW DO MEN GENERALLY GET THEIR WIVES.

Where do men usually discover the women who afterwards become their wives? is a question we have occasionally heard discussed; and the result invariably come to is worth mentioning to our young lady readers. Chance has much to do in the affair; but then there are important governing circumstances. It is certain that few men make a selection from ball-rooms, or any other places of public gaity; and nearly as few are influenced by what may be called showing off in the streets, or by any allurements of dress. Our conviction is, that 99 hundredths of all the finery with which women decorate, or load their persons, goes for nothing, as far as husband-catching is concerned. Where and how, then, do men find their wives? In the quiet homes of their parents and guardians—at the fireside, where the domestic graces and feelings are alone demonstrated. These are the charms which most surely attract the high as well as the humble. Against these all the finery and airs in the world sink into insignificance.

We shall illustrate this by an anecdote, which, though not new, will not be the worse for being again told. In the year 1773, Peter Burrell, Esq., of Buckingham, in Kent, whose strength was rapidly declining, was advised by his physicians to go to Spa for the recovery of his health. His daughters feared that those who had only motives entirely mercenary would not pay him that attention which he might expect from those who, from duty and affection united, would feel the greatest pleasure in ministering to his ease and comfort; they therefore resolved to accompany him. They proved that it was not a spirit of dissipation and gaiety that led them to Spa, for they were not to be seen in any gay and fashionable circles; they were never out of their father's company, and never stirred from home except to attend him, either to take the air, or to drink the waters; in a word, they lived the most recluse life in the midst of a town then the resort of the illustrious and fashionable personages of Europe.

This exemplary attention to their father procured these three amiable sisters the admiration of all the English at Spa, and was the cause of their elevation to that rank in life to which their merits gave them so just a title? They all were married to noblemen—one to the Earl of Beverly, another to the Duke of Hamilton, and afterwards to the Marquis of Exeter, and a third to the Duke of Northumberland. And it is justice to them to say, that they reflected honor on their rank, rather than derived any from it.

◆

## THE HAPPY MAN.

In walking down Second street, on my way to the Arsenal, I found a crack in my boot, and recollecting the old adage, "a stitch in time saves nine," I popped into the first cobbler's shop I found, to get it mended. Unlooked-for pleasures are generally most relished. I had no expectation of meeting with a philosophical cobbler. Pulling off my boot, I looked at the man. What an expressive forehead! What an expressive eye! There is truth in Physiognomy, exclaimed I to myself. That fellow's brains are not made of green peas! As he was fixing the boot, I thought of a man with capacities for intellectual pleasure and improvement, "lofty and lordly," wasting his whole existence, pent up in a small room, knocking away with his hammer, and bending from morning till night over a lap-stone and a piece of leather. I took another look at the man, and, while the glorious sun was rolling in his golden course, and all nature smiling in her most gorgeous and superb scenery, moving the gaze and filling the beholder with sublime feelings, here, said I to myself, sits a man perpetually straining his eyes to poke a hog's bristle through a little hole. What an employment for a man capable, if properly instructed, of measuring the distance to Mercury! It is impossible that he can be happy—he is out of his sphere. Just as he got the thread through the third hole, I spoke to him and said, "Your room is very small; are you happy here?" He answered with some energy, "Happy! Yes, as happy as the day is long, and would not exchange situations with the President. I don't interfere with politics; but I know all about them."

"But are you happy in your employment, confined all day in this small room?"

"Yes, certainly. The fact is, half of the world don't know how to be happy. I was for a while humbugged about happiness, but, sitting on my stool and reflecting seriously one day, I got the secret. I thought that to be happy you must be rich and great, and have an inconveniently large house, and a table groaning with every thing. But I soon found all that was stuff. I am happier here with my last and hammer, than thousands with their fine houses and splendid equipage, and have a great deal of enjoyment, in looking out of my little cabin, and laughing at the follies of the world. They don't see me, and it does them no harm. Between you and me, the world is busy pursuing mere shadows; one wants to be rich, another to get into office—never satisfied; but here am I, mending old shoes, contented with my lot and situation, and happier by far than a King. Indeed I am thankful that heaven in its wrath never made me a King, for it is poor business."

By this time my boot was ready, and wishing to prolong the conversation with a man who displayed so much real practical Philosophy, I said—

"Have you no distressing cares to vex you, no anxieties, no sleepless nights, no bills to meet, no pangs for yesterday, no fears for to-morrow?"

He stared at me a moment, and said, "No, none. The only cares which I have are comforts. I have a wife, the best in the world, and two children, which are comforts for any man to enjoy. As to bills, I have none to meet. I never buy on credit, and never buy what I do not really need. As for the fears of to-morrow, I have no fears, but trust in a kind and overruling Providence, believing that sufficient unto the day is the evil thereof, and resignation to Providence to be the truest Philosophy."

What a noble fellow, said I, to mend a crack in a boot! Himself a piece of noble workmanship! I felt inwardly the truth of the saying, "contentment is a kingdom;" and after I left my philosophical cobbler, I thought much about him, and am satisfied that his philosophy was sound, and that mankind in general have yet to learn the secret of being happy. His situation in life is obscure, but

> Honor and fame from no condition rise;
> Act well your part, there all the honor lies.

"Contentment is a kingdom;" would that the whole human family realized this sentiment more fully, and practiced many of the maxims of the cobbler—such as never to buy on credit, and never to buy what they do not need, and trust more to our Heavenly Father, who has promised to give us whatsoever we ask in his name. [Boston Cultivator.

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## BLOOD OF AN INEBRIATE.

Ever since the commencement of the temperance cause, great aid has been given to its advance by the facts and statistics bearing upon the subject which have come under the cognizance of the medical profession. The testimony has been neither slight nor unfrequent, and has awakened interest and secured assistance in the furtherance of the great reform. One of the most important as well as interesting of these facts has been in reference to the state of the blood of the liquor-drinker; and an instance of recent occurrence is given by Dr. T. J. W. Pray, who, in a letter to the Medical Journal, from Dover, N. H., states the following case of an inebriate of South Berwick, Me., aged 35 years, who had long been subject to fits of intoxication, and was daily accustomed to the demands of a ruling passion. 'For five days previous to the examination of the blood, he had been in a beastly state of inebriation; and indeed it was found, upon inquiry, that he had drank, in that time, *two gallons* of 'West India rum.' At the expiration of the fifth day he went to Dr. J. C. Hanson, complaining of the usual symptoms of drunkenness, and wishing medical aid. Dr. Hanson, seeing that he did not require any active medical treatment, but rather an *expectant* plan, determined to deplete him a very little for an experiment. The blood was forthwith drawn; and it was found destitute, in a measure, of its watery elements—alcohol having been substituted therefor. Immediately a lighted taper was applied to it, and it began to burn with a flame similar to that of alcohol. This produced such an effect upon the inebriate, that he refrained from his intemperate habits, and afterwards became a sober man.'

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## SUBTERRANEAN FIRE IN ENGLAND.

The village of Lower Haugh, near Rotherham, England, presents a curious and interesting aspect. An extensive bed of coal beneath the village is on fire, and has been in that condition, burning with greater or less intensity, for at least twenty years. The coal in certain places bassets out—that is, comes up to the surface of the ground; and it was at one of these bassets that the fire originally commenced, having been ignited by a clamp, (a fire for burning stones intended for road materials.) The subterranean fire has continued to advance in various directions up to the present time, its progress being manifested by the appearance, at intervals, of smoke and flame at the surface of the ground; the spread of which has generally been stopped, however, by puddling the eruptions with clay, &c. A feeling of apprehension as to the ultimate fate of the village, has always continued to prevail, and some years ago the destruction of the mausoleum of the Wentworth family was threatened by the approach of the fire, but, happily, the calamity was averted by severing the bed of coal, for which purpose a shaft was specially sunk. Latterly the work of destruction appears to have been going on with unwonted rapidity, and has created a corresponding degree of alarm. The ground in several large tracts, is one huge hotbed, and where the heat is not so intense as to destroy vegetation, the villagers turn it to very good account in raising crops of vegetables. Two crops of potatoes are secured in one season. The exposed earth is quite warm, even in the depth of winter. Were this state of things confined within prescribed limits, it would be very well, and the villagers would regard it as an unmixed blessing, but this is by no means the case. The unnatural heat engenders a disagreeable smoke, which is continually ascending and adulterating the atmosphere, doubtless to the detriment of animal health; and the houses in the worst localities are often filled with warm air, strongly charged with sulphur, rendering them, as habitations, little better than a coal pit. The cellars naturally are the worst. Of course, it is impracticable to keep food in them; not unfrequently they cannot be entered with safety. How long this extraordinary state of things is to continue, no one can tell.

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An ingenious Yankee has invented a machine which is destined to come into universal use. It consists of the attachment of a cheap, simple, and durable alarm to a lock of almost any description, so arranged as not to interfere in any respect with the action of the lock, and so connected with the bolt, that the latter cannot be withdrawn, or even the attempt made, without giving an alarm, at once distinct and loud enough to awaken any person in the vicinity, and which may be distinctly heard at the distance of twenty or twenty-five rods.

Anecdote of Chancellor Kent.—The late Chancellor Kent was one of those men whose innate dignity enabled him to take in good part familiarities—the result of ignorance and accident. He was exceedingly fond of martial music; and hearing the drums of a recruiting party, who had taken a stand at the corner of the street, beating a point of war, he walked out to listen to it nearer. Insensibly he was whistling the burthen of the tune, when the man of war accosted him—

'You are fond of such music, then, my fine fellow!'

'Very,' was the reply.

'Well, then,' said Sergeant Kite, 'why not join us? Good quarters—good pay—large bounty; besides, our Captain is a glorious fellow. Why won't you, now? You can't do better.'

'Well,' said the Chancellor, 'I have one pretty strong objection.'

'What is it?' asked the Sergeant.

'Why, just now I happen to have a better trade.'

'What trade is it?' asked the inquisitor.

'I am Chancellor of the State of New York.'

'Whew!' interjected the Sergeant. 'Strike up!—quick time!—forward march!' Off tramped the military man, without looking behind him; leaving the Chancellor to enjoy his laugh at the adventure. [Home Journal.

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Improvements in Paper Making.—The readiness and facility with which the manufacture of paper is now carried on is really astonishing. The Journal of Commerce remarks: "We were informed a few days since, by a large paper dealer in this city, that it was not uncommon for him to have in his warehouse, and sell, at 9 o'clock in the morning, paper which was in *rags* a hundred and fifty miles from New York at 9 o'clock of the previous morning." A better illustration of the power of steam could not be given, or of the progress of the age. The rags are placed in the duster, thence conveyed to the troughs or vats, where (in some kinds of paper) the sizing is mixed with the pulp, and from these vats the paper passes over heated rollers, and finally between two immensely heavy iron rollers, which give it the glazed surface, and it is then cut, folded, packed, and sent to the railroad, all in the course of a few hours. The Telegraph enables New York merchants to order paper in Massachusetts at any moment, and receive the returns, manufactured, and even ruled, by almost the next steamer.

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What a Gentleman may do, and what he may not do.—He may carry a brace of partridges, but not a leg of mutton. He may be seen in the omnibus box at the opera, but not on the box of an omnibus. He may be seen, in a stall inside the theatre, but not at a stall outside one. He may dust another person's jacket, but must not brush his own. He may kill a man in a duel, but he must n't eat peas with a knife. He may thrash a coal-heaver, but he must n't ask twice for soup. He may pay his debts of honor, but he need not trouble himself about his tradesmen's bills. He may drive a stage coach, but he must n't take or carry coppers. He may ride a horse as a jockey, but he must n't exert himself in the least to get his living. He must never forget what he owes to himself as a gentleman, but he need not mind what he owes as a gentleman to his tailor. He may do anything, or be anybody, in fact, within the range of a gentleman—go through the insolvent debtor's court, or turn billiard marker, but he must never, on any account, carry a brown paper parcel, or appear in the street without a good pair of gloves.

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Anecdote of Nash.—A young lady who was just come out of the country, and affected to dress in a very plain manner, was sitting on a bench at Bath, as Beau Nash, the director of the ceremonies at that place, and some of his companions, were passing by; upon which, turning to one of them, he said, "There is a smart country girl; I will have some discourse with her." Then going up to the lady, "So, child," says he, "you are just come to Bath, I see." "Yes, sir," answered the lady. "And you have been a good girl in the country, and learned to read your book, I hope?" "Yes, sir." "Pray, now," says he, let me examine you? I know you have read your Bible and the history of Tobit and his dog; now can you tell me what was the dog's name?" "Yes, sir," says she: "his name was *Nash*, and an impudent dog he was."

◆

Paying for Seeing a Great Man.—Celebrated men are often much annoyed by the visits of strangers. A student once called at Goethe's house, and requested to see him. Goethe, contrary to his usual custom, consented to be seen, and after the student had waited a short time in the ante-chamber, he appeared, and, without speaking, took a chair and seated himself in the middle of the room. The student, far from being embarrassed by this unexpected proceeding, took a lighted wax candle in his hand, and walked round the poet, deliberately viewed him on all sides, then, setting down the candle, he drew out his purse, and taking from it a small piece of silver, put it on the table and went away without speaking a word.

◆

London.—According to the Rev. Mr. Bellows, the sale of the public parks of London would probably pay off the national debt. "The first and last characteristic of London," he writes, "the peculiarity which thrusts itself upon you every moment, is its size! Of this no description gives you any adequate idea. To say that it is thirty miles round, or that one may ride seven or eight miles across the town without getting out of the uninterrupted rows of houses; to say that it is ten times as large as New York, and has a hundred streets half as long and as well built as Broadway; to say that it includes parks, in which the whole city of Boston, or all New York, below Bleecker-st., might be enclosed, may help one to form a notion of its magnitude."

◆

Mothers.—It is true that the sacrifices you make for the world will be little known by it—men govern and earn the glory; and the thousand watchful nights and sacrifices, by which a mother purchases a hero, or a poet, for the state, are forgotten, not once counted; for the mothers themselves do not count them; and so, one century after another, do mothers unnamed and unthanked, send forth the arrows, the suns, the storm-birds, and the nightingales of time! But seldom does a Cornelia find a Plutarch, who connects her name with the Gracchi. But as those two sons who bore their mother to the temple of Delphi were rewarded by death, so your guidance of your children will only find its perfect recompense at the termination of life. [Richter's Levana.

◆

New Mode of Stealing a Ride.—A remarkable journey was performed by a cat on the Auburn and Rochester Railroad a few days since. As the freight train east stopped at the several way stations, the mewing of a cat was heard, and on reaching Fisher's an investigation was gone into, resulting in the discovery, that a cat was within one of the plate-wheels, which were hollow, and having three openings about the size of a man's fist. Poor Puss had made her way into one of these holes before the starting of the train, and being unable to make her escape had been carried fifteen miles, making in that distance 14,666 revolutions. On being relieved from her uncomfortable position, she manifested no particular uneasiness, but took it very coolly. [Rochester Paper.

◆

The Pine Distemper.—The Mobile Herald says that the disease which is destroying the pine forests of the Carolinas, has made its appearance in Baldwin Co., Ala. It exhibits some singular phenomena. Occasionally it proceeds in a straight line, destroying not only the full grown trees, but the small shoots just springing up. Then again it goes into circles, leaving trees in the intermediate spaces sound and vigorous. The trees die just as though they had been girdled; the leaves wither and fall off, and the trunk soon runs to decay. Our informant does not attribute the cause of this strange distemper to worms. The only one seen about it is the common one peculiar to the pine tree. His impression is, that the cause is entirely an atmospheric one.

◆

Tobacco and Teeth.—It has long been a popular whim, that tobacco was a preservative of the teeth, tending to prevent tartarous excresences, which inflame the gums and render the blood-vessels irritable and tender. Dr. Burdell, an experienced dentist of this city, in a late work on the effects of tobacco, alcohol, and drugs on the teeth, gives the following testimony: I have found much more difficulty in fitting artificial teeth in the mouths of tobacco chewers than others, owing to the irritable and tender state of the gums. Tobacco causes the gums to recede from the teeth, whereby they become loosened.

◆

## VARIETY.

A correspondent of the London Literary Gazette, alluding to the numerous cases of death from accidental poisonings, and particularly the melancholy fate of the late royal academician, Mr. Owen, adds, "I may venture to affirm, there is scarce even a cottage in this country that does not contain an invaluable, certain, and immediate remedy for such events, nothing more than a desert-spoonful of made mustard, mixed in a tumbler glass of warm water, and drank immediately; it acts as an instantaneous emetic, is always ready, and may be used with safety in any case where one is required. By making this simple antidote known, you may be the means of saving many a fellow creature from an untimely end."

The Duke of Albuquerque, Spain, died so wealthy, that the weighing of his gold and silver occupied two hours each day for six weeks. Among other things, there were one thousand four hundred dozen plates, five hundred great dishes, seven hundred small ones, and everything else in proportion. There were also seventy-six silver ladders, to set things on the cupboard, which were ascended by little steps, like the altars in a great hall.

It is stated that an Italian artist, Sig. Calyo, is engaged in sketching the scenery on the banks of the Connecticut, with a view to the execution of a complete Panorama of the Connecticut Valley. This stream is inferior to the Rhine and the Hudson in the grandeur of its scenery, but for picturesque variety, and the delightful freshness of its landscapes, it is surpassed by none in the world.

A wag having had a dispute with a man who kept a sausage shop, and owing him a grudge, ran into his shop one day as he was serving several good customers, with an immense dead cat, which he quickly deposited on the counter, saying, 'This makes nineteen; as you are busy now we'll settle some other time;' and he was off in a twinkling. The customers, aghast, soon followed him, leaving their sausages behind.

The wool trade of Michigan has increased with unexampled rapidity. In 1841 the quantity exported did not exceed 20,000 pounds. Last year the quantity exported was estimated at 1,000,000 pounds, and the surplus this year is estimated at 1,500,000 pounds. During this time the home consumption has been greatly increased.

The New York Journal of Commerce says, that the sound of a cannon can be heard frequently at the distance of forty and even sixty miles, while the sound of thunder can seldom be heard more than six or seven, and never over ten. And yet thunder, when near by, is louder than the loudest cannon, and the key would appear not very different.

Lieut. Gov. Reed, of Massachusetts, recently stated before the Legislative Temperance Society, that in 1827, 1,902,915 gallons of distilled spirits were imported and manufactured in Boston—while in 1847, the quantity was reduced to 550,000, being a difference of 1,442,915 gallons.

Mr. J. A. Ballantyne's library was sold in Edinburgh the other day. The manuscript of the *Black Dwarf* brought twenty-eight guineas; Sir Walter's proofs of his *Life of Napoleon*, in nine vols., were sold for forty-five guineas; and twelve vols. of proofs of the *Waverly* novels fetched forty-one guineas.

The Western Boatman says that from 1835 to 1840, there were built 552 steamboats for the navigation of the Western rivers, mostly on the Ohio. The average age of the boats is five years. Of the 552 boats, the manner of loss was thus: 266 worn out, 215 snagged, 42 burnt, 22 lost by collision, 7 lost by explosion.

A Catholic priest was fined fifteen dollars and costs, in Cincinnati, a few days since, for knocking off a gentleman's hat, because he did not take it off in the presence of his reverence.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

As isted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to $18 | 00 |
| Room-rent, | 1 | 50 |
| Washing, | 2 | 50 |
| Fuel, | spring and fall, 75 cents, winter, 1 | 50 |
| Tuition, | from $3 50 to 5 | 00 |
| Lights, | 1 | 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | 10 | 00 |
| Oil Painting, | 7 | 00 |
| Drawing, | 2 | 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN

VOL. V.—NO. 8. NEW YORK, FIFTH-DAY, AUGUST 10, 1848. WHOLE NO. 216.

## The Sabbath Recorder.

### THE JUDGES JUDGED—NO. 1.

The decision of the Supreme Court of the State of Pennsylvania respecting the rights of Sabbatarians, is now before the public. The decision, and the Opinion of the presiding Judge, call for the gravest reflections. So far as the Judiciary of Pennsylvania is concerned, this decision is final, and places the rights of Sabbatarians to the use of the first day of the week beyond recovery. Their time and their consciences are not their own; they are given over by the Legislature and the Judiciary to the dominant sects of the land. What matters it, whether the consciences thus shamelessly violated, are few or many—whether the interests thus wantonly sacrificed to bigotry, are great or small? The conscience of one man is as sacred as the consciences of many men. The constitutional rights of one man ought to be as faithfully protected as the rights of many. To violate these, by the forms of law in one instance, is in effect taking away the safeguards of the whole. As far as the Jew and the Christian Sabbatarian are concerned, the courts of Pennsylvania have placed their religious rights just where the Star-Chamber of the Tudors and Stuarts of the English throne placed them three centuries ago. The Court itself has decided upon the meaning of the divine law, has determined what is and what is not a proper subject for the cognizance of conscience, and claims that it has "*rightly repudiated such a notion*" as was alledged by the plaintiff as seriously affecting his conscientious faith. Yea, so dogmatical is the Court, that in its decision on the subject it says, "Indeed the meaning of the command is so obvious as scarcely to leave room for construction." That is, there is no room for the Sabbatarian construction, for the Court gives its own construction, and authorizes compulsion to force the Sabbatarian to submission! Like that odious court of our father land, that persecuted the saints of God centuries ago, and whose infamy is everlasting, the Supreme Court of Pennsylvania has trampled the sober convictions of Christian men in the dust as trifling scruples, because the Court and courtly theologians, have no conscientious questions upon the subject themselves. To us this decision appears signally arbitrary and unjust; and were there no other appeal, we should look upon it as a retrograde step towards the bigotry and persecution which degraded nominally Christian governments centuries ago. As far as the Sabbatarian question is concerned, the object of the Court is obviously to place it there. The whole document looks back for its reasons toward the gloom of Puritanical divinity, and gathering confidence from the asperity of Puritanical legislation, ventures to rest its decision upon the exploded sophistry of by-gone days, when the peace and welfare of society were made dependent upon the *undisturbed* prevalence of the religious observances of the dominant sect. The document is altogether wanting in the manly character of a decision formed upon honest, independent convictions of natural and constitutional right. It appears to us like a time-serving decision, and a time-serving "opinion read by" the Judge to get rid of a dilemma at the least present cost. Thanks to the overruling providence of Jehovah, although this decision is final in the Judiciary of Pennsylvania, there are other tribunals yet open, where the judgment of the judges may be arraigned. To these we ought, yes, and must appeal. The first is public opinion. All the State Constitutions of our country recognize and reäffirm one grand provision of our National Bill of Rights, viz., "the freedom of speech and of the press, and the right of the people peaceably to assemble, and to petition the government for a redress of grievances." Here there is no final appeal; this tribunal is always open; and opinions that have long stood firm are here often kicked into *pie*. The man who at this day attempts to shut it up against any intelligent class of his fellow-citizens, will soon find himself like Samson in the temple of Dagon; he may injure his enemies, but he will assuredly kill himself. Never were we more seriously called upon by circumstances, as a people, to avail ourselves of this right, than at present. This subject we are bound thoroughly to discuss, and place it in all its bearings before the whole people. If the courts of Pennsylvania and South Carolina are infatuated enough to go back in their decisions to the gloomy asperities of the Puritans, we do not believe it is so with the majority of our fellow-citizens. True, public opinion is thought to be greatly against us. Be it so; yet it is on a subject they never have understood. It has never been fairly discussed before the public at large. They never have had more than one side of the question; and that has always been a garbled account. Few public papers dare give it a fair hearing. Is there one besides our own that dare do so? There is one sect, of acknowledged repute, in the land, who from the beginning of our government have had weight and address enough to control public sentiment in this question; and they have diligently used them for that purpose, so that their peculiar view of the subject has been incorporated into the morals of the people, and the civil codes of the old States of the Union. In all the Western States there is a moderating of these stern asperities of the Puritan laws. And if there were no other hope for a revulsion of public opinion, the reflex influence of the juster sentiments of the West must soon effect the question in the East. This is but a dernier hope; we have hopes far brighter and nearer than this. We live in a day of change—a day of discussion; and what is public opinion today may be, and often is, reversed to-morrow. The servants of the Lord will often have occasion to say, "What hath God wrought." Let Sabbatarians be united and vigilant in defending themselves in the observance of the law of the Lord, and they will yet obtain their rights. It is with this view of the subject, that we propose to examine the doings of the courts of Pennsylvania; and not with any evil design toward the judges. We hold them to the tribunal of public opinion for the injury done to natural and constitutional rights, with a strong assurance that that injury will be repaired in our own day. S. D.

### THE LIBERTY PARTY AT OBERLIN, OHIO.

The following Resolutions and Abstract of an Address were adopted by a meeting of Liberty party men at Oberlin, Ohio, July 6th. They come to us in an "Extra" of the Oberlin Evangelist, with a request for publication. No doubt many of our readers will be interested in perusing them.

#### Resolutions.

*Resolved*, 1st, That we hold the following to be the practical principles and measures of the Liberty Party.

(1.) The abolition of Slavery in the District of Columbia—in the Territories under the jurisdiction of Congress, and in all *places* in which the United States hold exclusive authority.

(2.) The abolition of the Slave trade in the District of Columbia, the coast-wise slave trade, and in all the Territories under the jurisdiction of Congress.

(3.) The emancipation of the Federal Government from the control of the Slave power, its entire divorce from the support of Slavery, and the array of all its constitutional powers for the extinction of slavery throughout the Union.

(4.) The exclusion of Slavery from all new Territory now acquired or hereafter to be acquired by the United States.

(5.) The repeal of all laws in the nominally Free States which make any distinction among their people on account of their color.

(6.) The support of such candidates for office, and such alone, as are the known and tried advocates of these measures, and will make their success the paramount object of their political action.

*Resolved*, 2d, That we love the Liberty Party only as an instrument for the enforcement of these principles and the success of these measures; and whenever any new party shall make the same principles its basis, and the same measures the specific and paramount object of its aims—and shall bring out as its candidates men of tried integrity and ability, who shall avow the same principles, and adopt the same measures—we shall rejoice to see the Liberty Party merged in this new party, whenever the hope of success is rationally increased thereby.

*Resolved*, 3d, That until *such* a union be effect, we continue Liberty Party men, standing on the same basis as heretofore, and voting for candidates who are the proper representatives and embodiment of our principles and measures.

*Resolved*, 4th, That we recommend to all Liberty men who may attend the Free Territory Convention, to be held at Buffalo on the 9th of August, 1848, respectfully, but most earnestly, to press said Convention to adopt these principles and measures, explicitly—and to put in nomination candidates for the Presidency and Vice Presidency who shall ably and adequately represent them.

*Resolved*, 5th, That we farther recommend that, succeeding in these efforts, they pledge to the Convention and its nominees their support; but that should the Convention refuse or omit to grant the request, they and all Liberty men throughout the land maintain their own organization, and vote for their own candidates—and that, should the present candidates for the Presidency and Vice Presidency withdraw, a convention be called to put in nomination other candidates for those offices.

#### Abstract of the Address.

We cannot join any political organization that does not embrace all our principles and measures, and make their success the specific and paramount aim of its efforts; for the following *reasons*.

1. Every one of these measures involves a principle, which we have no right either to abandon or to cease to make a test.

2. Because dropping these measures now, we make the confession, (unconsciously perhaps,) either that we were insincere in making them tests before, or that we no longer deem them vital to our cause. We could not do either of these things honestly.

3. Because these principles are our strength, and the very compromise which induces us to omit them in the new issue, induces a state of mind fatal to their vigorous enforcement in any form.

4. Because such a compromise lets slip the best opportunity of raising the masses to the adoption of our principles, and submits the whole new movement to the control of influences unpledged to any fundamental principle of the Anti-Slavery cause.

5. Because, omitting these measures at the outset, we could neither urge their enforcement on our candidates, if elected, nor their adoption by the party, without being charged with bad faith, and introducing confusion and disaster into the ranks.

6. Because we never knew a body of men who, after boldly urging a group of measures as tests, gave up those measures, and yet maintained, as a body, moral power enough to press those measures afterwards with any effect.

7. Because such a step is one in the wrong direction;—an enterprise should insist on some higher application of its principles, rather than drop, one by one, its old and vital ones.

8. Because at the present crisis, with the proposals as now made, we are asked to disband our organization and join a movement which adopts but one of our measures, *only to suffer certain defeat on that.*

B. PELTON, *Chairman.*

S. S. ASHLEY, *Secretary.*

### THE VILLAGE CHURCH.

The village church is passing gay,
The bells gush out in merry tune,
A flag is o'er the turret gray,
The porch holds all the flowers of June;
For youth and beauty come to wed,
With bounding form and beaming eye—
With all the raptures love can shed,
And all the hope that gold can buy;
And children twine, with noisy glee,
White favors round the cypress tree.

An old man sitteth on a grave—
His steps no more are firm and fast,
And slenderly his white locks wave
As breeze and butterfly go past;
A gentle smile lights up his face,
And then he turns to gaze around,
For he has come to choose the place
Where he shall sleep in hallow'd ground;
"Just by your daisy patch, (saith he,)
'T is there—'t is there I'd have it be."

The bridal hearts in triumph glow,
With all the world before them yet;
The old man's pulse beats calm and slow,
Like sun-rays lengthening as they set.
THEY see the fancied hours to come,
HE sees the real days gone by;
THEY deem the earth a fairy home,
HE thinks it well that man should die.
Oh, goodly sight! it should be so—
Youth glad to stay, Age fit to go.

### THE SLAVE MART AT NEW ORLEANS.

BY GRAPHO MANIA.

> "So spake the fiend, and with necessity,
> The tyrant's plea, excused his devilish deeds."

The hundred slaves were huddled together near the auctioneer's platform, where one by one they were successively to pass under the hammer. The men sat in stoical silence. The women, especially such as were mothers, gazed in anxious grief upon their little ones, as they playfully grouped themselves upon the floor at their feet. The children that but a short time since had been pressed to the mother's bosom, with all the earnest yearnings that none but a mother's heart can feel, were to be sold and separated away to cruel servitude, never more to know the endearment of maternal love. All the ties of consanguinity and friendship were here to be severed for life, and the miserable objects to be sent from the place where all their happy associations had clustered, away to the fever and ague swamps of Mississippi, or to the barbarous cotton fields of upper Texas. And such an outrage upon humanity was to be perpetrated in open day-light, in a Christian city, and witnessed, yes, sanctioned by hundreds of witnesses. One could hardly realize the atrocious fact. Here, in the freest country on earth, and in the nineteenth century, was a scene transpiring that would have disgraced the times of Nero or Caligula. It is no dream of fiction, it is too real. And yet no avenging hand is put forth to stay the outrage. The work goes on.

The two next victims are a noble middle aged man and his wife, who called herself twenty-two. They were not to be sold together—for they would not bring so much money as if sold separate, and moreover it seems to be the design of every one who has anything to do with slaves, to discourage and deaden all the domestic loves to which human nature is addicted. The young wife was first questioned in this manner, that she might perchance recommend herself:—

"How old are you?"

"Twenty-two."

"How long have you been married?"

"Three years."

"How many children have you?"

"None."

And as she made the last reply in a saddened tone, the tears started from her eyes, and she turned beseechingly to her husband for protection. Upon this the questioner, too, turns ferociously towards him.

"You villain you—have you lived three years with this wench without having any children?"

Now the true man was seen, although bound in fetters, and trampled in the dust. With form erect and folded arms, and with a dignity that might have lent lustre to Othello himself, he calmly replies—

"We have had one, but God took him."

The fact that the woman had been the mother of but one child, and that dead, was the reason for the low price of two hundred dollars for which she was knocked down. She was purchased by a Red River planter, to be turned out into the fields to hoe and pick cotton. The husband was afterwards sold for seven hundred and fifty dollars, to be sent into the swamps of Tennessee as a wood chopper. The two were separated never more to meet in this world. It is expected that husbands and wives thus separated will form new connections, rear up new families, and perhaps be again sold and divided asunder. Thus are the holiest of the institutions of Heaven rendered void by the management of men; and thus are poor ignorant slaves made to commit the sins that are denounced by all moral and civil law, and by the direct commands of God.

The last spectacle was as much as we could hear. We thought of our own deep domestic loves—then three thousand miles away. The love and the sympathy of the wife so entwined into our own soul, that no fate in time or eternity could separate the two whose separate existences had become one life. The clinging fondness of the little ones, who will not be content with a separate existence, but insist upon being a part of the parent still. We left the scene, but the anguish of that separated pair followed us—it has not ceased to follow us since. There was the memory of their little log house in the skirt of cotton wood upon the river side; there was the place of their early love, as they had been reared up together on their wealthy owner's plantation; from thence had they entered the precincts of the church, and before God, and in the forms of the Episcopacy, had they promised to take each other "for better, for worse, for richer, for poorer, in sickness, in health, to love, and to cherish, till death should part them, according to God's holy ordinance." There was born to them their little boy, who had gladdened their hearts—and then died; and there, hard by, was his little grave, over which they had wept together, and would only be comforted in believing that God had taken him. In that last long lingering look was crowded the gathering reminiscences of all the happiness they had known in life. [Chronotype.

From Cyclopedia of Moral and Religious Anecdotes.

### ILLUSTRATIONS OF THE POWER OF KINDNESS.

#### Bundy and the Ferocious Prisoner.

The power of kindness is seen in the case of Haynes, executed in 1799 at Bristol, England. He was heavily ironed, yet so extremely turbulent and outrageous, that the other prisoners stood in fear of him, and were obliged to be constantly on their guard. It became necessary even to call out the military; but this only irritated him, and made him worse. He would expose his naked breast to the soldiers' bayonets, dare them to run him through, and say he would rather be shot dead than surrender himself to them. Yet, when force failed, remonstrance succeeded; for he actually delivered up to the persuasions of a gentleman, a weapon which a file of soldiers were unable to take from him. A pious minister by the name of Bundy, used to visit him, and at length told the keeper he wished to spend the night with the felon. He was warned of his danger; but, moved with compassion, he persisted, and entered the prisoner's cell. Finding him prostrate on the floor under the weight of his irons, he persuaded the keeper to let him have one hand and foot at liberty. The keeper retired late at night, locking after him three massive doors; and Haynes, immediately lifting up his liberated hand, and reaching a clasped knife he had concealed, rushed fiercely towards him, exclaiming with the voice and looks of a demon, "Now thou art in my power, I will kill thee." The man of God thought his end had come; but suddenly recalling the passage, "thou canst have no power over me unless it be given thee from above," was instantly raised above all fear, and calmly met the enraged culprit, to whom he kindly said, "Now, my friend, what harm have I done you, or of what service would my death be to you?" He then spoke of the love of Christ, and assured the felon, that he was ready to receive all, even the most wicked, who came to him. These words of kindness softened the culprit's heart; he threw down the knife, acknowledged his guilt, and burst into tears. Deeply convicted at length of sin, he asked if it was possible for such a sinner as himself ever to be saved? The anguish of his mind was extreme; he would often weep bitterly in view of his sins; and there is reason to hope that he died a sincere penitent.

#### Isaac Hopper and Cain.

When Isaac Hopper lived in Philadelphia, his attention was called to a colored waiter, called Cain, who was remarkable for profanity. Neither persuasion nor rebuke had any effect to change this bad habit. One day Hopper encountered him in the street, quarreling and pouring forth volleys of oaths that made one shudder. Having faith in fines and constables, Hopper took him before a magistrate, who fined him for blasphemy.

Twenty years after, Isaac met Cain, whom he had not seen for a very long time. His outward appearance was much changed for the worse; his garments were tattered, and his person emaciated. This touched the Friend's heart. He stepped up, shook hands, and spoke kindly to the forlorn being. "Dost not thou remember me," said the Quaker, "and how I had thee fined for swearing?" "Yes, indeed, I do; I remember what I paid as well as yesterday." "Well, did it do thee any good?" "No, never a bit; it made me mad to have my money taken from me."

Hopper invited Cain to reckon up the interest on the fine, and paid him principal and interest. "I meant it for thy good, Cain, and I am sorry I did thee any harm."

Cain's countenance changed; the tears rolled down his cheeks; he took the money with many thanks; became a quiet man, and was heard to swear no more.

#### Pillsbury and the Giant Prisoner.

Mr. Pillsbury, warden of the State Prison in Connecticut, once received into the prison a man of gigantic stature, whose crimes had for seventeen years made him the terror of the country. He told the criminal when he came, he hoped he would not repeat the attempts to escape which he had made elsewhere. "It will be best," said he, "that you and I should treat each other as well as we can. I will make you as comfortable as I possibly can, and I shall be anxious to be your friend; and I hope you will not get me into difficulty on your account. There is a cell intended for solitary confinement; but we have never used it, and I should be sorry ever to have to turn the key upon any body in it. You may range the place as freely as I do; if you trust me, I shall trust you." The man was sulky, and for weeks showed only gradual symptoms of softening under the operation of Mr. Pillsbury's cheerful confidence. At length information was brought of the man's intention to break prison. The warden called him, and taxed him with it; the man preserved a gloomy silence. He was told that it was necessary for him to be locked in the solitary cell, and desired to follow the warden, who went first, carrying a lamp in one hand, and a key in the other. In the narrowest part of the passage, Mr. Pillsbury, a small, light man, turned round, and looked in the face of the stout criminal. "Now," said he, "I ask whether you have treated me as I deserve? I have done every thing I could to make you happy; I have trusted you; but you have never given me the least confidence in return, and have even planned to get me into difficulty. Is this kind? And yet I cannot bear to lock you up. If I had the least sign that you cared for me"—The man burst into tears. "Sir," said he, "I have been a very devil these seventeen years; but you treat me like a man." "Come, let us go back," said the warden. The convict had free range of the prison as before; and from that hour he began to open his heart to the warden, and cheerfully fulfilled his whole term of imprisonment.

#### Azel Backus and the Heathen.

At a festival at Ganesa's (Gumputtee's) temple in Ceylon, while the multitude of worshipers, assembled at the temple, were engaged in boiling their rice for an offering, one of them who went for water, fell into the well. As soon as the circumstance was made known to the crowd, they rushed to the well, and among them was the pandarum (priest) of the temple, who, as soon as he had gratified his curiosity, returned to the temple. None among them manifested the least concern for the unfortunate man who was sunk in the water. They looked into the well, and talked about the man in such imminent danger, with the most perfect indifference. Not an individual seemed to think assistance could or ought to be rendered, till one of the headmen came to the spot; he exerted all his influence to induce some one to dive into the water, which any person accustomed to swimming might have done with perfect safety, but his efforts were in vain. He then sent for the priest, who was known to be an expert swimmer. At the command of the headman he came, but excused himself from the act of mercy required of him, by saying that he could not absent himself so long from the duties of the temple without sustaining a loss. Just at this moment came to the place a young man, unknown to the crowd, who, as soon as he learned that a fellow being was drowning, threw aside his garment, and leaped into the well. After repeatedly diving, he found the body, and raised it to the surface of the water, from which it was taken by the by-standers. As the noise and confusion occasioned by taking out the lifeless body had subsided, a loud whisper passed along the crowd, "Who is that young man? Who is that good man?" They were not a little surprised, and some of the enemies of Christianity confounded, when they were told that this good Samaritan was Azel Backus, a Christian! This event did not a little towards stopping the mouths, and weakening the strength of some who were arrayed against Christians and the cause in which they are engaged; and is to all, who have any knowledge of Scripture, a striking comment on the words of inspiration, "Overcome evil with good."

### GOD'S BOOK OF REMEMBRANCE.

Among the books that will be opened when God will reckon with the universe, one will be produced, filled with costlier records than the common transactions of time. In that precious volume—that "book of remembrance written before him for those that feared the Lord and thought upon his name"—how many little acts of the humblest saint, which the world never knew or noticed, will appear in golden capitals! How many forgotten words and looks of kindness, which dropped a healing anodyne into some broken heart, will there be shown the child of God, who fain will ask, "*When did I* THIS?" How brightly in those leaves of pearl will glow the pellucid jewel, which fell from the eye of him who gave all he had to give—a tear for another's wo! And the poor widow's mite—what a bright record shall be made of that, and of the midnight prayers she made for those pierced with sterner wants than her's! What a page in that heavenly album will be given to him who gave a cup of cold water to the disciple of the Lamb, with a heart big enough to have given the world! There will be shown the *tableaux vivants* of prison scenes, and sick and dying-bed scenes, whose eyes, with a heaven full of love in them, and hearts big with the immortal sympathy of God, ministered to the sick stranger, and him that was ready to perish. In that souvenir of eternity, will be preserved charities of celestial water that never found a record or remembrance on earth. [Burritt.

### A JEW'S ARGUMENT.

"Some Roman senators examined the Jews in this manner: 'If God had no delight in the worship of idols, why did he not destroy them?' The Jews made answer, 'If men had worshiped only things of which the world had had no need, he would have destroyed the objects of their worship; but they also worship the sun, and moon, stars, and planets; and then he must have destroyed his worlds for the sake of these deluded men.' 'But still,' said the Romans, 'why does not God destroy the things which the world does not want, and leave those things which the world cannot be without?' 'Because,' replied the Jews, 'this would strengthen the hands of such as worship these necessary things, who would say, Ye allow now that these are gods, since they are not destroyed.'"

The Sabbath Recorder.

New York, August 10, 1848.

## SLAVERY IN THE TERRITORIES.

The great question now before the people of this country, is whether the system of slavery shall be extended and strengthened by incorporating it into our free Territories. Congress has had the subject under discussion for a long time, and has barely succeeded in laying it on the table for the present, without any definite and permanent decision. Politicians and reformers have taken it up, and are debating it with a degree of earnestness which is seldom witnessed among them. It will undoubtedly be the principal topic before the great Convention which assembles this week at Buffalo. Indeed, all classes are beginning to feel, that the time has come to decide whether slavery shall be upheld and perpetuated, or whether steps shall be taken to limit its bounds and prevent its growth.

It is pretty generally acknowledged, we believe, in many parts of the South, as well as at the North, that slavery in the abstract is a flagrant wrong and a crying evil—a wrong to the slave, which no sophistry can justify, and an evil to the master and the country, which can only be palliated by the peculiar circumstances under which it exists, and the great difficulty of getting rid of it. In view of this general impression, one would suppose that scarcely any body could be found to favor its extension over territory in which it does not now exist. And such would undoubtedly be the case, if men were to act according to the dictates of their unsophisticated consciences. But as things are, they allow themselves to be swerved by what they regard as "constitutional compacts and compromises," until they bring this great question down to mere political grounds, and decide it in view of the same considerations which would influence them in the decision of a question relating to banks and tariffs.

There is one grand defect in the argument of all those who advocate the extension of slavery over new territory, which readers of their speeches cannot have overlooked. They claim that a slave is the property of his master in the same sense that a horse is the property of his owner; and that the master of a slave has as much right to take his slave into territory owned by the United States and there hold him as property, as the owner of a horse has to take his horse there and hold him as property. But this assumption overlooks the fact that the slave differs from the horse in being made property by law, and by that alone—a fact which Southern men are not slow to urge when their right to hold a man as property is assailed. Although the soil of new territory may be owned by the North and the South jointly, that is no reason why a black man whom the laws of South Carolina have made to be property, should be considered as property in this new territory. If the position assumed by southern men could be maintained, the conclusion would follow, that there is no such thing as *free* territory; all our new territory is as much slave territory as free, because it is owned by a Union composed of free and slave States. In that case, all the attempts to get Congress to establish slavery in new territory, would be gratuitous, since it already exists according to the assumption of those who advocate the measure.

The agitation of this question in connection with the presidential election, may raise an issue not often brought before the people on such occasions. Generally these elections are made to turn upon mere political considerations. In view of that fact, many Christian people have declined to take any active part in them, or even to exercise their right of suffrage—regarding the whole affair as a political one, in which no great moral questions were involved. It is possible, however, that the case may be different in the coming campaign. The question of freedom or slavery in all new States and Territories, may become *the* question for decision. In that case, we see not how the Christian can justify a neglect to cast his influence in favor of what he regards as being the righteous cause. Too long have good men left the election of rulers to wicked men. The consequences are daily seen in our national assemblies. Let those who are entrusted with the power of elevating men to the highest offices, weigh well their responsibilities.

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Drayton Convicted.—The heroic but unfortunate Drayton, in whose vessel some seventy slaves recently attempted to escape from their house of bondage, has been tried and convicted on one indictment of stealing the negroes. The trial was in progress throughout last week. He was ably defended by Messrs. Mann and Carlisle. But the Judge, who is said to be decidedly pro-slavery in his feelings, charged the Jury strongly against him; and the jury, after twenty-four hours' deliberation, brought in a verdict as above stated. It is commonly reported, that nine of the jury were fellows who hang about the court-house of the District for the very purpose of being summoned as jurors, and getting the per diem allowance, and that they were all for a verdict of guilty at once; while the other three were Irishmen, and were for acquittal, from which judgment they were turned by the majority after twenty-four hours of fasting. There are numerous points of law reserved, and it is quite possible that this verdict may be set aside. Meanwhile the District Attorney is going on with his forty-one other indictments.

## CHURCH AND STATE IN FRANCE.

It has been represented, that nearly all of the ecclesiastical bodies in France are in favor of a separation of the Church from the State. There is, however, as now appears, a good deal of difference of opinion among them upon the subject. The Jews, we believe, uniformly and unhesitatingly demand the separation of civil and ecclesiastical interests. The same may be said of some of the minor and more evangelical Protestant sects. But the Protestants in general seem to be quite undecided; they will not oppose the measure, neither will they do anything to hasten it. One of their journals says: "We will not demand our letter of divorce; but if the State gives it, we will accept it, and presenting it to God, we will say, In thee, O Lord, is our hope; let not our hope be confounded!" Among the Catholics there are some who advocate a separation; but they do so mainly on the ground that to receive from the Government what is bestowed equally upon all the religious communions, good and bad, is not consistent with their exclusive claims. It is very likely, in view of the prevailing feeling, that a separation will take place. It would doubtless have taken place long ago, except that the Government was desirous of retaining that hold upon religious organizations which it had through the money it paid them.

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## THE WISCONSIN ASSOCIATION.

The Wisconsin Seventh-day Baptist Association held its second anniversary with the Church in Albion, Dane Co., commencing July 6, 1848, at 10 o'clock, A. M. The Introductory Discourse was preached by Eld. Z. Campbell, from 1 Thess. 3: 12, 13—after which Eld. S. Coon was chosen Moderator, and J. H. Potter and T. L. Coon, Secretaries.

After preparing a list of delegates, and hearing reports from the Treasurer and Corresponding Secretary, the Letters from the Churches were read. The following are their statistics:

*Milton.*—Z. Campbell, pastor; S. Coon and D. Babcock, elders; W. P. Stillman, deacon; J. M. Todd, clerk; post-office, Milton. Added 19; deceased 3; rejected 1; dismissed by letter 2; total 108.

*Albion.*—O. P. Hull, pastor; J. Weed and A. Ayers, deacons; J. H. Potter, clerk; post-office, Albion. Added 4; deceased 2; total 81.

*Walworth.*—S. Coon, pastor; A. Maxson, deacon. Added 6; total 21.

The various Standing Committees were then appointed. These Committees presented their reports in due time, which were adopted by the Association, and the most important of which are given below.

### Report of Committee on Benevolent Operations.

The Committee on Benevolent Operations would respectfully report, That in their opinion Christianity is one grand system of benevolence; and all societies and organizations, to effect any thing in the way of promoting the Gospel, should be deeply imbued with this divine principle. Destitute of this in some practical form, so as not only to have in view but actually to reach some particular object, we are not able to see what good can grow out of our organization as an Association. We are convinced that to enjoy life and health as Christians and as Christian Churches, we must identify ourselves with Christ and his kingdom by heartily embracing this cardinal doctrine. In view of these considerations, and the entire want of any efficient plan of operations now existing, affording a channel through which the benevolence of our brethren and sisters can reach any desired object, your Committee feel that an important branch of business has been committed to them. There are, in our opinion, the most urgent reasons why this Association should adopt speedy and efficient measures to extend the Gospel around us, and generally throughout the world. There are three fields of labor to which your Committee would earnestly invite attention. First, the giving of the Gospel to all our fallen race. Second, the circulation of Sabbath Tracts. Third, home missionary operations, or missionary labor within our own borders. We therefore submit the following plan of operations. First, that this Association shall be a Missionary Association, and that it shall appoint the following officers, viz. a President, a Vice President, Corresponding and Recording Secretaries, a Treasurer, and three Directors, who shall constitute an Executive Board to transact business, and shall be elected annually; five members of the Board to constitute a quorum. We suggest, in the second place, that this Association shall be a Tract Society; that its object shall be to circulate publications, and that it shall appoint the officers necessary to do its business. In the next place, we would suggest that this Association be a Home Missionary Association; that its object shall be to promote the truth in our own country and vicinity; that it appoint the officers necessary for the purposes of the society, and that these societies be distinct from each other; that when money is contributed the object should be distinctly specified. We farther suggest, that the Quarterly Meetings be recognized as meetings of this Association, and shall be competent to dispose of the reports of the Executive Committees of these societies, who shall report quarterly to that body.

The following are the officers of the Missionary Society: Eld. S. Coon, President; Eld. D. Babcock, Vice President; W. H. Redfield, Cor. Sec.; John W. Stillman, Rec. Sec.; D. J. Green, Treasurer; O. P. Hull, J. M. Todd, and J. Bond, Directors.

### Resolutions.

Whereas, there are violent and oppressive movements among first-day people in Wisconsin against the Seventh-day Baptists, averse to Christianity, equal rights, and the Gospel of Jesus Christ, and tending to unite Church and State; therefore—*Resolved*, That this Association, collectively and individually, awake to their interest and a sense of duty, in maintaining equal rights and privileges with other denominations at the hands of our legislators.

*Resolved*, That we, the members of this Association, disapprove of all Secret Societies of whatsoever name.

Whereas, a knowledge of the Holy Scriptures is of the very first importance to the existence of vital piety and practical godliness, therefore—*Resolved*, That we earnestly recommend to the members of the churches composing this Association, who are heads of families, the necessity and importance of reading the Bible to their families, and of maintaining daily family prayer.

*Resolved*, That we, the members of this Association, deeply deplore the existence of the system of Slavery, and the evils which it entails upon every inhabitant of the United States.

### State of Religion.

The Committee on the State of Religion report, that viewing the state of religion generally, although we have cause of gratitude to the great Author of every good and perfect gift, we have much cause for self-abasement and humiliation of soul, and are loudly called upon to repent and do our first works; and to effect an object so desirable, that we now, like the prodigal, may return to our Father's house from which we have most unwisely departed. The field of usefulness that in the providence of God we are invited to occupy, urges upon our consideration, as ministers and laymen, the necessity to awake out of sleep, and come up to the help of the Lord against the mighty, in the use of all the means of grace, and the cultivation of vital piety in our hearts, and not to be satisfied until it can be said of us, that we are the light of the world and the salt of the earth.

### Corresponding Letter.

*The Wisconsin Seventh-day Baptist Association, to the several sister Associations of the same faith, greeting:—*

Beloved Brethren,—We rejoice in every testimony we receive of your attachment and love to the cause of our glorious Redeemer, and your cordial coöperation with us in promoting its advancement. Though no delegation has appeared, and no letters have been received from sister Associations, yet we believe their prayers arise to the great Head of the Church for the prosperity of Zion in the far West. When we consider the extensive field by which we are surrounded, we are led to rest on the promises of our heavenly Father, and go forward in the performance of duty, trusting that our feeble efforts, through his assistance, will induce men to embrace the truth as it is in Jesus. We shall be happy to continue our correspondence with you and welcome your messengers and minutes at our next and all subsequent convocations.

The following are the officers of the Association for the ensuing year, viz. John Stillman, Treasurer; W. H. Redfield, Cor. Sec.; Orlinzer Allen, Rec. Sec. After a session which continued through the fifth, sixth, and first days of the week, the Association adjourned to meet with the Church in Walworth, on the fourth day of the week before the second Sabbath in July, 1849, at 10 o'clock, A. M.

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## VISIT TO AN ANCESTOR'S GRAVE.

To the Editor of the Sabbath Recorder:—

Dear Sir,—It has been a source of pleasure to the good of all ages, to cherish and perpetuate the memory of their virtuous and honored ancestry; and the "first commandment with promise" seems directly calculated to aid or encourage this laudable impulse. No people under heaven have more faithfully discharged this duty than the Israelites, who, under its direction, have left on record a most exact and faithful account of their family descent. The pleasure imparted by such researches, has often inclined me to linger among the tombs for relics of former times, with which I could associate some history or tradition. Impressed with such feelings, I recently seated myself near the tomb of an ancestor, (in an isolated spot on the bank of the Pawcatuck river, on the Westerly side, within sight of the first Seventh-day Baptist meeting-house in Hopkinton,) in which I feel more than ordinary interest, as its location was to me but lately known. You will here allow me to relate a family tradition which has been handed down through several generations respecting him.

In the early settlement of this country, a small company left the then infant Colony of Plymouth, to seek a more congenial situation on the coast of Connecticut, then a wilderness, inhabited only by savages. After proceeding up the Sound in a small vessel belonging to the adventurers, they landed and commenced a settlement on one of the inlets of that coast. For greater security against a sudden attack of the Indians, they kept a number of dogs, whose barking forewarned them of danger, and annoyed the savages, who, on some pretence, withdrew their intercourse and trade, and refused to renew it unless the dogs should be confined; upon the doing of which, they assumed a hostile position, and drove the settlers from their dwellings to take refuge in the vsssel which attended them. After waiting till all was quiet, a number of the fugitives returned to their lands to procure some refreshments to enable them to go to some place of safety, when the Indians in ambush surprised and massacred a number of them, and after mutilating their bodies retired. Their companions sought and buried them; and after collecting what they could for their necessities, sailed down the Sound, and landed on Rhode Island, A. D. 1638. About one mile eastward of where the windmills now stand, at Newport, a lonely widow and an infant, the only son of one of the sufferers, erected a dwelling, (and it was one of the first on the Island,) the ruins of which have been pointed out within the last fifty years, and possibly may now be seen. This infant became the patriarch of the families of the name of Maxson. But I believe it has not been generally known to the numerous descendants, nor has the fact till recently been *satisfactorily* understood, except by a few of the present generation, that in this lonely place rest the remains of that early patriarch, John Maxson, who, at the age of 82 years, died in 1720. From this ancestor descended Jonathan Maxson, who died in 1732, at the age of 52 years, and whose remains lie interred at the same place with his father. From him descended Eld. John Maxson, of the Newport church, who died in 1778, and was interred in that place, and whose history is known to all the churches. His numerous family have at advanced ages all gone to their rest, and their descendants are now among the aged.

For the satisfaction of very many interested in the above, I will add, that John Maxson, senior, was early connected with the Sabbatarian church in Newport, and was a prominent member in an early part of its history; and when the church at Westerly was set off in 1708, he was ordained their pastor, at the age of 70 years. Besides Jonathan, he had several children, among whom was John Maxson, junior, who was also a minister of that church, ordained in 1719, the year prior to the death of his father, and Joseph Maxson, who was ordained and become pastor of the church at Newport. Thus having stated the origin of the family, many of the descendants may find satisfaction in tracing back their lineage to those worthy ancestors, who might not heretofore have had the means here furnished to do so.

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## THE AGE OF LAND TURTLES.

It is stated in a recent number of the Recorder, that Mr. Elias Bassett, of Hampden, had discovered a land turtle on his farm marked with the initials of his name, E. B., in the year 1800, about half a century ago. This reminds me of a similar relation made by Eld. Joshua Clarke, minister at that time of the First Seventh-day Baptist Church at Hopkinton, R. I. Sitting in his pulpit one Sabbath morning, more than fifty years ago, waiting for the gathering of the people previous to the commencement of divine service, he said he would ask permission to relate what he considered a very remarkable incident that occurred before he left home that morning. One of his children had found and brought in a land turtle, marked with the initials of the man's name who had preceded him on his farm, and dated the year of his (Eld. Clarke's) birth; that he was then in the sixty-sixth year of his age, and that he had no doubt the mark and date were correct.

As to the question, "How many centuries do they live?" I know not who can answer it; but I have no doubt, from the testimony I have received, with my own experience and observation during an acquaintance with their family of sixty years, that their natural term of life will reach one century or more.

Since writing the above, I have met with the following still more extraordinary notice of the land turtle, which I copy from the Philadelphia Times:

"Our readers are aware, that St. Peter's church is undergoing repairs. A singular incident has transpired in the course of the work. There is a space between the flooring of the pews and the earth, of about eighteen inches, principally occupied in supporting the same. In repairing these the workmen found two land turtles, which must be of exceeding age, as there is no possible means of ingress or egress since the church was built, which was in 1761–2. It is known that land turtles live to a great age."

Here then is a case where two of these turtles have existed for a term of eighty-six or eighty-seven years, confined within a space probably not exceeding one hundred feet square, deprived of the rays of the sun, and the moisture from the clouds. What could have been their means of subsistence? I should think but little different from that of the reptile in the cavity of the tree or the centre of the rock. If they can live such a length of time in such a situation, I think you may well talk about centuries as their natural term of life when left to roam unrestrained in their proper elements. J. S.

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Shanghai as a Missionary Station.—A letter written in December last, by Mr. Yates, one of the Southern Baptist missionaries, speaks as follows of missionary prospects at Shanghai, China:—

"As I have said, there are five missions, in all fifteen missionaries, at Shanghai, most of whom have families. This, as a mission station, is not surpassed by any in China. We are allowed to go unmolested into any part of the city, and have free access to both male and female. Apart from the facilities we have in the city and country for thirty miles in the interior, this is the key to the entire empire. By water communication, we can send books into all the large cities in the interior. A gentleman called a few days ago, who lived 500 miles in the interior; I gave him a few tracts, two chapters of the Gospel by Matthew. It was gratifying to have the privilege of giving a few words of the Gospel to those who have never heard it, even though we are not able to explain it fully to them. Our time, thus far, has been devoted wholly to the study of this most difficult of all languages. My first object is to learn the colloquial. After that is accomplished, which I suppose will take one year, my attention will be directed to the written language, which is quite different from the colloquial."

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To the Editor of the Sabbath Recorder:—

Will some of your correspondents give their views relative to the following: Ought an almost habitual neglect to attend Sabbath meetings with our covenant brethren, unless reasonably hindered, to subject one to the discipline of a church? Also, ought the same neglect of the covenant meeting to be considered in the same manner? A Pastor.

A Baptist College in Missouri.—We learn from the Western Watchman, that a plan is on foot, and is succeeding beyond the expectation of its projectors, to establish a College in Missouri which shall be under the control of the Baptists of that State. The plan is to secure 1,000 persons, or that which will be equivalent, who will pay the interest of $100, at 6 per cent, or *six dollars* annually, for eight successive years. This is to be invested as it is paid in, upon good security, or in safe stocks, deducting only so much, from year to year, as may be necessary to keep up the instruction at the same time. By accurate calculation, it is found that a College can be endowed, upon this plan, at the end of eight years.

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The Mexicans.—An officer of the American army, whose letters have been published in this city, represents the Mexicans as a people who can only be looked upon as a very inferior and degraded portion of the human family. In physical, moral, and intellectual attributes, they are low, very low; in most traits of character inferior to most of our North American Indians. Three-fourths of the inhabitants of that country are in all particulars three-fourths Indians in blood and breeding. While, therefore, the physical matters of Mexico afford a rich and abundant field for the scientific naturalist, the moral subjects present one equally exuberant for the philanthropist, the divine, and the schoolmaster.

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Circulation of Methodist Periodicals.—Zion's Herald says that the circulation of the Christian Advocate & Journal has declined, during the last four years, some 6,000; that of the Quarterly Review some 1,000. The Sunday School publications have advanced; the Sunday School Advocate had 40,000 subscribers four years ago, it has now 80,000! The Western Christian Advocate has 11,000 subscribers; this includes, we suppose, the preachers as non-paying subscribers. The Christian Apologist, (German,) has more than 2,300 subscribers. The Sunday School Advocate has a circulation from the Western house of 17,000. The Repository has 8,000 subscribers, though designed particularly for ladies; its patronage is constantly growing.

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Methodist Book Concern.—The Christian Repository, a Methodist paper, says, "the capital stock of the entire concern, according to the last report, does not vary much from *eight hundred thousand dollars.* The yearly profits are said to be about $40,000, and the expenses, including Dr. Bond's salary and others, about $20-000." A very fair sum—and the investment is enabling Methodists to spread their books and papers very widely.

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Resources of Benevolent Societies.—The income of most if not all of the voluntary benevolent societies, whose anniversaries were held in New York last spring, was considerably in advance of that of any preceding year. According to the statistics of several annual reports read at the anniversaries, the following is the present financial state of each of the principal societies:—

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| Am. Seamen's Friend Society, | $24,000 |
| Colonization Society, | 5,000 |
| Board of For. Miss. of Pres. Church, | 108,586 |
| Foreign Evangelical Society, | 19,138 |
| American Anti-Slavery Society, | 9,077 |
| Soc. for ameliorating condition of Jews, | 5,395 |
| N. York Institution for the Blind, | 28,643 |
| Am. Home Missionary Society, | 140,497 |
| American Bible Society, | 254,377 |
| American Tract Society, | 237,155 |
| Am. Board of Com. estimated at | 260,000 |
| Am. Protestant Society, | 28,000 |
| Am. and For. Bible Society, | 31,521 |
| Am. Bap. Home Mission Society, | 26,136 |
| General Assembly of Pres. Church, | 26,439 |
| Am. Bap. Missionary Union, | 98,576 |
| Total, | $1,313,493 |

Novel School.—The N. Y. Tribune says that about two years since a school was established under the patronage of the clergymen of St. John's and St. Paul's Protestant Episcopal churches in this city, the primary object of which was to discipline its pupils in the practice of vocal music, and thus fit them for service in the choirs of those churches; and the collateral object of which was to instruct them in the English branches of study, and rudiments of the French and Latin Languages. The boys were obliged to be of ages not under seven years nor exceeding ten, and their number was limited to thirty; farther, they were required to be boys of moral tendencies. The services of the boys thus rendered were made an equivalent for their tuition. This school is now in existence, and promises to more than realize the high hopes of its founders as to its usefulness and mutual profit, though the number of its attendants hitherto has never reached that designed to be accommodated.

◆

Two whole, live Men!—Under this caption, a correspondent of the Chronotype says that Gerritt Smith has paid, within three or four months, $400 for the redemption of helpless, innocent young females from the clutches of the *soul-and-heart* traffickers, and $500 for the defense of Drayton and his associates, who periled themselves to assist slaves! Charles Astor Bristed has paid $900, which has been applied to redeem Richard. These are both of them sons of New York. C. A. Bristed is the grandson of the late John Jacob Astor, who was the early personal friend of Mr. Smith's father, the late Judge Peter Smith of Madison Co. $900 each! That will do—who will do likewise? The opportunities are abundant. The *treasury of humanity* is in pressing need.

# General Intelligence.

## CONGRESSIONAL PROCEEDINGS.

The principal subject before the Senate last week was the Civil and Diplomatic appropriation Bill, in connection with which several speeches were made upon the subject of slavery, pro and con. An amendment was passed to pay $50,000 for the Amistad slaves. A bill was passed to carry into effect the treaty with China. A motion was passed to compensate Richard M. Johnson, of Kentucky, for buildings used as a Choctaw Academy. Mr. Douglass, of Ill., from the Committee on Territories, reported back to the Senate the House bill in favor of extending a Territorial Government in Oregon, with slight amendments. The Wilmot Proviso was retained, with the preamble assigning its being north of the Missouri Compromise line as a reason therefor. Mr. D. gave notice that he would move to take up the bill on Monday. The report was ordered to be printed with an additional number of copies for the use of the Senate.

In the House of Representatives, the Army Appropriation Bill was under consideration for a long time, being made an occasion to discuss extensively the subject of slavery. On Friday night the Session continued until 12 o'clock. In the course of remarks, G. P. Marsh, of Vt., said he had authority for declaring, that slavery now exists in the territory of Oregon.

Both branches of Congress have agreed to adjourn on the 14th of August.

## THE FOREIGN NEWS.

Since our last, two steamships from Europe have arrived at New York, the America and the Hermann, bringing news to July 27.

From Ireland, the news is rather startling. That country seems to be on the eve of an outbreak. The trial of the persons charged with sedition is about to take place, and if there should be an attempt on the part of Government to "pack" the jury, it will probably serve as the signal for revolt. Meanwhile steps are being taken to disarm the people, and place the most dangerous points under martial law.

In France, things are becoming quiet again. The examination of nearly 1,100 insurgents confined in the Fort of Ivry has been concluded, after three weeks' incessant labor on the part of the Magistrates, who had 8,000 documents to examine. It now remains for the military commission to decide on the fate of those men. Arrests continue to take place hourly of persons compromised by the conspiracy. On the 18th, eighteen men, the whole of the male inhabitants of a house in the Faubourg St. Antoine, were arrested and carried off to the Conciergerie. The danger from shots fired in the streets in open day still continues. The death of M. Dornès, the Representative, in consequence of his wounds, is announced.

The Moniteur of Sunday states that the accounts of the numbers killed and wounded in the days of June were, as might be expected, much exaggerated, and gives the following as correct: Killed in the contest or died of wounds then received, 1,400; wounded now in the hospitals and in the private dwellings, 1,100; insurgents now incarcerated, 8,688.

The Hungarians have obtained a victory over the insurgent Illyrians, of whom 300 were killed and many wounded. On the other hand, a battalion of Illyrians have deserted from one of the forts, in order to aid their countrymen. The Deutsche Allgemeine Zeitung has letters from Pesth of the 7th inst., from which it appears that the war between the Magyars and Sclavonians is being carried on with unabated fury. The Hungarians are said to have stormed the city of Varsad; but on the other hand they have been defeated near the Wallachian village, St. Mihaly.

Letters from Madrid, Spain, of the 14th, announce that six Carlist officers had been shot at Estella, in Navarre. A body of Carlists had been completely routed in the mountains on the 12th; ten were killed and five taken prisoners, of whom three were officers. Letters direct from the frontiers of Navarre say that the Carlist insurrection has suffered a severe check in the persons of many of the chiefs. Generals Ilzarbe and Zubiri, pursued by the Queen's troops, have been obliged to take refuge in France, as well as Colonels Seto, Enneterio, and Sebirino.

The cholera continued to prevail throughout all the Turkish provinces. At Constantinople it continued without abatement, but it was considered mild. Better sanitary precautions were adopted than hitherto. At Galatz, from the 1st of June to the 8th, 205 were attacked and 63 died. At Ibralla, from the 3d to the 7th of June, 274 cases, of whom 70 died. This is a large proportion in reference to the population of this town, which is only about 20,000; at Viachka, from the 2d to 7th of June, 90 cases, and 21 deaths, in a population of 4,000. It has spread in all Wallachia, and advances rapidly to the frontiers of Transylvania.

IMMIGRANTS ARRIVED.—In the seven months of this year, to 31st July, the whole number of immigrants arrived at this port in vessels from abroad, was 110,404. In the eight previous months, or from the 5th of May, (the time of the organization of the Department of Commissioners of Emigration,) to 31st December, the number was 129,082, being 239,486 in the last fifteen months. From May to December, 1847, there were 53,180 Germans, and 52,496 natives of Ireland; but from December to August, 1848, the number from Ireland has exceeded by some thousands those of Germany. This is owing, no doubt, to the war between Denmark and Germany, and the blockade of the German vessels in the rivers by the Danish fleet. The number arrived in July, 1848, was 24,622, of which 7,963 were from Germany; 11,740 from Ireland; 2,235 England; 1,566 Scotland; 106 France; 34 Holland; 129 Switzerland; 63 Spain; 114 Wales; 492 Norway; 85 Sweden; 91 West Indies; 1 Denmark; 3 South America; 1 Poland. [Tribune.

IMPORTANT FROM OREGON.—A telegraphic dispatch to the N. Y. Tribune, dated St. Louis, August 3, says:—

Ten men from St. Josephs have arrived in this city, in eighty-seven days from Oregon Territory. They left the 10th of March.

A battle had been fought between the Indians and the Oregon regiment. The former were defeated, having had fifty killed and a considerable number wounded. Farther pursuit of the Indians was abandoned, on account of want of provisions and ammunition The American, had none killed and only ten wounded.

The Regiment, it was thought, would be successful in defending the Territory, but was in want of supplies of horses, &c.

Col. Gilliam, commanding the Regiment, was accidentally killed after the battle by the discharge of a rifle.

Propositions of peace were entertained by the Indians; but the troubles were not settled. The Government had called for more troops, and reinforcements were anxiously expected from the United States.

The Mormon settlement at Salt Lake was in a flourishing condition. Parties of emigrants were met at Sweet Water.

Col. Garland and Maj. Brant have arrived from Fort Mann. Thirty two Camanche Indians were killed in the engagement with Lieut. Magill's command on the 1st June.

LATEST FROM MEXICO.—The N. Y. Tribune has a dispatch from New Orleans, dated August 2, which says that an arrival from Vera Cruz brings dates from that city to the 26th ult. Intelligence had reached Vera Cruz that another battle had been fought between the Government troops under Gen. Bustamente and the insurgents under Ex-President Paredes. The number of killed and wounded in this engagement is not stated, but the contest resulted in the complete triumph of Bustamente. The Government forces had entered Guanajuato in triumph, and opposition to the present Government is regarded in Mexico as effectually put down. Padre Jarauta was taken prisoner and immediately executed.

INSURRECTION IN CUBA.—The Pensacola Democrat of July 27th, says: "We learn by Captain Thomas E. Miner, of the schooner Governor Bennett, that a smack arrived at Key West the day on which he left for this port, and reported that an insurrection was to have taken place in Havana on the 20th of this month. But fortunately to Governor became apprized of it, and took precautionary steps to arrest it. The insurrectionists, on perceiving that the conspiracy was detected, broke into the stores and forcibly possessed themselves of ammunition, &c. Whereupon the Governor called out the regular troops, and the insurrection was suppressed, after the slaughter of five hundred of the insurrectionists; the remainder were driven to the mountains. Probably exaggerated.

ATTEMPTED INSURRECTION AMONG THE SLAVES OF PORTO RICO.—By the arrival of the bark Cordelia, from Ponce, Porto Rico, whence she sailed on the 24th ult., we learn that on the 18th of July a plot was discovered among the slaves for a general insurrection. It was discovered by information obtained from one or two negroes of an estate, the proprieter of which, on ascertaining the truth of it, immediately gave notice to the proper authorities. Three of the ringleaders were arrested, two were condemned to be shot, and one to the chain gang for ten years. The plan, they said, was an extensive one, and included all the negroes upon the South side of the Island, from Guayama to Mayaguez. The rise was to be simultaneous. The time fixed upon was the last day of the month. They were to burn all the towns, kill all the whites, and make a second St. Domingo of the Island. Since the arrest of the ringleaders confidence was entirely restored.

## SUMMARY.

The taverns and grog-shops licensed in the city of New York during the whole of last year were 3,475, and the number of those licensed previous to the 21st of July was 3,116. The number which have been licensed during the present season up to the 21st of July is 3,782, which is an increase of 307 over the total of last year, and 666 over the number licensed up to the corresponding period of last year. The total number of licenses during the present year will probably reach 4,000!

The steamboat White Rose, of Louisville, was totally destroyed by fire at the wharf at Cairo, Illinois, on the 25th ult. She had on board considerable freight, for the carriage of which to New Orleans she was awaiting a boat. The freight, about 200 tons, consisted of lard, corn, potatoes, oats, onions, &c., and was principally owned in Louisville. The safe, containing some $700 or $800, was lost, as the flames spread with such rapidity that nothing could be saved.

The Telegraph line is now open and working to Galena, 500 miles from St. Louis. This line includes stations at Alton, Springfield, Peoria, Peru, Bradstown, Jacksonville, Quincy, and Hannibal, in the State of Illinois, and Burlington, Bloomington, and Dubuque, in the State of Iowa, on the east bank of the Mississippi, the most of which are now open, and doing business.

Lieut. Gov. Reed, of Massachusetts, recently stated before the Legislative Temperance Society, that in 1827, 1,902,915 gallons of distilled spirits were imported and manufactured in Boston—while in 1847, the quantity was reduced to 550,000, being a difference of 1,442,915 gallons.

The town of Orel, in Russia, was destroyed by fire on the 7th of June, and most of the inhabitants lost all they possessed. Upwards of 1,237 houses and four bridges were destroyed. The four stone churches were much injured. The whole loss is estimated at three millions of dollars.

The first experiment of crossing the Niagara Suspension Bridge with horses and carriages has been successfully made. Mr. Ellet was the driver of the carriage. The scene was intensely exciting.

Sharks are becoming numerous on our Jersey coast. One was caught last week at Red Bank, which weighed 370 pounds. It was nine feet long. Another was caught on Sunday near Middletown Point.

The Sun has late accounts from Chili, stating that Santiago was visited by another destructive fire on the 12th of April. It commenced on the western side of the Plaza de la Independencia, and the flames, spreading with great rapidity, soon enveloped the beautiful row of buildings called the Portal. The loss of goods alone is estimated at half a million of dollars. Two or three lives are said to have been lost. While the fire was raging, a shock of an earthquake occurred. This added to the general alarm, which was farther increased by a second fire breaking out in another part of the city.

Two members of the Massachusetts Regiment, who deserted while encamped on the Matamoras line, are stated to have reached Galveston, Texas, after great privations. A letter from them, received by a soldier of the regiment, states that they suffered greatly on the route, particularly for water, and were obliged to kill one of their horses, and *drink his blood!* After reaching Galveston, they found Yankees in such demand that they easily obtained employment, one as a *schoolmaster*, at $60 per month, and the other as a manual laborer, at $45.

The Receivers of the Plainfield Bank cannot pay a dividend out of the funds in their hands until a suit now pending in the Court of Chancery of the State of New Jersey against them, involving almost the entire amount of those funds, is definitely disposed of; but negotiations are now in progress, and the Receivers have every reason to believe will soon be consummated, which will enable them to close up the concern.

Daniel Wadsworth, perhaps the wealthiest man in Connecticut, died on Friday morning, at Hartford, in the 77th year of his age. The Wadsworth Athenæum and the Wadsworth Tower, on "Monte Video," are pleasing mementoes, to the citizens of Hartford, of his taste and liberality.

Philip Olivarius a monk of Orval, in the year 1544 predicted, it is said, all the remarkable events of the present century. The following lines have long been current in Germany:—"I would not be a King in 1848; I would not be a grave-digger in 1850. But I would be whatever you please in 1851."

The Legislature of Wisconsin has passed through every stage a bill exempting the Homestead of a Family from sale on execution for debt. The area exempted is forty acres in the country, or a quarter of an acre in a village. The final vote in the Senate stood 14 to 5; in the House, 33 to 25.

The Hudson's Bay Company have made a proposition to the Government to sell to the United States all their rights and possessions in Oregon, on the south side of the line of 49 degrees north latitude.

The publisher of the Lowel Offering, states in the number for this month, that in one mill, during the past eighteen years, 82 of the "boys," and 405 "girls," employed there, have been married; and from another mill 185 of the girls have been married during five years; and from a single room in another corporation, 38 were married in one year.

Mr. Fortune, Curator of the Botanic Gardens at Chelsea, has been engaged by the East India Company to proceed to China and procure for them live specimens and seeds of the tea plant, for use in their Tea plantations in the Himmaleh Mountains.

"Old Phil," a servant belonging to Mr. James Brent, of Charles County, Maryland, died on the 5th inst., at the age of *one hundred and fifteen years!* Up to the day of his death this faithful old servant enjoyed almost uninterrupted good health.

The notes of the Atlas Bank, secured by bond and mortgage alone, will be paid at a considerable discount by the Controller. The bond and mortgage upon which $65,000 of notes was issued was sold at auction for $35,000.

A Mexican girl, aged eighteen, whose attendance on the sick Americans excited enmity among her relations, has arrived at Pittsburgh with the volunteers. The ladies of that city have made ample provision for her support and education.

The barn on the farm of Mr. Solomon Dorney, in Lehigh County, Pa., was struck by lightning and entirely consumed with its contents of about 40 tons of hay, 1,200 shocks of grain, a four-horse wagon, &c. The loss is set down at nearly $2,500.

The owners of the mills at Pittsburgh, Pa., have published a Card stating that their mills must and will remain suspended until they are placed on an equal footing with the manufacturers of the other States by the repeal of the Ten Hour Law.

Mr. John O. Wattles and his wife, are the sole survivors of a community which had been established about 40 miles above Cincinnati, some eighteen months since. During the terrible flood, caused by the rise of the Ohio, the house in which they lived was undermined, and in its fall seventeen persons perished.

Letters from different persons connnected with the Dead Sea Exploring Expedition say that the party have successfully and satisfactorily completed their task and returned to Jerusalem, where they were on the 19th of May.

George Wells committed suicide at Rochester. He took off his coat and boots, and laid upon his face in shallow water, with the remainder of his clothing still upon him. A bottle of liquor was found in his coat-pocket.

There are now 77 prisoners confined to their beds with dysentery in the Mount Pleasant State Prison, beside 120 who are also attacked, but not taken down. There have already been seven deaths by the disease.

Advices from Sierra Leone to the 17th of May mention the recent landing of upward of 1,000 negroes, captured from slavers by various Government vessels, and that farther arrivals are expected.

A newspaper printed in the Maori or native tongue, has been established in New Zealand, and is to be published once a fortnight.

The damage done to public and private property in France by the late events in Paris has been estimated at 10,000,000 francs, or about £400,000 sterling.

The ship Anne, arrived in the London docks from Shanghai, has brought 100 tons of Chinese iron.

A short time ago, at a stave factory in Rochester, N. Y., a cast iron wheel 7 feet in diameter, and weighing about 800 pounds, going almost with the speed of lightning, exploded, and scattered the fragments in every direction. At the time, a boy was on each side feeding it, and fifteen men stood in different places in the immediate vicinity, and strange to say, not one of them was injured! One piece, weighing about 100 pounds, was carried through the roof, and came to the ground some fifteen rods distant, sinking some distance beneath the surface.

A "father" in Poughkeepsie, named Whalan, has been sent to prison for cruelly whipping his little daughter, a child only eight years old, with a rope about a yard long and three quarters of an inch thick, and continuing to lacerate her almost naked body for some twenty minutes or half an hour. The brute has been once imprisoned for beating his wife.

The rock known by the name of the Dent de Naye, which was situated at a height of 7000 feet, fell on the 3d ult., into the valley of Montroux, Switzerland, and destroyed seven houses and all the persons in them. It is said that upwards of 2000 head of cattle were killed in the fields.

Two gold mines in Buckingham County, Va., are supposed to be inexhaustible; nine bars were recently taken from them, valued at $1,666. At the expense of $24 a day the workers raise and wash $75 worth a day.

A Mexican squash, produced from seed brought from Very Cruz, is growing at Mobile. One of the fruit measured in circumference two feet five inches by two and a half. The fruit is whitish yellow, and in flavor far superior to the best American squashes.

A Coppersmith in Quincy, Ill., has just patented a tea-kettle that sings the baby to sleep. By means of a little contrivance connected with the spout, a style of melody is got up that nearly equals Jenny Lind.

A large Bear was recently kill on the farm of Leonard Yeomans, about four miles from Catskill. A Panther was recently seen in the same vicinity, and two girls narrowly escaped him.

The Mining Journal states that Sir James Anderson, who has spent a fortune in experiments, has at length succeeded in perfecting a locomotive carriage for common turnpike roads.

Much of the country to the northward of the Island of Montreal, especially about St. Eustache, has heen completely devastated by the caterpillars and grasshoppers.

Andrew Jackson, a colored man, and an anti-slavery lecturer, was drowned in the Connecticut River, at Putney, Vt., on Monday the 17th ult., while bathing.

The New York State Cattle Show and Fair will be held in Buffalo on the 5th, 6th, and 7th days of September.

L. M. Wheaton, Esq., has made the munificent donation of $10,000 to the Wheaton Female Institute in Norton, Mass.

### New York Market, Monday, August 7.

ASHES—Pots are up to $5 50; Pearls 6 00.——FLOUR AND MEAL—The market is dull. Pure Genesee Flour sold for 5 37 a 5 50; good brands Michigan and Ohio for 5 18 a 5 25. Meal is in demand for export; Jersey sold for 2 69, and Brandywine 2 81. Rye Flour 3 70.——GRAIN—Wheat is in moderate demand. Ohio for milling, 1 06; St. Louis 1 00. Corn is in good demand at improved prices, some 4c. on a bushel; good flat yellow 60c., good mixed 69c., round yellow 64 a 65c. Rye 68c. Oats dull at 42 a 45c. for Northern and 37c. for New Jersey.——PROVISIONS—Pork 8 87 a 11 25. City Prime Beef 7 00. Butter, 11 a 13c. for Ohio; 13 a 16 for State. Cheese 5 a 6½c. Apples, Pears, Peaches, and Tomatoes, are plenty, at prices to suit purchasers.

### DIED,

In West Barnstable, Mass., July 24, of brain fever, ELLEN C., daughter of Oliver G. and Sarah A. Merritt, of North Stonington, Conn., aged 1 year, 4 months, and 11 days. Thus within the space of four short weeks have these deeply afflicted parents been called to lay in the grave two lovely children, having lost their son in June last. Yet

They bowed submissive to the stroke,
And blessed the hand of Him who smote. S. S. G.

### LETTERS.

Maxson Green, R. W. Utter, H. G. Hawley, S. S. Griswold, S. M. Olden, J. F. Randolph, Wm. M. Jones, Asa West (no,) Charles Potter (all right—take your time to attend to the business.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| P. L. Berry, New London, Ct. | $2 00 | pays to vol. | 5 | No. 52 |
| L. Bush, Waterville, | 2 00 | " | 5 | " 26 |
| R. Saunders, Sweden, | 3 00 | " | 5 | " 52 |
| A. Trowbridge, Watertown, | 2 00 | " | 4 | " 52 |
| H. Green, Adams, | 2 00 | " | 5 | " 26 |
| M. Stillman, Alfred, | 2 00 | " | 5 | " 52 |
| G. W. Allen, " | 2 00 | " | 5 | " 52 |
| J. Hall, " | 2 00 | " | 6 | " 5 |
| M. & E. C. Hawley, Broadalbin | 2 00 | " | 5 | " 52 |
| P. S. Clarke, Scott, | 2 00 | " | 5 | " 52 |
| W. Hyde, Palmyra, | 2 00 | " | 5 | " 13 |
| S. P. Witter, Nile, | 2 00 | " | 5 | " 52 |
| P. Burdick, " | 2 00 | " | 5 | " 52 |
| " for Eld. Robbins, | 50 | " | 5 | " 13 |
| M. Maxson, Richburg, | 38 | " | 5 | " 10 |

☞ Our receipts in advance for the fifth volume have thus far been unusually small. We hope our friends will consider the matter, and not forget that this is the season when we ought to be receiving pretty freely. The money we have recently acknowledged on old accounts, has been required to meet old claims, and we could find use for more "of the same sort."

☞ Several months ago we sent *bills* to all those who were indebted to us up to the close of the fourth volume. In some cases, we are sorry to learn, those *bills* have been taken for *receipts*, and hence the money has not been forthcoming. Please to notice, that a *receipt* differs from a *bill* in having the name of the publisher signed to it.

## THE ANNIVERSARIES.

THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION will hold its Sixth Anniversary at New Market, N. J., on the fifth day of the week before the second Sabbath in September, (7th day of the month,) commencing at 10 o'clock A. M. The session will be opened with a discourse: after which a full report of the proceedings of the Executive Board will be read, and other business attended to.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Fifth Anniversary at New Market, N. J., on the sixth day of the week before the second Sabbath in September, (8th day of the month,) commencing at 9 o'clock A. M.

⁂ New Market is on the line of the Elizabethtown and Somerville Railroad, about two-hours ride from New York. Passengers can leave New York at 9 o'clock A. M., or 1 and 5 o'clock P. M., by steamboat from Pier No. 1 North River.

## THE SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association will hold its next session with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, at 10 o'clock A. M. Introductory Discourse by L. A. Davis; alternate, Joshua Hill. We would be much gratified to be favored with the presence of delegates from our sister Associations. Come over from the north-east and north-west and help us.

JEPTHA F. RANDOLPH, Cor. Sec.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
EDWIN B. CLAPP, Instructor in Mathematics.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

### TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " April 4, " July 11.

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 00 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

### U. S. SCHOOL AGENCY.

WANTED IMMEDIATELY—A large number of first-rate agents, to whom a liberal commission will be paid for every new school they shall establish, and for every pupil added to an established school. The best recommendations are required. We respectfully solicit the circular of every literary Institution in the Union, for gratuitous distribution, also all communications adapted to promote the cause of Education. Teachers furnished on application. All communications should be postpaid.

E. H. WILCOX, PROPRIETOR.
jy20tf. 126 Nassau-st., N. Y.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

PEOPLE'S LINE.—ALBANY DAY AND NIGHT STEAMERS.—Day steamer, the Hendrik Hudson, Capt. A. Gorham, Tuesdays, Thursdays, and Saturdays, at 7 A. M., from the foot of Barclay-st., making the usual landings, returning on the opposite days.

Six o'clock through steamers, the Isaac Newton, Capt. Wm. H. Peck, Oregon, Capt. A. P. St. John, daily, (Sundays excepted,) at 6 P. M.

U. S. Mail Line of steamers, the South America, Capt. T. N. Hulse, Santa Claus, Capt. Elmendorf, daily at 5 o'clock P. M. from the pier north side of Barclay-st.

All of the above boats connect regularly with the Railroad Cars bound West, East, and North from Albany.

## PRINTING TYPES

WILL be sold at Bruce's New York Type Foundry, after March 15, 1848, at the following very low prices:

| | | ROMAN. | TITLE, ETC. | SHADED, ETC. |
|---|---|---|---|---|
| Pica, | per lb. | 30 cts. | 52 cts. | 90 cts. |
| Small Pica, | | 32 | 56 | 95 |
| Long Primer, | | 34 | 60 | 100 |
| Bourgeois, | | 37 | 66 | 108 |
| Brevier, | | 42 | 74 | 120 |
| Minion, | | 48 | 84 | 132 |
| Nonpareil, | | 58 | 100 | 150 |
| Agate, | | 72 | 120 | 180 |
| Pearl, | | 108 | 160 | 220 |
| Diamond, | | 160 | 250 | 300 |

The above prices, in consequence of increased facilities for manufacturing, are much reduced from former rates. A liberal discount for cash in hand at the date of the invoice.

Presses, Chases, Cases, Wood Type, Ink, &c., furnished at the lowest manufacturers' prices, either for cash or credit.

Our Specimen Book for 1848 is now ready for distribution to printers, who will send for it, and contains many new articles that we have never before exhibited, such as Writing Flourishes, Ornaments, Ornamental Fonts, &c., of which we have an ample stock for the prompt execution of orders.

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The Sabbath Recorder.

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GEORGE B. UTTER, No. 9 Spruce St., New York

# Miscellaneous.

From the Pennsylvania Freeman.

## 'TIS GOOD TO LIVE.

### A THANKSGIVING.

I thank thee, Father, that I live!
I thank thee for these gifts of thine—
For bending skies of heavenly blue,
And stars divine;

For this green earth, where wild, sweet airs,
Like freest spirits, joyous stray—
For winding stream, and trees, and flowers,
Beside its way.

But more I thank thee for true hearts
That bear sweet gifts of love to me,
Whom mine enfolds, and feels that this
Is love of thee.

Warm from their spirits spreads around
An atmosphere serene—divine—
Magnetical, like golden haze,
Encircling mine.

To-day I bless thee most for power—
It draws me, Father, nearest thee—
To love all thine, e'en though they give
No love to me.

In stillness deep I walk a land
Where spirit forms my footsteps greet,
And beauteous thoughts an angel band
Chant low and sweet.

Drear hours I know will darkly come,
Like April days of cloud and rain;
But thus must hearts, like wintry fields,
Grow green again.

I thank thee, Father, that I live!
Though wailings fill this earth of thine;
To labor for thy suffering ones
Is joy divine!

And even I, so weak and poor,
May bear some word of life from Thee;
A beam of hope may reach some heart,
Even through me.

## THE TEMPEST ON SHORE.

BY G. D. PRENTICE.

I was never a man of feeble courage. There are few scenes either of human or elemental strife upon which I have not looked with a brow of daring. I have stood in the front of the battle, when swords were gleaming and circling around me like fiery serpents of the air—I have sat on the mountain pinnacle, when the whirlwind was rending its oaks from their rocky cliffs and scattering them piecemeal to the clouds—I have seen these things with a swell-soul, that knew not, that reckoned not danger,—but there is something in the thunder's voice that makes me tremble like a child. I have tried to overcome this unmanly weakness—I have called pride to my aid—I have sought moral courage in the lesson of philosophy—but it avails me nothing—at the first low moaning of the distant cloud, my heart shrinks, quivers, gasps, and dies within me.

My involuntary dread of thunder had its origin in an incident that occurred when I was a boy of ten years. I had a little cousin—a girl of the same age with myself, who had been the constant companion of my childhood. Strange, that after the lapse of so many years, that countenance should be so familiar to me. I can see the bright young creature—her large eyes flashing like a beautiful gem, her free locks streaming as in joy upon the rising gale, and her cheek glowing like a ruby, through a wreath of transparent snow. Her voice had the melody and joyousness of a bird's, and when she bounded over the wooded hill or the fresh green valley, shouting a glad answer to every voice of nature, and clasping her little hands in the very ecstasy of young existence, she loooked as if breaking away like a freed nightingale from the earth, and going off where all things are beautiful and happy like her.

It was a morning in the middle of August. The little girl had been passing some days at my father's house, and she was now to return home. Her path lay across the fields, and I gladly became the companion of her walk. I never knew a summer morning more beautiful and still. Only one little cloud was visible; and that seemed as pure, and white, and peaceful, as if it had been incense smoke of some burning censer of the skies. The leaves hung silent in the woods, the waters in the bay had forgotten their undulations, the flowers were bending their heads as if dreaming of the rainbow and dew, and the whole atmosphere was of such a soft and luxuriant sweetness that it seemed a cloud of roses, scattered down by the hand of a Peri, from the far-off gardens of Paradise. The green earth and the blue sea lay abroad in their boundlessness, and the peaceful sky bent over and blessed them. The little creature at my side was in a delirium of happiness, and her clear sweet voice came ringing upon the air as often as she heard the tones of a favorite bird, or found some strange or lovely flower in her frolic wanderings. The unbroken and almost supernatural tranquillity of the day continued until nearly noon. Then for the first time the indications of an approaching tempest were manifest. Over the summit of a mountain at the distance of about a mile, the folds of a dark cloud became suddenly visible, and at the same instant a hollow roar came down, upon the winds, as it had been the sound of waves in a rocky cavern. The cloud rolled out like a banner-fold upon the air, but still the atmosphere was as calm and the leaves as motionless as before, and there was not even a quiver upon the sleeping waters to tell of the coming hurricane.

To escape the tempest was impossible. As the only resort, we fled to an oak that stood at the foot of a tall and ragged precipice. Here we remained and gazed almost breathlessly upon the clouds, marshaling themselves like bloody giants in the sky. The thunder was not frequent, but every burst was so fearful that the young creature who stood by me shut her eyes convulsively, clung with desperate strength upon my arm, and shrieked as if her very heart would break. A few moments and the storm was upon us. During the height of its fury, the little girl lifted her finger toward the precipice that towered above us. I looked up, and an amethystine flame was quivering upon its grey peaks! and the next moment the clouds opened, the rocks tottered to their foundations, a roar like the groan of a Universe filled the air, and I felt myself blinded and thrown I knew not whither. How long I remained insensible I cannot tell, but when consciousness returned, the violence of the tempest was abating, the roar of the winds dying in the tree-tops, and the deep tones of the cloud coming in fainter murmurs from the eastern hills. I arose, and looked tremblingly and almost deliriously around. She was there—the idol of my infant love, stretched out on the wet green earth. After a moment of irresolution, I went up and looked upon her. The handkerchief upon her neck was slightly rent, and a single dark spot upon her bosom told where the pathway of death had been. At first I clasped her to my breast with a cry of agony, and gazed upon her face, almost with a feeling of calmness. Her bright disheveled ringlets clustered sweetly around her brow, the look of terror had faded from her lips, and infant smiles were pictured sweetly there! the red rose tinge upon her cheek was lovely as in life, and as I pressed it to my own the fountain of tears was opened, and I wept as if my heart were waters. I have but a dim recollection of what followed—I only know, that I remained weeping and motionless till the coming of twilight, and that I was then taken tenderly by the hand, and led away where I saw the countenance of parents and sister.

Many years have gone by on the wings of light and shadow, but the scenes I have portrayed still come over me, at times, with a terrible distinctness. The oak yet stands at the base of the precipice, but its limbs are black and dead, and the hollow truuk looking upward to the sky, as if 'calling to the clouds for drink,' is an emblem of rapid and noiseless decay. A year ago I visited the spot, and the thoughts of by-gone years came mournfully back to me—thoughts of the little beautiful tree of Spring, rent up by the whirlwind in the midst of its blossoming. But I remembered—and oh! there was joy in the memory!—that she had gone where no lightnings slumber in the folds of the rainbow cloud, and where the sunlight waters are broken only by the storm-breath of Omnipotence.

My readers will understand why I shrink in terror from the thunder. Even the consciousness of security is no relief to me—my fears have assumed the nature of an instinct, and seem indeed a part of my existence.

## THE FIVE PEACHES.

A Peasant returning from the city brought home with him five peaches, the most beautiful ones which he could find. It was the first time that his children had ever seen this fruit. Therefore they admired them and were delighted with their red cheeks and delicate down. The father then divided them among his four children, reserving one for their mother.

At evening, before the children went into their sleeping room, their father asked them, 'Well, how have the peaches tasted?'

'Deliciously, dear father,' said the eldest. 'They are fine fruit, so juicy and sweet I have carefully kept the stone, and I will plant it and rear a tree.'

'Good,' replied the father; 'that is acting prudently, and caring for the future as becomes a farmer.'

'I ate mine up at once, and threw away the stone,' said the youngest, 'and mother gave me half of hers.'

'Well,' said the father, 'you have not acted very wisely, but still natural and like a child. Wisdom will come by-and-by.'

The second son then said—'I picked up the stone which little brother threw away, and cracked it. There was a kernel in it just like a nut. But I sold my peach, and received for it money enough to buy twelve when I go the city.'

The father shook his head, and said—'It was wisely done, indeed, but it was not natural nor child-like. I think you are destined to be a merchant,'

'And you, Edmund?'—asked the father. Edmund answered frankly and carelessly—'I carried my peach to our neighbor's son, the sick George, who is ill of a fever. He refused to take it. Then I laid it upon his bed, and came home.'

'Well,' said the father, 'and who has made the best use of his peach?'

Then all three cried out—'Brother Edmund!'

But Edmund was silent, and his mother embraced him with tears in her eyes.

## CHINESE DELICACIES.

Oils are extracted from the olive, sesame, cotton seed, several kinds of cabbage, pork fat, and fish, which, together with the castor oil, are all used for culinary purposes. The use of the latter for any purpose other than a medicine, is, I should suppose, peculiar to the Chinese; it is expressed through a cullender, and, when fresh, has not the aroma that it afterwards acquires. Ducks' eggs are in great requisition, and in order to meet the demand for them, great numbers are kept on all the navigable rivers and canals, in floating poultry houses. They are under very remarkable discipline; they go out to feed, and return home with remarkable expedition, and at a word from their masters will do almost any thing that can be required of them; he stands meanwhile at the entrance, and flogs the straggler and rewards the foremost. They are never allowed to hatch their own eggs, almost all towns having ovens for that purpose. The eggs of all birds are used, but those of the ducks are salted in the shells, as is the flesh also, for sea stores—considerable quantities of fish are salted and dried. The collared eel is very fine, but none are thrown away, even the blubber is eaten, as are water-snakes, frogs, toads, shell-fish of every species, tortoises, snails, gelatinous worms, and lizards. The various grains are used in making unleavened bread, (not unlike a muffin in appearance,) cooked on the side of a portable oven, and generally by steam, together with pastry of divers sorts, among which are some very similar to Europeans, as water, sponge-cakes, &c., which would be palatable enough were it not for the introduction of a lump of pork fat, discoverable only by the uninitiated, at a most disagreeable period. The introduction of pork fat into these articles of Chinese gastronomy is universal and disgusting. Imported are ginseng, a kind of liquorice, which was formerly a royal monopoly, and could only be grown on the Emperor's property in the north, but has latterly been introduced from Canada, and some parts of the United States; and birds' nests of the sea swallow, a transparent substance, in appearance somewhat resembling a gum, reckoned a great delicacy, and sold at very high prices. I have seen four or five, when very clear, weighing only three or four ounces each, sell for thirty dollars. They are brought from the islands of the Eastern Archipelago, as likewise are beches de-mer, or sea-slugs, brown-looking snails, about six or seven inches long. They are an expensive luxury, as are the exotic dainties of roses, sounds, tripe, fins and tails of sharks. "In fact, a Chinaman will eat *everything* but his *own* father." [Forbes' Five Years in China.

## SELF-MADE MEN.

"If you are to be an exception," said Mr. Crabbe to his young friend, "you will be the first in all my observation and experience. You may take the whole population of Maryland, and select from it the fifty men who are most distinguished for talents, or any description of public usefulness, and I will answer for it, they are all, every one of them, men who began in the world without a dollar. Look into the public councils of the nation, and who are they that take the lead there? They are men who made their own fortunes—self-made men, who began with nothing. The rule is universal. It pervades our Courts, State and Federal, from the highest to the lowest. It is true of all the professions. It is so now; it has been so at any time since I have known the public men of this State or the nation; and it will be so while our present institutions continue. You must throw a man upon his own resources to bring him out. The struggle which is to result in eminence is too arduous, and must be continued too long, to be encountered and maintained voluntarily, or unless as a matter of life and death. He who has fortune to fall back upon will soon slacken from his efforts, and finally retire from the competition. With me it is a question whether it is desirable that a parent should leave his son any property at all. You will have a large fortune, and I am sorry for it, as it will be the spoiling of a good lawyer. These are my deliberate sentiments, and I shall be rejoiced to find, in your instance, I shall be mistaken."

## A SAMPLE OF MOHAMMEDAN MATRIMONY.

Another girl attended the school for five years. In her twentieth year she was married by her mother to a Mohammedan Fakeer. On the day of their marriage her husband took a walk; and this was rather a long one, for he did not return for two years. In the meanwhile the girl returned to school, where she became a converted character. On Sunday, when I baptized a number of girls, she presented herself among them; and when Mr. Smith said to her, 'We dare not baptize you, as it is against the Mohammedan law,' she burst into tears, and wept bitterly. After the service, I comforted her by telling her that I would baptize her on the following Sunday, at the hazard of being imprisoned by the magistrate. I did so. Not many weeks after, her husband came and claimed his wife; but she refused to return to him. At this he was very much annoyed, and said, 'I paid your mother five rupees for you; what shall I now do? Return me the money, and you may stay, for I care not for you, but I want the five rupees.' The poor girl went to Mrs. Smith, and begged the loan of five rupees, stating, that she would work day and night to repay them. Mrs. Smith came and spoke to the man, and told him, if he would give her a bill of divorcement, she would give him eight rupees. The man was overjoyed; he quickly wrote it, and, according to law, his wife was free. The girl's name was Mary. She now acts as teacher in the Orphan School. She has, since then, succeeded in persuading her mother to come also to the School, and she is at present employed in the girls' kitchen, and receiving Christian instruction. Thus, the girl was not only instructed and converted herself, but has been the means of bringing her mother under the sound of the Gospel.

## CURIOUS CHEMICAL EXPERIMENTS.

To Change the Color of a Rose.—Hold a red rose over the blue flame of a common match, and the color will be discharged wherever the fume touches the leaves of the flower, so as to render it beautifully variegated, or entirely white. If it be then dipped into water, the redness, after a time, will be restored.

Magic Dye.—Nearly fill a wine-glass with the juice of beet-root, which is of a deep red color; add a little lime-water, and the mixture will be colorless; dip into it a piece of white cloth, dry it rapidly, and in a few hours the cloth will become red.

A Solid from Two Liquids.—Dissolve muriate of lime in water until it will dissolve no more;—make also a similar solution of carbonate of potash; both will be transparent fluids; but if equal quantities of each be mixed and stirred together, they will become a solid mass.

Magic Writing.—Dissolve a small portion of green-copperas in water, and soak in it sheets of writing-paper so as to allow them to be taken out whole, and then dried; then cover the paper with very finely powdered galls, and write on it with a pen dipped in water; when dry, brush off the galls, and the writing will appear.

Pleasing Experiment.—Mix a little solution of subacetate of lead with port wine; filter the mixture through blotting paper, and a colorless liquid will pass through; to this add a small quantity of dry salt of tartar, when a spirit will rise, which may be inflamed on the surface of the water. [Farmer & Mechanic.

◆

An Honest Boy.—That "honesty is the best policy," was illustrated, some years since, under the following circumstances, detailed in the Rochester Democrat. A lad was proceeding to an uncle's, to petition for aid for a sick sister and her children, when he found a wallet containing fifty dollars. The aid was refused, and the distressed family were pinched for want. The boy revealed the fortune to his mother, but expressed a doubt about using any portion of the money. His mother confirmed the resolution, the pocket-book was advertised, and the owner found. Being a man of wealth, upon learning the history of the family, he presented the fifty dollars to the sick mother, and took the boy into his service, and he is now one of the most successful merchants in Ohio. Honesty always brings its reward—to the mind if not to the pocket.

◆

The Emperor of Russia's Family.—The family of the Emperor Nicholas, consisting of four sons and three daughters, were brought up from the cradle by English nurses and governesses, under the superintendence of an old Scotch woman, who was the under-nurse to the present Emperor in his infancy. This individual held the rank of a general officer, (for everything in Russia is measured by a military scale,) and had been decorated with the order of St. Andrew ennobled and enriched. This woman, nevertheless, went a bare-legged servant-girl to Russia, some five and fifty years ago, with a Scotch trader's family, who turned her adrift in St. Petersburg. A lucky chance procured her the station of an under nursery maid in the Emperor Paul's family, when she was placed about the person of the present Emperor to teach him to speak English! His attachment for her was so great, that when he was married, he placed her at the head of his nursery establishment, where she has gone through all the military gradations of rank to her present one of general.

◆

A Newspaper.—A man eats up a pound of sugar, and the pleasure he has enjoyed is ended; but the information he gets from a newspaper is treasured up in the mind, to be enjoyed anew, and to be used whenever occasion or inclination calls for it. A newspaper is not the wisdom of one man, or two men; it is the wisdom of the age, and of past ages too.

A family without a newspaper is always half an age behind the times in general information, besides they never think much, or find much to talk about. And then there are little ones growing up in ignorance, without any taste for reading.

Besides all these evils, there 's the wife, who, when her work is done, has to sit down with her hands in her lap, and nothing to amuse her, or divert her mind from the toils and cares of the domestic circle. Who, then, would be without a newspaper? [Benjamin Franklin.

◆

Palpitation of the Heart—Tea, Coffee, and Tobacco.—Professor W. Parker, of the New York College of Physicians and Surgeons, at a recent clinical lecture, examined a man who was troubled with palpitation of the heart. The report states that no physical signs of organic disease of the heart could be detected; and hence we may conclude, says Prof. P., "with much certainty, that all the cardiac disturbance is purely functional, depending on derangement of the digestive organs—and this organ depending on the free use of tobacco, tea, and coffee, and confinement within doors." What then are the indications of treatment? Shall we give physic in such a case? Will physic cure bad habits? Not a bit of it. Let the patient simply throw away his tobacco, his tea, and his coffee; adopt a plain, wholesome diet, and take regular exercise in the open air, and he will soon be well; in a word, remove the causes of derangement and the effects will cease.

## VARIETY.

Irish towns are generally small, modern, and their outlines, on the whole, regular. Their site is usually spacious and airy, and their centres contain a fair modicum of good houses. Their outskirts, or suburbs, are composed of long rows of low-walled thatched hovels, dark, damp, and smoky. Here live the peasantry, who hold patches of land in the neighborhood. The cottage economy of Ireland is mournfully at fault; and while it excites pity, provokes comparisons the reverse of favorable toward those who, did they even use the means within their reach as they ought, might considerably increase their domestic comfort.

A son of the Emerald Isle, who arrived at New York the other day, was asked to take a glass of grog, but declined, giving as a reason for his refusal, that he joined the Temperance Society in Cork, before he left Ireland. His friend replied that was no consequence, as a pledge given in Ireland was not binding here. To this piece of left-handed morality, Pat indignantly retorted—"Do ye suppose whin I brought me body to America, I'd be afther laving me sowl in Ireland?"

The Albany Cultivator observes: "It seeems to be well established, that June is the best month to transplant evergreens in this latitude. We know of several trials of white pines in this month which have succeeded better than any we have known transplanted earlier. They require, as well as all resinous trees, great care in taking up, being more injured in cutting the roots than hardwood trees. As much earth as practicable should be left round the roots, and they should not be suffered to dry before they are again put in ground."

An artful creature. She got Mr. Jones by her cunning. He was a timid young man, and very bashful, and did not come up to the scratch, as my brother John calls it; so after she had showed me a letter she had written to him, and the artful creature spelled her Christian name with two "r's," so that it read thus, "Marry Ann Smith," and the poor creature took the hint, and did marry Ann Smith.

A young English traveler contracted in Valencia a love affair with a pretty gipsy girl. The mother wished he should marry her at once; but the Englishman declared that he was not rich enough to keep a wife. "What?" said the gipsy, laughing, "not rich enough in the land of guineas? With so renowned a thief as my daughter, you will in a year be a millionaire."

Amongst our idustrious and frugal forefathers, it was a maxim, that a young woman should never be married until she had spun herself a set of body, table, and bed linen. From this custom, all unmarried women were termed spinsters, as is still the appellation in law proceedings.

Life is a vast railway train, in which we are compulsory passengers. On the outside is written—"*No stoppage by the way.*" We get in at the cradle, and are put down at the grave; we have just time to change clothes in the transit.

Life is shortened by indulgence in anger, ill-will, anxiety, envy, grief, sorrow, and excessive care. The vital powers are wasted by excessive bodily exercise in some cases, and want of a due portion in others.

In a letter dated June 14, 1785, preserved in the Bodleian collection, it is stated that a zealous naturalist named Vernon, followed a butterfly nine miles before he could catch it.

In the parish of St. Mathias, Canada, with an adult population of about 1,200, all but four persons have signed the pledge. This parish is said to have spent annually in strong drinks, up to the present time, $6,000.

The Trustees of the Union University, Tenn., purchased a lot of twenty-one acres for their college campus, for $2100, and, in a few days, sold eleven acres and paid for the whole!

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRTCTION.

W. C. KENYON, A. M., }
IRA SAYLES, A. M., } Principals.

As isted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

EXPENSES.

| | |
|---|---|
| Board, per term, | from $14 50 to $18 00 |
| Room-rent, | 1 50 |
| Washing, | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, 1 50 |
| Tuition, | from $3 50 to 5 00 |
| Lights, | 1 50 |
| Incidental Expenses, | 25 |
| Extras—Music on the Piano Forte, | 10 00 |
| Oil Painting, | 7 00 |
| Drawing, | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN

VOL. V.—NO. 9. NEW YORK, FIFTH-DAY, AUGUST 17, 1848. WHOLE NO. 217.

## The Sabbath Recorder.

For the Sabbath Recorder.

### THE JUDGES JUDGED—NO. 2.

THE QUESTION AT ISSUE.

The question brought before the Supreme Court of the State of Pennsylvania, by the Seventh-day Baptists, in the person of a brother Specht, of the Snowhill Society, was not what was the meaning and intent of the Sunday Statute of that State? This had been ascertained by repeated convictions under it, suffered by the brethren there. They were convicted, not for injury done to their neighbors, or for any interruption of any Christian person's devotions, but for doing their own "worldly employment or business on the Lord's day, commonly called Sunday." The question, as stated by the counsel, and admitted by the Court in the opening of the Judge's "Opinion," was on the constitutionality of the Act in question, as it was construed and made to operate upon the conscientious practice of the Seventh-day Baptists. The plain and obvious import of the statute of 22d of 4th month, 1794, is, that "worldly employment or business done on the Lord's day, commonly called Sunday," is a profanation of a holy institution—a sacred day. The terms employed to designate the day are religious appellations of such well-known signification as never to admit of a question respecting the character in which the Legislature considered the day. It is evident, that they took the day in the popular sense in which the mass of the people and their religious teachers considered it. The terms Lord's day, and Sunday, are used in the obvious sense of the standard theologians and religious teachers of the day; and we venture to affirm, that there was not one of the people, nor of the representatives of the people, who called for the enactment of that law, who asked for it in any other light than as doing reverence to a holy institution—a sacred day. It was under pretence of honor to the Supreme Being, and of maintaining inviolate the popular opinion respecting Christian morals, that the law was enacted. It is under the pretence of protecting Christian morals, and of punishing vice, that it is enjoined upon magistrates to enforce the statute in question. Indeed, so palpably plain is the meaning and intent of the law, that no intelligent man can mistake it. The idea of "a civil regulation made for the government of man as a member of society," was not the consideration which induced the enactment of the law in question. Had it been so, as pretended by the Judge, the statute would doubtless have named the interests and relations of society; but as the law reads, it names and regards none but religious considerations—the profanation of the Lord's day, and the suppression of vice. Hence the law is as applicable to a man working in the seclusion of his own farm, and in the bosom of his own society of like faith with himself, as to a man who should work within the purlieu of a Presbyterian meeting-house. Indeed, this was the case with the brethren at Snowhill; they were at work on their own farms, and within the hearing or observation of no religious congregation but their own; and the wretched men who informed against them, were the tavern-haunters of the day—the blood-hounds of satan, to hunt the flock of Christ—more savage than the Cuban blood-hounds that were employed in the Seminole war. No other denomination of Christians have made so much effort, or had so much influence, in inducing the enactment of the Sunday laws, or have called louder for their enforcement, than the Presbyterians; and we affirm, without fear of successful contradiction, that there is not a writer among them, or a treatise of any authority in their ecclesiastical courts, which treats the Lord's day, commonly called Sunday, as "but a civil regulation, made for the government of man as a member of society." In an address to magistrates, put forth by members of that denomination, and under the sanction of a society whose avowed object is to procure the enforcement of Sunday laws, the following appeal is made:—

"*Honored and respected rulers of the land, our final appeal is to you.* The Scriptures teach us to regard you as ministers of God for good to this great people; and how can you so effectually secure their enduring prosperity, as by exerting your influence to make them virtuous? And what institution was ever so preëminently calculated to effect this object as the Christian Sabbath? As a school of morals—it stands far, very far, above every other. . . . But for the moral power of sabbatical institutions, whose property or reputation would be safe a single day? Who would be found to execute the laws against any kind of immorality, or what would hinder them from being repeated? Much as the Lord's day is profaned in this country, even now, it does tenfold more than all our magistrates and prisons, and other legal terrors, to perpetuate and multiply our social, civil, and religious blessings. Take away this barrier, and you open at once all the flood-gates of vice and irreligion upon a godless and suffering people."

The question at issue was, whether this law, so understood by the people, so construed by courts, and so enforced against conscientious men, who believed differently from the mass of their fellow-citizens, was not at variance with the Constitution of the State, which ordains that "no human authority can, *in any case whatever*, control or interfere with the rights of conscience; and no preference shall be given by law to any religious establishment or modes of worship." That the court understood the question as we do, though they have seen fit to construe it otherwise, is obvious from the language of the "*Opinion*." The Judge remarks, "The Constitution of this State secures freedom of conscience and equality of religious right." "Does the Act of Assembly in question *impinge* upon this *natural right*, or on the constitutional declaration which seeks to foster and protect it." "Though it may have been a motive with the law-makers to prohibit the profanation of a day regarded by them as sacred—and certainly there are expressions used in the statute that justify their conclusion!" Such is the language of the Judge. Was there ever an admission made more to the point than this? Was there ever anything clearer than this, that the Judge understood that the question at issue was between a statutory obligation to observe a religious day, a sacred institution, against one's conscientious belief, and "this natural right and constitutional declaration," that "no human authority can, in any case whatever, control or interfere with the rights of conscience?" How then could the Judge proceed to say, "It it is not perceived how this fact can vitally affect the question at issue." It is no wonder to us, that the Court delayed from time to time the publication of such an "Opinion!" Where the Judge found casuistry enough to encourage the publication of such an "Opinion," we cannot say. There appears, however, a designed relation between the words impinge and vitally; and on this ground there may be a mental change of the question. It is not supposed that the Legislature *designed*, by the Act in question, to strike against the rights of conscience, or that the Court intended to *dash with force* against the vital provisions of the Constitution. But the question was whether it *worked* contrary thereto. Now it is very obvious that the Court dodged this vital question at issue, and raised one to suit its own purpose. Instead of deciding whether the Constitution does admit of enforcing by penalties a religious observance upon citizens who conscientiously dissent therefrom, the Judge decides, that "to the well being of society, periods of rest are absolutely necessary,"—"they may be established by common consent, or, as is conceded, the legislative power of the State may, without impropriety, interfere to fix the time of their stated return, and enforce obedience to the direction!" So William the Conquorer, of England, in the eleventh century, thought the people needed *periods of rest*, and ordained the curfew-bell to tell when they should put out their lights at night. So the Parliament of Great Britain have limited the hours of labor for factory children. But is this the same question as the enforcement of the *Christian Sabbath*? Will the strict observers of the *Lord's Day*, the *Christian Sabbath*, thank the Judge for his Opinion, which places this institution, per authority, upon the same basis as a "civil regulation made for the government of man as a member of society?"

The Judge could not bear to appear to sympathize with religious bigots and persecutors, nor did he like to meet the clamor of the clergy. Disavowing, therefore, its religious character, he says it is but a "civil regulation," agreed upon by common consent, and sanctioned by the Legislature; its observance must be enforced by their direction. When the Jews carried our Saviour's case up to the Court of Pilate, he found nothing in the laws to condemn him; but, unable to stop the clamor of the priests and of the people, he deferred setting him at liberty, and at length, overcome by their importunity, he "gave sentence that it should be as they required." Whether Judge Bell was in this predicament, we leave our readers to decide.

That the Constitution was intended to shield the Jew as well as the Christian from the imposition of every species of religious faith and observance, is admitted by the Judge. He says, "No man, living under the protection of our institutions, can be coerced to profess any form of religious belief, or to *practice any peculiar mode of worship*, in preference to another. In this respect the Christian, the Jew, the Mahommedan and the Pagan are alike entitled to protection." Yet when the Seventh-day Baptist refuses to pay the silent homage of rest from "worldly employment and business" to the so-called Lord's day, he is fined four dollars and costs; and although Judge Bell cannot condemn him therefor, he gives sentence that it shall be as the statute of the Legislature requires. It is a most pitiful subterfuge to which the Judge resorts, when he says, "In a Christian community, where a large majority of the people celebrate the first day of the week, as *their chosen* period of rest from labor, it is not surprising that that day should receive the legislative sanction." If the Constitution was ever intended to have *any practical effect*, it was doubtless intended to protect the conscientious few from the imposition of the many. This paragraph is doubtless an index to the working of the matter in the Judge's own mind. He might well add, "And as it is also devoted to religious observances, we are prepared to estimate the reason why the statute should speak of it as the Lord's day, and denominate the infraction of its legalized rest a profanation." The Judge means, doubtless, that it was in accordance with popular sentiment that it was so denominated, and the law enacted; and *that* on the same principle the Court had decided to sustain the conviction. Such a mode of interpreting fundamental law, is like a swivel in a chain; it works all round, and there is no danger of its being twisted up. Such a principle, however, is odious in the extreme, when applied to a question affecting the institutions of religion, and the fundamental rights of the people. Our brethren there may well adopt the language of the Apostle to the Gentiles, and say, "Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men, for all men have not faith."

S. D.

### ENDURANCE.

BY ROBERT JOSELYN.

'Tis bitter to endure the wrong
 Which evil hands and tongues commit,
The bold encroachments of the strong,
 The shafts of calumny and wit;
The scornful bearing of the proud,
The sneer and laughter of the crowd.

And harder still it is to bear
 The censure of the good and wise,
Who, ignorant of what you are,
 Or blinded by the slanderer's lies,
Look coldly on, or pass you by
In silence, with averted eye.

But when the friends in whom your trust
 Was steadfast as the mountain rock,
Fly, and are scattered like the dust,
 Before misfortune's whirlwind shock,
Nor love remains to cheer your fall,
This is more terrible than all.

But even this and these—aye more,
 Can be endured and hope survive;
The noble spirit still may soar,
 Although the body fails to thrive;
Disease and want may wear the frame—
Thank God! the soul is still the same.

Hold up your head, then, man of grief,
 Nor longer to the tempest bend;
Or soon or late must eome relief,
 The coldest, darkest night must end;
Hope in the true heart never dies!
Trust on, the day-star yet shall rise.

Conscious of purity and worth,
 You may with calm assurance wait
The tardy recompense of earth,
 And e'en should justice come too late
To soothe the spirit's homeward flight,
Still Heaven, at last, the wrong shall right.

### THE PLOUGHBOY AND THE PRESIDENT.

The President of a well-known College in Kentucky, was one morning, while sitting in his study, astonished by the entrance of a single visitor.

The visitor was a boy of some seventeen years, rough and uncouth in his appearance, dressed in coarse homespun, with thick, clumsy shoes on his feet, an old tattered felt hat on his head, surmounting a mass of uncombed hair, which relieved swarthy and sunburnt features, marked by eyes quick and sparkling, but vacant and inexpressive from the want of education. The whole appearance of the youth was that of an untaught, uncultivated ploughboy.

The President, an affable and venerable man, inquired into the business of the person who stood before him.

"If you please, sir," said the ploughboy, with all the hesitancy of an uneducated rustic—"If you please, sir, I'd like to get some larnin'. I heard that you had a college in these parts, and I thought if I would work a spell for you, you would help me now and then in gettin' an edication."

"Well, my young friend," replied the President, "I scarcely see any way in which you might be useful to us. The request is something singular."

"Why, I can bring water, cut wood, or black boots," interrupted the boy, his eyes brightening with earnestness. "I want to get an edication—I want to make something of myself. I don't keer how hard I work, only so as to get an edication. I want—"

He paused, at a loss for words to express his ideas, but there was a language in the expressive lip and glancing eye; there was a language in his manner—in the tone in which these words were spoken, that appealed at once to the President's feelings. He determined to try the sincerity of the youth. "I am afraid, my young friend, I can do nothing for you. I would like to assist you, but I see no way in which you can be useful to us at present."

The President resumed his book. In a moment he glanced at the ploughboy, who sat silent and mute, holding the handle of the door. He fingered his rough hat confusedly with one hand, his eyes were downcast, and his upper lip quivered and trembled as though he were endeavoring to repress strong and sudden feelings of intense disappointment. The effort was but half successful. A tear, emerging from the downcast eye-lid, rolled over the sunburnt cheek, and with a quick, nervous action, the ploughboy raised his toil-hardened hand, and brushed away the sign of regret. He made a well-meant but awkward mark of obeisance, and opening the door, had one foot across the threshold, when the President called him back.

The ploughboy was in a few minutes hired as a man of all work, and boot-black to the —— College.

The next scene which we give the reader, is in a new and magnificent church, rich with the beauties of architecture, and thronged by an immense crowd, who listened in death-like silence to the burning eloquence of the minister of heaven, who delivered the mission of his Master from the altar. The speaker was a man in the full glow of middle age—of striking and impressive appearance—piercing and intellectual eye, and high intellectual forehead. Every eye is fixed on him—every lip hushed; and every ear, with nervous intensity, drinks in the eloquent teaching of the orator.

Who in all that throng would recognize in the famed, the learned, the eloquent President of —— College, Pennsylvania, the humble boot-black of —— College, in Kentucky.

### NEW YORK AS IT IS.

In the vicinity of New York there is a cemeterey in which are always to be found more or less graves in a continuous row, open and ready for their tenants. The sexton is in attendance, and we have seen funeral after funeral enter and bury their dead in the row, and leave them unmarked, and of course forgotten. The keeper's little book, in which a pencil entry is made, is the only record of the fact, so far as we have known. And every day the row increases in length, and another and another row is added across the broad field. It was at first a shocking sight,—that indiscriminate companionship. But as we grew accustomed to it in our daily ride or walk, we began to notice the faces of those who brought their dead to that (literal) field of oblivion.

We stood an hour at the end of the row, and saw three funeral processions. Each was small, for few besides the poor consent to such entombing. The first was a somewhat sorrowful company. We learned that a widow and her sister were hiding out of sight the widow's oldest child. Two other children were with them, weeping bitterly. A few true hearted friends sustained the sorrowing family.

Scarcely had they left the ground when the second train approached, and now a man was buried. There were no tears shed here. It was a business-like affair, and none but men were in attendance. They filled the grave, and exchanging some words of whose import we could gather nothing, turned away.

Ten minutes later two carriages dashed swiftly into the gate. The door of one opened, and a gentleman sprang out and seemed engaged in conversing with the sexton. There was an exchange of papers, probably physician's certificates, or the inspector's permit. As we walked slowly by, we saw the faces of two females in one carriage. The windows of the other remained closed. At length a small coffin was handed from the former, and two ladies alighted and another gentleman. The four followed it to a grave, saw it lowered to the bottom, and without waiting to throw a handful of earth on it, without prayer, or uplifted eye, or sob, or tear, all hastily re-entered the carriage and drove as rapidly away as they had come. The stolid sexton filled the little grave, and made a pencil note of the occurrence, and turned to await the next weary comer to this fearful place of rest.

Such is a burial in this Christian land, and Christian city. We have laid our friends down peacefully, and with somewhat of consolation, in the old country grave yards; but it would be very hard for us to bury one we had loved in that Golgotha. True, they will not heed the tempest, or the earthquake, any more there than under a covering of violets in the haunts familiar during life; nor, though we are unable to find them again, will God fail to find them in the day of gathering. But we prefer some better memorial of their lives and deaths than that sexton's book and short wood pencil, worn out with writing down the fearful record he keeps.

### A GREEK FUNERAL.

I remember when they buried that bright-eyed Greek maiden, snatched suddenly from earth, when her young heart was light as her face was fair; they arrayed her, so rigid and motionless, in the gay dress she had never worn but for some great *fete* or gala, as though this, more than any, were a duty of rejoicing for her; and thus attired, with her long hair spread out over her still bosom, all decked with flowers, they laid her uncoffined in her grave. At her feet they placed a small flask of wine, and a basket of corn, in accordance with an ancient Greek superstition, which supposes that for three days and nights, the disembodied spirit lingers mournfully round its tenement of clay, the garment of its mortality, wherein, as a pilgrim and a stranger on the earth, it lived and loved, it sinned and suffered!

As soon as the first symptom of decay announces that the curse of corruption is at work, they believe that the purer essence departs to purer realms. Before the grave was closed, whilst for the last time the warm radiance of the sunset cast a glow like the mockery of life, over the marble face of the poor young girl, her friends, as a last precaution, took measures to ascertain that she was actually dead, and not in a swoon. The means they always take in such instances, to ascertain a fact which elsewhere would be ensured by a doctor's certificate, is touching in the extreme; the person whom, whilst alive, it was known the deceased loved best, the mother, or it may be the young betrothed, who had hoped to place on her head the gay bridal crown, instead of the green laurel garland of death, advances, and calls her by her name, repeating after it the word *ella* (come) several times, in a tone of the most passionate entreaty; if she is mute to this appeal, if she is deaf to the voice that was dearest to her on earth, then they no longer doubt that she is dead indeed; they cover up the grave, lift their eyes to the heaven where they believe her to be,—for the Greeks do not hold the doctrine of purgatory,—and having made the sign of the cross, they depart in silence to their homes. But a year after, at the anniversary of the death, they return to the grave, and kneeling down, lay their lips to the sod, and whisper to the silent tenant, that they love her still, that she is yet remembered and regretted. [Wayfaring Sketches.

### TOUCHING INCIDENT.

A correspondent of a Methodist paper gives the following account of the conversion of Rev. Mr. Parsons, formerly an actor, now a Methodist preacher:—

Mr. Parsons was awakened unto God in this wise: While passing through this city some years since, after the recent death of one of his family, he paused over Sunday, and attended in the morning one of the Presbyterian churches. It was announced that in the afternoon the sacrament of the Lord's Supper would be administered; Christians were invited to partake of it, and others to witness the solemnities. He was suffering under anguish of spirit, and resorted to the temple again in the afternoon, as the most appropriate place for his relief. The assembly was not large, as there was no sermon; he was the only one present in the pews on the left side of the church. As he sat there in comparative solitude, his thoughts were painfully active; the devout pressed to the altar, but he was left behind; the inquiry pressed upon him, whether he should at last be separated from them, and cast off on the left hand of the Judge of the quick and dead; he went away an awakened man, and afterwards, being converted to God, entered the Methodist ministry. He preached last Sunday in that very church, and at the conclusion of the sermon related the fact as of a third person; but when he pointed to the pew where he had sat; referred to the pastor in the pulpit as the one who ministered that day at the altar, and himself as the young man awakened, the sensation in the audience was thrilling; there was an instantaneous outburst of feeling and tears, and the good pastor, who had never heard of the circumstance before, rose and expressed his emotions.

### LABORS OF CALVIN.

Dr. Hoyle, who wrote under the patronage of Archbishop Usher, mentioning Calvin, says, "What shall I speak of his indefatigable industry, almost beyond the power of nature? which, paralleled with our loitering, will, I fear, exceed all credit! It may be the truest object of admiration, how one lean, worn, spent, and wearied body, could hold out. He read, every week of the year through, three divinity lectures; every other week, over and above, he preached every day; so that, (as Erasmus said of Chrysostom,) I know not whether more to admire his constancy, or theirs that heard him. Some have reckoned his yearly lectures to be one hundred and eighty-six, and his yearly sermons two hundred and eighty-six. Every Thursday he sat in the presbytery. Every Friday, when the ministers met to consult upon difficult texts, he made as good as a lecture. Besides all this, there was scarcely a day that exercised him not in answering, either by word of mouth or writing, the doubts and questions of different churches and pastors; so that he might say with Paul, 'The care of all the churches lieth upon me.' Scarcely a year passed wherein, over and above all these employments, some great volume, in folio, or other size, came not forth."

This celebrated man, even in his dying illness, would not refrain from his labors; but, when his friends endeavored to persuade him to ease himself, he replied, "What! shall my Lord come and find me idle?" [Religious Anec.

### PRACTICAL PREACHING.

The simpler the period, and the less sophisticated the people, the plainer and more practical the preacher is. A gentleman visiting a clergyman in a primitive and remote part of Somersetshire, when accompanying him to church and seeing the rustic character of the congregation, said, "I can't conceive what kind of a sermon you would preach to these people, unless you tell them that if they steal their neighbor's potatoes they'll be damned!" In the more remote part of the principality, the Welsh parsons may be still heard framing their Sunday discourses on the week-day work and business of their auditors, and lecturing them upon back-biting, tale-bearing, light weights, and short measures, with a familiarity and a force, too, that show them well acquainted with the every-day life and labors of their neighbors. Maillard, who was an old Cordelier, had the same fashion; and in a sermon which the author before referred to has drawn out from its deep hiding place, he says of the apothecaries, "They mix ginger with cinnamon, which they sell for real spices; they put their bags of ginger, pepper, saffron, cinnamon, and other drugs in damp cellars, that they may weigh heavier; they mix oil with saffron, that they may give it color, and to make it weightier."

FINE ADVICE TO WESLEY BY HIS MOTHER.—And now, in good earnest, resolve to make religion the *business of your life*; for, after all, that is the one thing, that, strictly speaking, is necessary. All things beside are comparatively *little* to the purposes of life. I heartily wish you would now enter upon a *strict examination* of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing it will abundantly reward your pains; if you have not, you will find a more reasonable occasion for *tears* than can be met with in a *tragedy*.

The Sabbath Recorder.

New York, August 17, 1848.

## A NEW SABBATIC ARGUMENT.

It is amusing to see with what eagerness the advocates of the first day of the week seize upon and appropriate every expression of the Scriptures, or of their own learned writers, which can by any possibility be so construed as to favor the observance of what they presume to call "the Christian Sabbath." To this eagerness, no doubt, in part, may be attributed the fact that different individuals so often advocate the observance of the first day on such conflicting grounds, and that even the same individual not unfrequently presents arguments for it which are directly at war with each other, if not with the conclusion which he would sustain. A very good illustration of this has recently come under our eye, which is attracting sufficient notice to justify a remark or two. It seems that Dr. Wardlaw, of Glasgow, Scotland, has published a treatise on the Sabbath, in which "he gives such an interpretation to Hebrews 4: 9, 10—(which speaks of the rest remaining for the people of God)—as to make it an *express assertion*, that the law of the Sabbath is binding on Christians." A writer for the New England Puritan, seeing a notice of this treatise in an English paper, was induced to reëxamine the passage, which has resulted in the wonderful discovery, as he thinks, that there is "much evidence of the correctness" of Dr. Wardlaw's view—so much evidence, indeed, that he ventures to head his article, announcing the discovery, "*An express Christian Warrant for the Christian Sabbath.*" In our desire for information upon this subject, we have waded through his "exegesis" and "paraphrase," but must confess that we have not been able to find in it any new light. It has only afforded us another proof that "drowning men catch at straws," and that what may appear very clear to those who are determined to see it, may be in fact about as clear as—fog.

The writer in question commences his argument, as others have done before him, by supposing Christ to be the person referred to in the words, "*He that is entered into his rest;*" whereas the reference is not to Christ, but to the people of God, as may easily be seen by connecting the passage with what precedes it, "*There remaineth therefore a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works;*" just as the Scripture saith, "Blessed are the dead which die in the Lord, . . . that they may *rest from their labors.*" However, overlooking this, together with the fact that the whole context is an exhortation to believers to labor to enter into a rest which was promised, but which there was danger of their failing to attain, he goes on to complete his argument thus: "As when God finished his work of creation, the day of his resting was sanctified as a sabbatism, or day of commemorative rest and religious exercise; so when Christ finished his work of new creation and rested from it in his resurrection, that day of his rest was in all coming time to be sanctified as a day of holy rest and commemoration." Here it will be perceived, that the writer takes for granted two disputed points, which, though not very important in their bearing upon the Sabbath question, are all-important to his argument. In the first place, he assumes that the resurrection occurred on the first day of the week, concerning which there is at least room for a doubt. All that is known about the matter is, that when the disciples came to the sepulchre "in the end of the Sabbath, as it began to dawn towards the first day of the week," Christ was risen and gone. The exact time of his resurrection is nowhere stated; and there are those who suppose that he rose, not on the first day of the week, but about the close of the Sabbath day—a supposition in which they are encouraged and supported from considering the fact that he was crucified and buried in the afternoon, in connection with his own assertion that he would be *three days* and *three nights* in the heart of the earth. But suppose we grant, for the sake of argument, that the writer's assumption in this case is well-grounded, how shall we dispose of his second assumption, viz., that "Christ finished his work of new creation and rested from it in his resurrection?" There are some who think that Christ's work was finished when he died upon the cross—an opinion in which they are certainly countenanced by his own solemn words, uttered at that memorable period, "*It is finished.*" There are others who suppose that Christ's work could not properly be regarded as finished, until he had ascended to heaven, and taken his seat at the right hand of the Father, which did not take place until some forty days after the resurrection. There are others still who think that the work of new creation is not yet finished, and will not be until the day of grace closes, and all the ransomed are brought home to glory. These suggestions are sufficient to show, that there is room at least for a doubt whether the work of Christ was really completed on the first day of the week. In view of them, does it not appear rather presumptuous for a man to *assume* that Christ completed his work by rising on the first day, and then, on the strength of that assumption, to insist upon a general observance of the first day, and justify a neglect of the seventh-day, which the Bible declares to be "the Sabbath of the Lord thy God?"

There is one feature of this argument for a change of the Sabbath from the rest that remains for the people of God, which is too often overlooked, namely, that it applies only to believers. The language of the chapter in which the allusion is found is addressed exclusively to those who 'have believed,' and who 'have a great High-Priest that is passed into the heavens.' If the argument from it could be sustained, its application would of course be limited to the persons to whom it is addressed—to believers. But unbelievers need a Sabbath as well as believers—perhaps more, since they would not be so likely to seek times of rest independent of all commands. What shall be done with them? Shall they continue to keep the day set apart by God to commemorate his creative work, in which all mankind are equally interested, while believers keep a day to commemorate Christ's redemption work, in which they are peculiarly interested? That would not do, because it would disturb the peace of society more than it is now disturbed by those who conscientiously keep the seventh day. We know not what to do with them. It devolves upon those who present this argument, to show how it consists with God's commandments and man's relations. Until they do so, we think neither the church nor the world will be much indebted to them for their discovery.

## THE CHRISTIAN MINISTRY—NO. 5.

### MENTAL TRAINING.

Next to those spiritual and innate qualifications which we have already noticed, and without which we cannot see how any man can properly be considered as called of God to the work of the Christian ministry, we consider mental training of high importance—a necessary preparation, without which talents of sterling worth, piety of undoubted sincerity, and zeal of burning ardor, have signally failed in fields of Christian labor full of promise to the skillful laborer. Persons who doubt the necessity of this mental training, forget the manner in which the holy Scriptures have associated the subject with the requisites of the office. In Old Testament times, it was said, "The priests' lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." If this was requisite for the priesthood under the law, a great part of whose duties was the orderly and official performance of sacred rites, how much more so is it for the Christian ministry, the chief duties of which are instruction in righteousness, exhortation, and doctrine! So the Apostle Paul, who was a happy exemplification of this sort of qualifications, exhorts that a person to be inducted into this office should not be a novice; and he exhorts Timothy, a young man already in the office, to "give attendance to reading," to "meditate," to "study." Indeed, the principle is so much in accordance with the whole spirit of the Bible, that we may apply the words of Solomon to this subject with emphasis, "Whoso loveth instruction, loveth knowledge."

It is not so important *where* mental training is given—whether in a public institution, under private tuition, or acquired by self-instruction—as that it should be obtained. Public institutions usually afford facilities for the object that are rarely enjoyed in private tuition; and a qualified tutor can always afford assistance that may save a great amount of labor unavoidably attending self-tuition. It is by mere matters of expediency and economy that we should choose where to obtain our mental training for public life. But let it be attained some where, as early in life as can be. Manhood is never complete in public life without it. It should be protracted and extended, as far as opportunities will permit, according to the powers of the candidate, and the sphere intended to be occupied. Some students have more diversified powers than others; such may properly take a wider range of studies, with a fair prospect of a profitable return from the labor bestowed. Some are adapted to spheres of larger responsibility than others, and need more extended qualifications to fill them. Self-knowledge, and the counsel of experienced, judicious friends, is profitable to direct in this matter.

Mental training is requisite to give all the faculties their due expansion and development. Reason, judgment and memory may be in much native strength in the mind, as power, flexibility and agility in the body; but without training their exercise will be capricious and uncertain. Whatever may be the native powers of a mechanic, his skill and ingenuity are acquired, and acquired only by discipline and application. It is so with the man of strong mind; in order to the attainment of eminence, in other words, of *skill* and *address*, or ability, his faculties must be disciplined by use to a ready compliance with the will. This is the purpose in the study of mathematics, logic, mental philosophy, and in some respects of languages. A man may forget, amidst the multifarious labors of professional life, a great part of the particulars he learned while studying these sciences, and yet never lose the benefit derived from the study of them; just as a mechanic, who changes his occupation, may forget the particular operations of the art he first learned, and yet retain all the skill and ingenuity he brought with him to the occupation he now pursues. It is a mistake to suppose that our children are not benefited by their education, because they forget in after life the stories of their *Juvenile Readers*, or the rules of their grammars and arithmetics. Of course the more they retain of them the better; but the mental processes which gave expansion to their minds, and development to their powers of thought, conferred a lasting benefit, which no after time can obliterate. It is as enduring as the faculties themselves. This is the case with all well-directed studies; and in no case is it more available than in the office of the Christian ministry. An educated man always brings more skill to his argument, and address to the object of his labors, than one of two-fold his native powers, who has had none of the advantages of education. The process *itself* does not make men more honest or truthful; nor does it make them more dishonest or erroneous; but it makes them more subtle and skillful in defense of the principles to which they are attached. Honest-hearted Christians often overlook this distinction; and when they see error and falsehood defended by learning, and upheld with great intellectual power, they turn away with disgust, and say, "Give me simplicity and truth, and let the world have its learning." Their choice in such a case is just and wise, but their inference is altogether wrong. The advocates of error adhere to it not on account of their learning or talent, but on account of their prepossessions and interests; these, learning and talent enable them to defend against ignorant and unskillful advocates of truth. The proper inference from these cases is, that the advocates of truth must buckle on their armor, and discipline themselves for the conflict, with as much or more diligence than their opponents. The defense of truth is always easier than the support of error, all other things being equal. It is not learning or intellectual power that has made error so rampant, and obscured the claims of truth, but unsanctified wealth, and governmental power and patronage. These have seized upon learning, and pressed it into their service—bribed intellect, and employed it for their own advantage. But now, in the providence of God, the intrenchments of error are broken, the friends of truth have a fairer field, and their ministry should be educated that they may take advantage of the crisis.

Mental training is requisite to the formation of habits of industrious application. Perseverance in manual labor is irksome to an undisciplined hand. What can he accomplish in the business of life, who labors only while labor is easy and grateful to the flesh? Who will employ a hand who abandons his work as soon as he feels pain or fatigue? Give us the men who never flinch until their task is accomplished! But where will you find them?—among untutored savages, or amid the disciplined hands of civilized life? It is so with the labors of professional life; it is so in the Christian ministry. No profession needs more vigor, perseverance, and patience, than does this. None presents more of the real emergencies of life, to summon all the powers to obedience at the calls of duty. None at times presents tasks more irksome and difficult in the faithful prosecution of the interests committed to its charge. And it is doubtful if any presents more temptations to listlessness and gossiping, than the Christian ministry. Hence the exhortation of Paul the Apostle to Timothy, to 'be diligent, to endure afflictions, to endure hardness as a good soldier of Jesus Christ.' We want *thinking* men men, habituated to study, men who arrange their discourses under the influence of secret devotion, under the eye of infinite purity and truth, before they catch the excitement of the pulpit; men, too, who are so accustomed to think, that they shall always be ready to defend the truths they hold in every emergency; men who shall not bend and tremble with imbecility before strong opposers. This can only be had at the expense of being trained and habituated to close thinking and reasoning. Butterfly hunters, and parlor dandies, are not the men for the defense of truth against the power of the world. Of all men, the Christian minister needs mental training to habituate him to the study of books, of men, and of principles, and spiritual things, that in the discharge of his multifarious duties he may be instant in season and out of season.

Mental training is requisite to the acquirement of such an amount and variety of knowledge, as shall fit him for all the relations of his distinguished calling. The moral character of many a transaction, and likewise of its author, turns upon the intricacies of life, so that some acquaintance with most branches of human interest is very requisite to a just judgment of men and things. All nature is laid under contribution by the sacred writers, for the illustration of divine truth; and the student of revelation must necessarily be a student of nature and history, in order to be a workman that needeth not to be ashamed, rightly dividing the Word of God. Indeed, it would be difficult to say where we should put limits to the profitable acquirement of knowledge suitable to the office of the Christian ministry. It is to be from his own stores of information, and knowledge of nature and revelation, that he is to furnish constant supplies for the entertainment and improvement of his auditory. We say, then, let the ministry be educated; let them have time and opportunity to acquire *habits* of study; let them acquire knowledge, and the art of imparting it with facility to others.

S. D.

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**Premium Treatises.**—It is stated that some person, whose name is kept a secret, has offered the grand prize of £5,000 to the students of the Scottish Universities, for the best essay on Natural Theology. It is not impossible that another set of Bridgewater Treatises will be the result.

## OPINIONS OF THE PRESS.

Since the publication of the decision of the Supreme Court of Pennsylvania, affirming the constitutionality of the Sunday Laws of that State, we have looked with considerable interest for the opinions of the press upon the subject. To our surprise, there is very little disposition, even on the part of the most strenuous coercionists, to triumph in view of this decision. The grounds upon which it is given are such as they cannot approve without invalidating their own former teachings. Hence they are for the most part content to announce the decision, and there drop the subject. The secular papers generally have simply stated the case, and given the views expressed by Judge Bell, that the law is merely a civil regulation, and is not designed to treat the Sunday as a religious day. There are some editors of religious papers, however, who foresee the evil consequences that may result from carrying out the principle upon which this decision is based, and who have expressed their dissent from it. The editor of the Christian Chronicle, the Pennsylvania Baptist paper, is among the number. After quoting largely from Judge Bell's Opinion, and giving Judge Coulter's remarks in full, he says:—

"Here we have two of our able Jurists directly at issue. Judge Coulter takes the ground that the State has a right to compel the observance of the first day of the week, because it is the Lord's day, the Christian Sabbath. He assumes that Christianity is part of the common law of the land, and from this assumption argues the constitutionality of the law that binds men to observe this day as a religious institution.

"We do not know what is generally meant when it is said that Christianity is part of the common law of the land. It is a very indefinite expression, which may mean much, or may mean little. It is a very convenient nose of wax, that may be shaped, and twisted, and pointed at the will of any one who can lay his digits upon it. Does it mean that the State is thereby obligated to see that all men obey the laws which emanate from the founder of Christianity? If so, they surely, among these, find baptism and the Lord's Supper standing prominent. Shall the State compel the observance of these? And shall it decide who are proper subjects, and what is the proper mode of baptism? Shall it settle the long-mooted communion question, and tell who shall and who shall not be admitted to the Lord's Table? If it is not allowed to intermeddle with these things, which are so prominent in the scheme of Christianity, where are the limits in which it shall be confined? Before we admit the truth of the proposition, that Christianity is part and parcel of the common law, we should like to know what the proposition means. We can then receive it, if we see the evidence of its truth; or if we attack it, we can fight, not as one that beateth the air.

"We cannot but be suspicious of every attempt on the part of the State to legislate on religious matters. We know that all ecclesiastical history bears testimony to the fact that the civil power is a sad bungler when it attempts to settle theological questions. It also bears witness to the fact, that its erroneous decisions have too often been made the ground of sore persecutions, in which Baptists have sadly suffered. The question on which the Seventh-day Baptists differ from other denominations, is an open question. We regard them as occupying a Jewish stand-point, and contending for a Jewish law. But they regard the Sabbath law as part and parcel of Christianity. We do not doubt that many of them are conscientious in their belief. By what right shall the State step in to settle this mooted point? We doubt not that they can claim authority to legislate on the subject of Christian ordinances, on precisely the same grounds.

"The position of Judge Coulter has met the approbation of some of the members of other denominations. We doubt whether there are many of our denomination who will be ready to adopt his principles. We have learned, by sad experience, to dread the encroachments of civil power in the domain of conscience. It, too often, has led to acts of violence. And the Baptists know that, in other countries, as also in this, the violent dealings of the civil authorities too often have come down on their pates. From principle, and from interest, too, we are jealous of the interference of the magistrate in religious matters."

Here is another extract, of the same general import, from a Universalist paper, the Christian Messenger, published in the city of New York. After stating the case, and quoting that article of the Constitution of Pennsylvania which guaranties freedom of conscience, and no preference of one sect over another, the editor says:—

"We do not see how it was possible for Judge Bell to give the decision he did, when he had the above article before him. This says, that no preference shall be given to any religious establishment, and yet he condemns the Seventh-day Baptists. It says also, that all men have a natural and indefeasible right to worship according to the dictates of their own consciences; but the Judge virtually refuses that right to the Seventh-day Baptists, in compelling them to keep the first day of the week. We love the Sabbath, and we believe it to be a divine institution, but we wish to see no law compelling people to keep it. If men commit nuisances, let them be punished; for every man should be protected in his rights. We would allow no man to disturb a religious congregation on Sunday, or any other day; and we believe that he who worships on the seventh day has the same right to protection as he who worships on the first.

"By all such decisions, the Sabbath is injured; they are designed, we doubt not, for a good end, but as they rest the observance of the Sabbath upon a false basis, and bring to its aid unwarrantable measures, they do it a serious injury. We can depend only upon the power of truth, and the majesty of public opinion, for a proper observance of the Sabbath."

**The Difference.**—It is said that one murder makes a villain, while many murders make a hero. We were reminded of this by reading a paragraph from a New Orleans paper, stating that Lieutenants Hare and Dutton, who had been condemned to death, but pardoned, for burglary and murder in Mexico, had been turned out of a hotel in that city, as soon as it was known who they were, and that the captains of the steamboats had refused them a passage up the river; so that these unhappy men are neither to be allowed to live in New Orleans, nor yet to escape from it! Take this circumstance in connection with the great doings in the Crescent city at various times when officers and soldiers of the Mexican army have passed through there, and one might wonder what makes so great a difference. We suppose, however, that most persons see a difference between a little murder and robbery on individual account, and the wholesale butchery and robbery which has been committed on Uncle Sam's account. Hence they applaud the Legislature of Louisiana for presenting a magnificent sword to Gen. Scott, and the people for trying to make a President of Gen. Taylor, while they approve the course of those self-righteous hotel-keepers and steamboat captains who would not entertain or transport the pardoned men.

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**Methodist Church and Temperance.**—One of the important measures, says an exchange, adopted by the late General Conference of the Methodist Church at Pittsburg, was the restoration of Mr. Wesley's Rule on Temperance. Wesley's Rule prohibits "drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." The article says nothing about the *manufacture* of spirituous liquors, but it was considered that "selling" them applied to the manufacturer. It is supposed that in some sections of that Church the restoration of the Rule will be of no little practical value.

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**Swearing School-Teachers.**—The question has been raised by a town Superintendant of Common Schools in this State, whether habitual profanity should be regarded as a disqualification in persons presenting themselves as candidates for school-teachers. In answer to this question, Christopher Morgan, State Superintendant, in a letter dated at the Secretary of State's office, Albany, July 21, 1848, says:—

"Among the qualifications required for a school-teacher, a good moral character is not the least important. He may be a proficient scholar, and may possess an undoubted ability to impart instruction with success, but if his instruction is immoral in its tendency it is worse than ignorance.

"Profanity is not less a violation of morality than falsehood, drunkenness, or theft. It begets a recklessness of thought and action—a moral vacuum, where every vice may find a sure receptacle; and in tender youth a person entrusted with their character, their prospects, and their usefulness, it should not and cannot be allowed.

"Your refusal to grant certificates to teachers who are addicted to habitual profanity is, therefore, in strict accordance with the rules of this department, and meets my approbation."

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**Position of the Adventists.**—The following resolution, passed by one of the Advent Conferences, and published in the Advent Herald, will answer the question which is often asked as to the present views and expectations of this class of persons:—

"Whereas, God, in his mercy to a lost world, has given a revelation of his will, and in that revelation has made known the history of the world to the latest period of time; and

"Whereas, in his word he has indicated to us the approach of the end of man's probationary state, by well-known prophetic sketches of the political and moral history of the world, and by certain chronological periods, which, according to the testimony of history, and the opinions of the most competent religious writers, have been well-nigh fulfilled; and also by signs in the physical world, many of which have evidently come to pass; therefore

"*Resolved*, That we see no reason showing that we have taken an unauthorized position, in looking as we have for the Son of God from heaven, to raise the dead, to judge the world, and to accomplish the promised restitution of all things which God has spoken by the mouth of all his holy prophets since the world began.

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**New Way to get rid of Grasshoppers.**—The editor of the Montreal Courier, in his paper of June 27, gives the following information, which may interest our readers:—

During a drive on Friday, below the Church of Long Point, we met a cavalcade of sixteen caleches, and inquiring the cause of such a number being together, we learned, to our surprise, that the occupants were farmers from the parish of L'Assumption. Their fields being ravaged by an innumerable army of grasshoppers, on application to their cure, or priest, they were recommended to come to town and have masses said in the Church here, (which is specially dedicated to the worship of the Virgin Mary,) for the destruction of the insects; and they were so far on their way to repeat aves and pay for masses.

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**The Free-Soil Convention**, which met at Buffalo last week, nominated Martin Van Buren for President, and Charles Francis Adams (son of John Quincy) for Vice President. Resolutions were passed by the Convention against Slavery in the Territories, against an increase of Slave States, against Slavery in the District of Columbia, in favor of freedom of the public lands to actual settlers, cheap postage, and the election of public officers under the General Government by the people in all practical cases.

# General Intelligence.

## CONGRESSIONAL PROCEEDINGS.

In Congress, last week, the General Appropriation Bills were passed. The clause in the civil and diplomatic Bill to pay for the Amistad negroes was stricken out. A bill was passed to cut down the army to something like the old peace standard. The Post Office Bill occupied a good deal of time, in which the proposition to let newspapers go free for a circuit of thirty *miles*, and another to let them go free in the State where printed, were discussed and lost. A bill was finally passed, providing for the establishment of certain post-routes in Texas, Louisiana, Arkansas, Florida, Iowa, Wisconsin, and elsewhere, and it provides that newspapers and other printed matter shall be charged one cent per ounce; the newspapers to be charged at this rate where they exceed a given number of square inches.

The great topic of the week was the Bill to organize a territorial government in Oregon. The House of Representatives passed a Bill which excluded slavery, and sent it to the Senate, where an amendment was added, giving as a reason for the exclusion, "inasmuch as the said territory is north of the parallel of 36° and 30′ of north latitude, usually known as the Missouri Compromise." This amendment the House refused to concur in, by a vote of 121 to 82, which is regarded as a very strong free-soil vote, and indicating an improvement in the feeling of the House upon that subject.

On Monday, 14th, the Senate took up the Oregon Bill again, and passed it with the Wilmot Proviso of freedom, and without any reference to the Missouri Compromise. After which Congress finally adjourned.

## FOREIGH NEWS—SEVEN DAYS LATER.

On Sunday last, the steamship Acadia arrived at Boston from Liverpool, whence she sailed on the 29th ult.

The state of things in Ireland is the principal topic of discussion in the foreign papers. There can be no doubt that that country is on the eve of an insurrection, if it has not already broken out. An Act has passed Parliament, and received the Royal assent, by which the Lord-Lieutenant of Ireland is empowered to apprehend, and detain until the first of March, 1849, such persons as he shall suspect against the Queen and Government. This Act is to be enforced to the fullest extent; arrests had already commenced, and officers were in pursuit of the principal agitators. Even in England arrests are being made. Meanwhile English troops are pouring into Ireland, special constables are being sworn in by thousand, and every thing is preparing for a sanguinary struggle. According to the European Times, the confederates have declared their unequivocal purpose first to capture and kill the 40,000 troops stationed in Ireland, and then establish a red Republic. Sir Charles Napier, with the fleet under his command, consisting of five large ships-of-war and many smaller vessels, has arrived at Cork. Vast military preparations are being made in Dublin, Westford, Cork, Clonmel, Tipperary, and the most dangerous parts of the country, in order to suppress any attempt at an outbreak; but from the tone of our latest intelligence, says the European Times of the 29th, we are not altogether without hopes that the leaders being silenced, the whole scheme of an insurrectionary movement will be abandoned as altogether impracticable. A later edition of the Times says that proclamations have been issued, offering rewards as follows: Smith O'Brien £500, ($2,420;) Meagher, Dillon, Doheny, £300 each, ($1,452.) It is now said, that Messrs. O'Brien, Meagher, Dillon, O'Gormon, and Lane, are beyond Garrick-on-Suir, in the County of Tipperary, surrounded by the armed peasantry, and determined to fight for their liberty.

In France all is tranquil, and the parties are gradually falling into their natural order. The principal cause of uneasiness is said now to be the affairs of Italy, and the return of Gen. Oudinot to the remnant of the army of the Alps.

From the Danube Principalities no farther authentic intelligence has been received of the progress of the Russian armies. After the expulsion of Prince Bibesco, the Provisional Government passed decrees for the abolition of punishment by death, the establishment of the liberty of the press, the organization of a National Guard, a loan of the markets of the people to the State, and the abolition of all ranks and titles.

In Italy the war is carried on with variable success. The Austrians have entered Ferrara, levied considerable supplies, and then again withdrew from the city. By the most recent accounts from the Royal Camp, all communications between Mantua, Verona, and Legnago are completely interrupted. The Duke of Genoa, with 25,000 men, invests Verona on both sides of the Adige, in the positions near Rivoli. The Duke of Savory is on the other side of Dacastello, to prevent the egress of the Austrians on that side. Continual skirmishes take place, but none of a character to decide the fate of Italy.

A party of Spaniards had rebelled against and murdered their officers at Valladolid, and proceeded to join the Montemolinists.

The King of Naples was made cognizant of the election of the Duke of Genoa to the throne of Sicily, and commenced preparations on an extensive scale for the invasion of that Island. It was calculated that the forces available for the invasion would be about 20,000 in Calabria, about 5,000 in the Fortress of Messina, and 6 or 8,000 in Naples. It was expected that the embarkation would take place about the 20th, and would land at Syracuse.

A Yankee Feat.—Charles Ellett, Jr., the architect of the Niagara Falls Suspension Bridge, thus describes his first passage over the foot-bridge:—

"This morning I laid the last plank of my foot-bridge on the Canada side, and then drove over and back again in a buggy. Five hundred feet of the bridge was without railing on either side. My horse, though spirited, went along quietly; touched up occasionally with the whip, just to show him that he was in command, and give him courage.

"On returning, I directed one of the drivers to bring on his team—a two-horse closed carriage, weighing altogether over a ton and a half. I took his place on the box, and drove over and back. The horses went quietly. The flooring is but eight feet wide, 220 feet high, 720 feet long, and, without praising, over such a torrent as you never saw, and never will see any where else!"

Ellett must be a brave man. It was a fearful scene to behold him driving a horse and wagon along a narrow bridge, with but two feet to spare on either side, and the boiling river two hundred feet below. In point of cool and quiet daring, we do not recollect of a single feat on record to equal this. [Scientific Amer.

Extraordinary Explosion.—An explosion took place on board the schooner Maria Thomas, at New Orleans, on the 31st ult., while discharging a cargo of Government stores, among which was a quantity of fixed ammunition.

In handling one of the boxes, says the Picayune, which contained bomb-shells, one of the shells, which were each placed in separate compartments of the box, became loose and exploded. This set the schooner on fire, and the flames extended to the other boxes containing shells which lay around, causing a continual roar, and succession of explosions. Two men who were working in the hold of the schooner, were severely injured—one of them mortally, it is supposed. After about a quarter of an hour, the grand explosion took place, which tore away the sides and bottom of the schooner, when the wreck sunk.

The Beauties of Smoking.—A remarkable and serious accident occurred near the Yellow Springs, in Chester Co., on the 30th ult. A gentleman named William Miller, of Natmeal township, was driving a horse and vehicle, and was accompanied by two ladies, at the same time smoking a cigar. A spark from the cigar caught the dress of one of the ladies, and before it was observed, the fire had made such progress in the combustible substance that she could not extinguish it. The vehicle was stopped, the lady leaped from the carriage, and the other, in rushing to her assistance, also had the flames communicated to her dress. Both females were now in a blaze, and being clad in thin cotton apparel, had nearly their whole clothing destroyed, and their persons burned in a shocking manner. To complete this calamity, the vehicle took fire and was burned up.

[Westchester (Pa.) Record.

Mexican Boys.—In our walk yesterday, says the Pittsburg Gazette, we fell in company with two Mexican boys, accompanied with one of the returned volunteers. We felt a concern for the unfortunate lads, so far removed from their native land, and desired to converse with them, but they could speak very little English. We asked the volunteer who accompanied them how he came by them, and who had them in care; he said one of them was his, and the other belonged to one of the officers. He said that hundreds of small boys were to be found roving about the country, in Mexico, apparently without parents, and that any number could be had for the trouble of bringing them away. The poor little fellows appeared in fine spirits, and seemed proud that they had a protector.

Men who want Farms.—A few days since, says the N. Y. Sun, a wealthy German emigrant, named Herr Rodenberger, arrived in this city with his family of eleven persons. For over 20 years he was a burgomaster in Rhenshiem, but being compromised in some of the revolutionary movements, he was obliged to fly for safety. A large portion of his wealth remains in Germany, but he brings with him over $25,000 in specie, which is to be expended in purchasing lands for a farm. Enjoying a high character in Germany, he has been empowered to purchase lands for about 100 families who intend emigrating during the season. He left this city for Albany, though his destination is Zanesville, Ohio.

Retaliatory Foreign Postage.—In consequence of a disagreement between the Postmaster-General and the British Post Office, the people now suffer from extortionary postage. Formerly, on a half-ounce letter from New York to Great Britain, there was paid, at New York, 1 cent, and on a newspaper the same; at Liverpool, 24 cents was paid for the letter, and 4 cents for the newspaper; making the whole postage 25 cents for a letter, and 5 cents for a newspaper. Now, 24 cents is charged on this side for a letter, and four cents for a paper; making the postage of a letter 48 cents, and of a newspaper 8 cents to Liverpool. Adding the inland postage of 5 or 10 cents in the United States, the postage is manifestly oppressive, and all this is the result of a little want of conciliation between the functionaries of the two countries.

A negro man named Sam Humphrey, the property of Miss Herberts, was tried before the County Court of Alexandria for burglary, and, being convicted, was sentenced to be hung on the 29th ult. There are only seventy offences for which the penalty is death, if committed by a slave, in Virginia.

Mr. Coxwell, an English æronaut, has made a perilous ascent at Brussels. He had the alternative of allowing the gas to escape from the balloon after it had been inflated for his first voyage, or of ascending during a fierce gale; he chose the latter, and, with a friend, was hurried fifty-five miles in twenty minutes. The descent was safely made, though with difficulty.

## SUMMARY.

A gentleman living in Chicago, recently left New York on Monday at six o'clock P. M., and arrived home on the following Friday at four P. M., making the trip in four days. The distance by the route traveled is nearly twelve hundred miles; and when the T rail is laid from Buffalo to Albany, and the central railroad is completed, the trip will be shortened at least 36 hours.

A daughter of Hon. S. O. Peyton, member of Congress from Kentucky, eloped a short time since with a young man to whom she was subsequently married. Upon the return of the parties home, an uncle of the bride upbraided the groom for his conduct; when, becoming enraged, the latter drew a pistol and shot him. The wounded man died in a few moments after.

A new bank is about to be established at Essex, Conn. Capital $75,000, with liberty to increase it to $150,000. The bill-holders are to have the first lien on all the property. If the debts of the bank exceed 50 per cent. of the capital and deposits at the time of its failure, (if it should fail,) then the officers of the Bank are made personally liable.

Gen. Shields, under the connivance of the General Government is is said, is hatching a scheme for annexing all the territory between the Rio Grande and the Sierra Madre to the United States. Recruits to supply the military force necessary are advertised for in New Orleans, under the pretence of a "Buffalo hunt on the Rio Grande."

Counterfeit two-dollar notes of the Oneida Bank, well calculated to deceive, both in the engraving and the signatures of the officers of the Bank, are in circulation at Buffalo. There is a wide difference, however, in the vignette, &c. The word "Oneida," in large print on the genuine note, is over the vignette; in the counterfeit it is under it. The dies at the top of the plate in the genuine notes are XX; in the counterfeit they are figures 20.

By the arrival of the brig Aurora at Baltimore, August 7, news was received from Pernambuco to the 28th of July. At that date a serious conflict had taken place between the Portuguese and Brazilians. Many of the former were killed, the stores were all closed, and a general suspension of business for a time was the result, the streets being crowded with the military. Worse results were apprehended.

The bottom of an ancient vessel, supposed to have been under water many centuries, was dug out of the mud off the American wharf, Southampton, England, a short time ago. It is supposed to be of Danish build, is about 60 feet long by the keel, very sharp, with a great rake at the bow, all close timber, and the outside timber from three to four inches thick. There are no signs of any iron-work found about her. It appears that she had but one mast, which stood in the middle. Her timbers and plank were perfectly sound.

An American Eagle has been presented to M. Vattemare, in aid of his system of international exchanges, by William Feeney, Esq., a native of Ireland, residing in Washington. It was captured on the Potomac, near Mount Vernon, about forty years ago, and is now nearly half a century old. In 1824, it presided on the triumphal arch under which Lafayette passed, and on the Fourth of July last participated in the ceremonies of laying the foundation of the Washington Monument.

The York Road Extension of the London and South-western Railway, England, was opened recently. The construction of the line has been most expensive, the two miles of railway having cost no less than a million and a half of money. It has occupied about two years and a half in its construction. This Railway extension may be deemed to surpass any other in the world for expense of construction. It appears almost incredible that such a sum could be expended on two miles of railroad.

The Cleveland Plaindealer says that while the steamboat Ohio was stopping at that port, on her last downward trip, a woman with a child fell overboard. The chambermaid of the boat jumped into the water and rescued the child, while the mother was helped out by the passengers.

The Cincinnati Gazette states that William Howitt, and his accomplished wife, Mary Howitt, contemplate leaving England, and taking up their residence in the West. They have had relatives in Ohio many years. His connection with some London Magazines has involved him in bankruptcy at the age of 54.

Over six thousand children of the Methodist Sunday Schools in New York city walked in procession on the 4th of July. They assembled in six churches, and were addressed in each.

Lieut. Tilden, who is in prison in the city of Mexico, for offences committed against the public peace, has attempted suicide twice—first by hanging himself, and afterwards by throwing himself out of the window.

Banvard will sail for London in a few weeks with his panorama of the Mississippi, which he intends to exhibit in the different capitals of Europe. The N. Y. Star says that Banvard has cleared upward of $50,000 during his stay in that city.

Rev. Moses Stuart, D. D., Professor of Sacred Literature in the Andover Theological Seminary, has resigned in consequence of ill health. Rev. B. B. Edwards has been elected to fill the vacancy.

A little boy about four years old, son of Robert Wilson, of Hopkinton, N. H., went out to swing. He fastened one end of the rope to a tree, in the other was a noose; in some manner he caught his neck in it, and hung till he died.

We notice in one of our English papers, the death of Mrs. Jarrow, wife of the Rev. Wm. Jarrow, Missionary of the General Baptists of England at Ningpo, China. She died on the 26th of February. Her end was peace.

A few days ago, a Mrs. Perry, residing in Smith-st., Brooklyn, the mother of a child 14 months old only, gave birth to three fine girls, all of whom are alive and kicking.

The seventeen year locust now abounds in the counties of Monroe, Livingston, and some others in the interior of the State of New York,

Four very wealthy Norwegians passed through New York city on the 7th ult. The Sun says: 'They were the proprietors of a village near Bergen. They intend to found a colony in Wisconsin, and have brought with them 160 persons, whose passages they pay The specie brought by these proprietors is immense, and their people are all in comfortable circumstances, every emigrant having from eight hundred to a thousand pounds of baggage.'

A correspondent of the Traveler states that the tuition charged at the new scientific school in Harvard University, established by the munificence of Abbott Lawrence, is so high as to exclude from its advantages all but the sons of the rich. For instruction in chemistry alone, for a term of twenty weeks, the price is $50, and the same for every other branch of study. In addition to this, the student must pay his room-rent, board, text-books, fuel, &c.; making the whole expenses for a year some $250.

Mr. Emerson Goddard, of Petersham, Mass., has invented a new spoke machine, which will turn with tennon 20 spokes in a minute. It is self-feeding and self-piling, leaving them when turned in a regular pile under one side of the machine, opposite to the feeding side. Lasts and fork handles can be turned in it with nearly the same facility as spokes.

The Charlestown (Va.) Free Press announces the death of an old patriarch, John Packett, Esq., near Smithfield, in that county, aged about ninety-five years. For many years of his life, Mr. Packett was an inmate of Washington's family, and enjoyed the regard and confidence of that great man in an eminent degree.

Mr. Gough, the temperance lecturer, has purchased a little plantation of about twenty or thirty acres in a pleasant part of Boylston, about four miles from the Court house in Worcester, Mass., upon which he is now building a neat cottage for the 'use and occupation' of himself and his 'better half' when not abroad upon his customary cold water mission.

A flagrant insult was offered to a worthy elephant at Pittsburg, a few days since; a fellow held out a lighted cigar to one of the elephants of the menagerie! The animal acknowledged his politeness by a wipe over the ribs, which sent him half way across the arena. As *big a beast* as the elephant was, he was ashamed to *smoke in public*.

The value of a wife has at length been settled by a court and jury. In New York, a husband has just recovered for the legal detention of his wife from him for two years, twelve cents—just half a cent a month.

The Presse, one of the Paris papers, the publication of which has recently been suspended by orders from Government, has 70,000 subscribers, twenty editors, twenty-five clerks, twenty pressmen and assistants, six porters, sixty-four folders, and five hundred carriers.

A schoolmaster, who had an inveterate habit of talking to himself when alone, was asked by a neighbor what motive he could have in talking to himself. Jonathan replied, that he had two good and substantial reasons; in the first place, he liked to talk to a sensible man; in the next place, he liked to hear a man of sense talk.

The Freeman's Journal says, "There is at this time a man in the Senate of the United States, whose nearest friend spent *two days in tears*, on his accepting that place, on the ground that he had disgraced himself by so doing!"

The loftiest mountain in the United States, east of the Mississippi, is in North Carolina. It is called Mitchell's Peak, and lies in Buncombe and Yancy counties. Its height is 6,720 feet above the level of the ocean—being nearly 500 feet higher than the White Mountains in New Hampshire.

At New Bedford, Mass., July 24, two gentlemen—one aged 90 years and 8 months, and the other (the driver on the occasion) 86 years and 10 months, and a lady aged 86 years and 10 months—drove out of town three miles to visit two of their playmates, ladies, one aged 86 years and 9 months, and the other 83 years.

Not less than 1,800,000 dead letters were received at the general post office during the year 1847. The contents of 2,782 of the most valuable exceeded $20,000! This department of the post-office is a dead loss to the government of more than $230,000 annually.

The peach orchard of Mr. James Cassady, in Cecil county, Md., contains 30,000 trees, and covers three hundred acres of land. The trees are mostly young, now bearing for the first time, and it is anticipated they will yield this season about 60,000 baskets.

The Chronotype says that several barbers were fined in Philadelphia on Monday, for exercising their avocation on the previous Sabbath. Philadelphia *is* a moral city!

An artist named Brewer has executed a panorama of the Mammoth Cave in Kentucky. It is now exhibiting at Louisville.

A cargo of 400 tons of Guano was sold in New York a few days since, and 100 tons were re-sold on Wednesday at $35 per ton.

John Arthur Roebuck, member of the British Parliament for Bath, and the representative of the Canadian administration, recently committed suicide while in a state of derangement, caused by "Tic Doloreux."

A Spanish slaver, with 600 negroes on board from the coast of Africa, arrived at Havana a few days ago.

The Alleghany Factory has resumed operations. It was supposed others would follow.

### New York Market, Monday, August 14.

ASHES—Pots $5 50; Pearls 6 00.——FLOUR AND MEAL—Pure Genesee Flour 5 50; State and Ohio 5 00 a 5 12. Meal is improving, and Jersey sold at 3 06. Rye Flour 4 00.——GRAIN—Genesee Wheat, for seed, 1 45; Ohio 1 06; red Western 90c. Corn 60 a 64c. Rye, dull, 71c. Oats are dull, Northern bringing 42c. and Jersey 36c. ——PROVISIONS—Pork 9 00 a 11 50. Not much doing in Beef. Lard 7 a 8c. Cheese 6½ a 7c. Butter 11 a 15c. for Ohio and State.

### MARRIED,

In Brookfield, July 30, by Eld. S. B. Crandall, Mr. Benjamin Baker and Miss Delia A. Crandall.

By the same, on the 10th inst., Mr. Franklin H. Crumb and Miss Lydia M. Burdick, all of Brookfield.

### DIED,

In DeRuyter, N. Y., July 6th, 1848, William Burdick, Esq., aged 72 years. Although he was not a member of any church, yet he died in the hope of a blessed immortality.

## THE ANNIVERSARIES.

The Seventh-day Baptist Missionary Association will hold its Sixth Anniversary at New Market, N. J., on the fifth day of the week before the second Sabbath in September, (7th day of the month,) commencing at 10 o'clock A. M. The session will be opened with a discourse by Eld. Eli S. Bailey; after which a full report of the proceedings of the Executive Board will be read, and other business attended to.

The American Sabbath Tract Society will hold its Fifth Anniversary at New Market, N. J., on the sixth day of the week before the second Sabbath in September, (8th day of the month,) commencing at 9 o'clock A. M.

The Delegates appointed by the several Associations to mature a plan for a Publishing Establishment, will meet at New Market on the third day of the week (5th of 9th mo.,) at 10 o'clock A. M.

⁂ New Market is on the line of the Elizabethtown and Somerville Railroad, about two-hours ride from New York. Passengers can leave New York at 9 o'clock A. M., or 1 and 5 o'clock P. M., by steamboat from Pier No. 1 North River.

## THE SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association will hold its next session with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, at 10 o'clock A. M. Introductory Discourse by L. A. Davis; alternate, Joshua Hill. We would be much gratified to be favored with the presence of delegates from our sister Associations. Come over from the north-east and north-west and help us.

JEPTHA F. RANDOLPH, Cor. Sec.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto. gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
EDWIN B. CLAPP, Instructor in Mathematics.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistants.

### TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " " April 4, " July 11.

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 00 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

## U. S. SCHOOL AGENCY.

WANTED IMMEDIATELY—A large number of first-rate agents, to whom a liberal commission will be paid for every new school they shall establish, and for every pupil added to an established school. The best recommendations are required. We respectfully solicit the circular of every literary Institution in the Union, for gratuitous distribution, also all communications adapted to promote the cause of Education. Teachers furnished on application. All communications should be postpaid.

E. H. WILCOX, Proprietor.
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THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By William Henry Black, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

## LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W B. Maxson.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn

VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to
George B. Utter, No. 9 Spruce St., New York

# Miscellaneous.

## THE FLOATING STRAW.

BY CHARLES MACKAY.

The wild waves are my nightly pillows,
Beneath me roll th' Atlantic billows;
And as I rest on my couch of brine,
I watch the eternal planets shine,
Ever I ride
On a harmless tide,
Fearing naught—enjoying all things—
Undisturbed by great or small things.

Alas! for the lordly vessel
That sails so gallantly,
The winds may dash it,
The storms may wash it,
The lightnings rend its tall masts three;
But neither the wind, nor the rain, nor the sea,
Can injure me—can injure me;
The lightnings cannot strike me down,
Whirlwinds wreck, or whirlpools drown;
And the ship to be lost ere the break of morn,
May pass o'er my head in saucy scorn;
And when the night unveils its face,
I may float unharmed, in my usual place,
And the ship may show to the pitying stars
No remnant but her broken spars.

Among the shells
In the ocean dells
The ships, the crews, and the captains lie,
But the floating straw looks up to the sky.
And the humble and contented man,
Unknown to fortune escapes her ban,
And rides secure when breakers leap,
And mighty ships go down to the deep.

May pleasant breezes waft them home
That plough with their keels the driving foam,
Heaven be their hope, and Truth their law—
There needs no prayer for the floating straw.

## A DOMESTIC SKETCH.

BY MRS. SIGOURNEY.

It is the duty of mothers to sustain the reverses of fortune. Frequent and sudden as they have been in our own country, it is important that young females should possess some employment by which they might obtain a livelihood, in case they should be reduced to the necessity of supporting themselves. When families are unexpectedly reduced from affluence to poverty, how pitifully contemptible it is to see the mother desponding or helpless, and permitting her daughters to embarrass those whom it is their duty to assist and cheer.

"I have lost my whole fortune," said a merchant, as he returned one evening to his home; "we can no longer keep our carriage. We must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man; to-day there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and our children. Money may pass away, but God has given us a better treasure in those active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you to get a living."

"What can you do, poor things?" said he.

"You shall see, you shall see," answered several cheerful voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor. We shall work, and make you rich again."

"I shall help," said the youngest girl, hardly four years old. "I will not have any new things bought, and I shall sell my great doll."

The heart of the husband and father, which had sunk within his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like a song of praise.

They left this stately house. The servants were dismissed. Pictures and plate, rich carpet and furniture, were sold, and she who had been so long the mistress of the mansion, shed no tear. "Pay every debt," said she, "let no one suffer through us, and we may yet be happy."

He rented a neat cottage and a small piece of ground a few miles from the city. With the aid of his sons, he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest one assisted her in the work of the household, and also instructed the younger children. Besides, they executed various works, which they had learned as accomplishments, but which they found could be disposed of to advantage. They embroidered with taste some of the ornamental parts of female apparel, which were readily sold to a merchant in the city.

They cultivated flowers, and sent bouquets to market in the cart that conveyed the vegetables; they platted straw, they painted maps, they executed plain needle-work. Every one was at her post, busy and cheerful. The cottage was like a bee-hive.

"I never enjoyed such health before," said the father.

"And I never was so happy before," said the mother.

"We never knew how many things we could do, when we lived in the great house," said the children, "and we love each other a great deal better here. You call us your little bees."

"Yes," replied the father, "and you make just such honey as the heart likes to feed on."

Economy, as well as industry, was strictly observed, nothing was wasted. Nothing unnecessary was purchased. The eldest daughter became assistant teacher in a distinguished female seminary, and the second took her place as instructress to the family.

The little dwelling, which had always been kept neat, they were soon able to beautify. Its construction was improved, and the vines and flower trees were replanted around it. The merchant was happier under his woodbine covered porch in a summer's evening, than he had been in his showy dressing-room.

"We are now thriving and prosperous," said he, "shall we return to the city?"

"Oh, no, no," was the unanimous reply.

"Let us remain," said the wife, "where we have found health and contentment."

"Father," said the youngest, "all we children hope you are not going to be rich again; for then," she added, "we little ones were shut up in the nursery, and did not see much of you or mother. Now we all live together, and sister, who loves us, teaches us, and we learn to be industrious and useful. We were none of us so happy when were rich and did not work. So, father, please not be a rich man any more."

**Money Wasted.**—A curious calculation was mentioned in the House of Representatives the other day. The expenses of the war with Mexico and the purchase of worthless territory, will be a hundred and seventy millions of dollars. This amount in silver, placed in two horse wagons, a thousand pounds to each wagon, would fill ten thousand six hundred and twenty-five wagons, which would make a dense train extending sixty-six miles; money enough to educate all the children of the country, and liquidate all the State debts, and clean out every harbor, and chequer the United States with railroads and canals. And then there would have been enough left to purchase all the territory which we have already acquired.

## THE DUKE OF WELLINGTON.

The Duke of Wellington is now seventy-seven years of age, about five feet eight inches high, of very prominent features, hooked nose, the eyes sunk deep into the head, but even now as bright as those of a youth. His forehead is moderately high, with snow-white hair on his head, quite thick. He stoops slightly in the shoulders, and wears a remarkably small hat upon his head. The Duke, during the summer months, rises at five o'clock, and goes out walking in the parks, returning to breakfast at eight o'clock. He lives most frugally, and devotes the day until half-past four to public business. His attendance at the 'Horse Guards'—the office of the Commander-in-Chief—is always the first of any. No appointment takes place without the Duke's investigation, and no influence can ever prevail against his conviction of right. The 'Iron Duke' may be seen riding down to his office on horseback every morning, and returning every afternoon, dressed in a blue frock coat, light colored vest, and white drill pants. He sits on a horse by no means gracefully; one shoulder is turned back, and the coat half off it. When the old General is saluted—as he is by every person who passes him—he just raises his finger to his hat, and nods his head.

The Duke of Wellington's income amounts to £110,000 ($550,000.) He has three magnificent residences, one at the corner of Hyde Park in London; Walmer Castle, on the sea coast, near Dover, and Strathsfieldsaye, about 45 miles from London. The Waterloo gallery in the London residence, is a magnificent apartment, about twenty-five feet high, forty feet wide, and eighty long. At the end of this chamber is the magnificent gold plate presented to the Duke by the allied sovereigns. When the Waterloo dinner is given, the Duke's military companions dine off this gold service. It has been stated that the gold, jewels, and other rare articles possessed by the Duke, are of the value of $3,000,000! When this extraordinary man speaks in the House of Lords, every one becomes strictly attentive; he aims at no pretence of eloquence—his sentences are a collection of aphorisms, the result of a mind that thoroughly weighs the subject in all its bearings, and gives out only the results of his cogitations. His influence is immense upon all parties, and he is never replied to but with the extremest deference.

## A LONDON PRINTING OFFICE IN THE MORNING.

By 8 o'clock the whole body have arrived. Many in their costume resemble common laborers, others are better clad, several are very well dressed, but all bear in their countenances the appearance of men of considerable intelligence and education. They have scarcely assumed their respective stations, when blue mugs, each containing a pint or half a pint of tea or coffee, and attended either by a smoking hot roll stuffed with yellow butter, or by a couple of slices of bread and butter, enter the hall. The little girls, who with well-combed hair and clean shining faces bring these refreshments, carry them to those who have not breakfasted at home. Before the empty mugs have vanished, a boy enters the hall at a fast walk with a large bundle under his arm—of morning newspapers; this intellectual luxury the compositors, by a friendly subscription, allow themselves to enjoy. From their connection with the different presses, they manage to obtain the very earliest copies, and thus the news of the day is known to them—the leading articles of the different papers are criticised, applauded, or condemded—an hour or two before the great statesmen of the country have received the observations, castigations, or the intelligence they contain. One would think that compositors would be as sick of reading as a grocer's boy is of treacle; but that this is not the case, is proved by the fact that they not only willingly pay for these newspapers, but often indemnify one of their own community for giving up his work in order to sit in the middle of the hall on a high stool, and read the news aloud to them while they are laboring at their work; they will, moreover, even pay him to read to them any new book which they consider to contain any interesting information! It of course requires very great command of the mind to be able to give attention to what is read from one book, while men are intently employed in the creation of another. The apprentices and inferior workmen cannot attempt to do this, but the greater number, astonishing as it may sound, can listen without injury to their avocation. Very shortly after 8 o'clock, the whole body are at their work, at which it may be observed they patiently continue, with only an hour's interval, until 8 o'clock at night. [Quarterly Review.

**The Chinese Language.**—The Chinese language consists of more than 50,000 different characters. Six or seven thousand of them must be learned before the missionary can intelligibly converse in it.

In addition to the great number and variety of characters, many of them have several different significations. The character *Shing*, for example, pronounced with a particular intonation or inflection, signifies *I.* Pronounced with a different intonation, it means *goose.* This character has two other significations, distinguished in a similar manner. Thus all of those inflections and intonations, by which we express emotion, are in the Chinese used in giving different significations to the same character. Hence the reason there are no orators in China. The Chinese language is deficient in power to express the emotion of a soul that feels deeply the truth that is uttered.

Each word in the Chinese is a monosyllable. Words or characters are sometimes united, but the combination is still a monosyllable; and what is still more singular, the compound character has a signification that is totally different from the component parts. Take, for illustration, the character signifying *horse.* This is united to another character signifying *mouth.* Both, when united, form a monosyllable which signifies *virtue.*

## DONKEY-RIDING IN CAIRO.

I like donkey-riding in Cairo. I never tried it out of Egypt, except for a few miles in Palestine; but I do not suppose it is the same thing anywhere else. The creatures are full of activity, and their amble is a pleasant pace in the streets.

The little rogues of donkey boys were always ready and eager, close by the hotel—hustling each other to get the preference—one displaying his English with "God save the Queen ros bif;" another smiling amiably in one's face; and others kicking and cuffing, as people who have a prior right, and must relieve us of encroachers. Then off we went briskly through the Ezbekeeyeh, under the acacias, past the water-carriers, with their full skins on their left shoulders, and the left hand holding the orifice of the neck, from which they could squirt water into the road, or quietly fill a jar at pleasure; past the silent smoking party, with their long chibouques or serpentine nargelehs; past the barber, shaving the head of a man kneeling and resting his crown on the barber's lap; past the veiled woman, with her tray of bread, thin, round cakes; past the red and white striped mosque, where we looked up for the gallery of the minaret, in hope of the muezzin coming out to call the men to prayer; past a handsome house or two, with its rich lattices, its elaborate gateway, and its shade of trees in front, or of shrubs within the court, of which we might obtain a tempting glimpse; past Shepherd's Hotel, where English gentlemen might be seen going in and out, or chatting before the door; past a row of artizan dwellings, where the joiner, the weaver, and the maker of slippers were at work, with their original tools, and in their graceful oriental postures; and then into the bazaars.

## NOTES OF DOVES.

We have already noticed the plaintive notes of doves. These are not, however, the sounds of lamentation, but those of tenderness and love.

The cooing of the Zenaida dove is said to be peculiarly touching, so that one who hears it for the first time, naturally stops to ask—"What bird is that?" Its effect on the feelings is illustrated by an anecdote respecting a pirate, who was associated with a band of the most desperate villains that ever annoyed the Florida coast. This man had frequent occasion to repair to certain wells near which the doves nestled, and their soft and melancholy cry was the means of awaking in his breast feelings that had long slumbered, and of melting his heart to repentance. He was accustomed to linger at the spot, and to contrast his guilty and wretched life with former days of comparative innocence and peace. He said that he never left the wells without increased fears and misgivings respecting futurity, and at last he became so deeply moved by these notes, the only soothing sounds he ever heard during his life of horrors, that he poured out his soul in supplications for mercy, and firmly resolved to abandon his desperate companions and mode of life, and to return to his own family, who were deploring his absence. His escape from his vessel was accompanied by many difficulties and dangers, but no danger seemed to him comparable with that of living in the violation of human and divine laws. At last he reached his former home, and settled in peace among his friends.

## FOES OF THE RATTLESNAKE.

The rattlesnake finds a superior foe in the deer and blacksnake. Whenever a buck discovers a rattlesnake in a situation which invites attack, he loses no time in preparing for battle. He makes up to within ten or twelve feet of the snake—then leaps forward and aims to sever the body of the snake with his sharp bifurcated hoofs. The first onset is commonly successful, but if otherwise, the buck repeats the trial until he cuts the snake in twain. The rapidity and fatality of his skillful manœuver leaves but slight chance for his victim either to escape or eject his poison into his more alert antagonist. The blacksnake is also more than an equal competitor against the rattlesnake. When the black and rattlesnake are about to meet for battle, the former darts forward at the height of his speed, and strikes at the neck of the rattlesnake with unerring certainty, leaving a foot or two of his body at liberty. In an instant he encircles him within five or six folds, and then stops and looks the strangled and gasping foe in the face, to ascertain the effect produced upon his corseted body. If he shows signs of life, the coils are multiplied, and the screws tightened—the operator all the while narrowly watching the countenance of the helpless victim. Thus the two remain thirty or forty minutes—the executioner then slackens one coil, noticing at the same time whether any signs of life appear; if so, the coil is resumed, and retained, until the wretch is completely dead. The moccasin snake is destroyed in the same way.

**California.**—A correspondent of the Journal of Commerce, writing from Monterey, April 19, says:—

"The rains which are now over have been abundant, and we shall have a plentiful harvest. The large emigration which is expected, will find provisions cheap. We have here almost as many emigrants from the States. They go there first, but bring up here. This is a much finer climate. I doubt if there is a climate in the world that can rival it in equability, softness, and salubrity.

"It is Holy Week here, and all the grog-shops and places of amusement have been closed till Saturday. This is an old custom, and not a bad one, especially so far as the liquor is concerned. It were better in this particular, if Holy Week continued the year round. Whatever the whites may do, no one here is permitted to sell liquor to an Indian. The penalty is $100 and six months' imprisonment. It is a salutary law, and productive of immense good to the aborigines.

"I like many traits in the Californians; they are the most respectful and polite people in the world. They are but little read—but are now sending their children to our schools. The rising generation will have more intelligence, but not more true amiability than their parents. They have ten times as much respect for law as emigrants, and are quite as honest in their dealings. The women, in habits of industry, surpass the men. A California woman would live and flourish where one of our females would despond and starve."

**A Smart Dog.**—A shepherd once, to prove the quickness of his dog, who was lying before the fire in the house where we were talking, said to me in the middle of a sentence concerning something else—"I'm thinking, sir, the cow is in the potatoes." Though he purposely laid no stress on these words, and said them in a quiet, unconcerned tone of voice, the dog, who appeared to be asleep, immediately jumped up, and leaping through the open window, scrambled up the turf roof of the house, from which he could see the potatoe field. He then (not seeing the cow there) ran and looked into the barn where she was, and finding that all was right, came back to the house. After a short time the shepherd said the same words again, and the dog repeated his look out; but on the false alarm being a third time given, the dog got up, and wagging his tail, looked his master in the face with so comical an expression of interrogation, that he could not help laughing aloud at him, on which, with a slight growl, he laid himself down in his warm corner with an offended air, and as if determined not to be made a fool of again.

**A Glimpse of Ireland.**—"Seeing a hole in the wall, and a hat upon the other side, I crept through, and found a widow sitting in the corner, with a pig on the skirt of her dress, asleep, and three little children besides. Seeing no bed, table, or cupboard, but a niche in the wall, in which were a couple of plates, I asked her where she slept. 'Here, ma'am,' pointing to a pile of straw by her side. She said she had a bed, but no place to put it. 'I wish I had something to give you to eat, but I have not a bit of bread, nor a potato.' 'I wish I had something to give *you,*' I answered, 'for I see no way how you can live.'

This was a fair specimen of all the mountaineers around the residence of O'Connell. But when I inquired the price of ground, and found that they were giving but a shilling an acre, for the same kind of mountain land I had seen elsewhere rented for twenty and twenty-four shillings, and no ejectments allowed, I wondered not so much that they were loud in their praises of him, and that I heard the voice of singing and of laughter from cabin and rock."

[Mrs. Nicholson.

## VARIETY.

At a meeting of the Royal Agricultural Society of England, some time since, Professor Sewell remarked, that he had found old horses shod with a layer of leather, forming an artificial sole between the shoe and the hoof, recover from the severe affections causing injury to the hoof; such, for instance, as contractions, brittleness, sand cracks, or even disease of the foot itself, as thrushes, canker, corns, &c., and perfectly regain its original elasticity and firmness. The mode in question had been practiced by Prof. Sewell for the last thirty years.

Lady Jekyll asked William Whiston, of eccentric memory, one day at her husband's table, to resolve a difficulty which occurred to her in the Mosaic account of the creation. "Since it pleased God, sir," said she, "to create the woman out of the man, why did he form her out of the rib rather than any other part?" Whiston scratched his head and answered—"Indeed, madam, I do not know, unless it be that the rib is the most crooked part of the body." "There," said her husband, "you have it now! I hope your curiosity is satisfied."

The Lancet says that a mixture of two parts of the liquid ammonia of commerce, with one of some simple tincture, is recommended as a remedy for tooth-ache, so often uncontrollable. A piece of lint is dipped into this mixture, and then introduced into the carious tooth, when the nerve is entirely cauterized, and the pain stopped. It is supposed to act by neutralizing an acid product in the decaying tooth.

No man knows what he can do until he is fully resolved to do whatever he can. When men have thought themselves obligated to set about any business in good earnest, they have done that which their indolence made them suppose impossible. There are several abilities unknown to the possessor, which lie hid in the mind, for want of an occasion to call them forth.

In the course of a conversation in the House of Commons, the curious fact was elicited, that the streets of London had increased upon the aggregate length of no less than 200 miles between 1830 and 1848, or at the rate of about 12 miles of street per annum.

A Parliamentary return shows that on the 18th of March there were in the union workhouses throughout England and Wales 51,237 children, no less than 26,000 of whom were certainly illegitimate.

Pens made out of bones are now in use in England, and sold at the rate of fifty for twenty-two cents. They are pronounced to be as flexible as the quill, and far more durable.

Intemperance prevails to such an extent in England and Wales, that one hundred and sixty die daily of drunkenness. This fact is stated on the authority of a late report to Parliament.

A Yankee and an Irishman happening to be riding together passed a gallows. "Where would you be," said Jonathan, "if the gallows had its due?" "Riding alone, to be sure," said Pat.

A gentleman recently traveling near Huddersfield, called out to a boy, "Where does this road go to, my lad?" "I do not know," said the boy, "where it goes to, but it is always here when I come by."

As among wise men, he is the wisest who thinks he knows the least, so among fools, he is the greatest who thinks he knows the most.

A gentleman praising the generosity of his friend, observed that "he spent money like water." "Then, of course, he *liquidated* his debts," rejoined a wag.

In English not more than a dozen words end in *a*; about two dozen end in *o.* In *y* we have no less than 4900, about one eighth of our whole language, our words amounting to 35,000.

Probably there are no two words which more distinctly point out cause and consequence than these—gin and bitters.

St. John has furnished during the present season £15,000 worth of salmon for the Boston and New York markets.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 10. NEW YORK, FIFTH-DAY, AUGUST 24, 1848. WHOLE NO. 218.

## The Sabbath Recorder.

For the Sabbath Recorder.

### THE JUDGES JUDGED—NO. 3.

NATURAL AND CONSTITUTIONAL RIGHTS INVADED.

The Court say, "The conclusion at which we have arrived is after much reflection." The delay to which the case has been subjected doubtless afforded time for "much reflection." Of what kind those reflections were, we have but little information, except from the Judge's published "Opinion" and the declaration of other members of the Bench. From the contradictory character of parts of the first-named document, and the widely different grounds on which the different judges of the same bench rest their decision, it is fair to infer, that this "much reflection" was had to bring about a concurrence in a decision that should suit the prevailing party, and avoid the just charge of violating the sacred rights of conscience, and the principles of religious liberty, which are inherent to all truly American institutions. But none of their flimsy pretences can hide the real design of the Court. That Judge Bell understands the intent of the Constitution just as we Sabbatarians do, is obvious from his own construction of it. Thus he says, "No man living under the protection of our institutions, can be coerced to profess any form of religious belief, or to practice any peculiar mode of worship, in preference to another. In this respect the Christian, the Jew, the Mohammedan, and the Pagan are alike entitled to protection;" to which he adds even the Infidel. To make the matter still plainer, he adds, in the language of a fellow-Judge, "The right of conscience, as understood under our organic law, is simply a right . . . . to do or *forbear to do* any act for conscience's sake, the doing or forbearing of which is not prejudicial to the public weal." Doubtless in this authoritative exposition we have the very jist of our organic law on the natural rights of conscience; and Judge Bell knew that the very object of the suit before him was to defend, against "the Act of Assembly," this natural right, on the constitutional declaration which seeks to foster and protect it. Every authoritative ordinance, from Constantine's on the Dominical Day, A. D. 321, to that of the Pennsylvania Legislature, A. D. 1794, rests the obligations of the law on religious considerations only, which have no force but as they apply to conscience. All the terms employed to designate the day, carry with them this religious import. This Judge Bell has admitted; and on this Judge Coulter has rested all his argument for concurring in the decision of the Court. Now it is impossible but that the Court must have known that the Jew and the Christian Sabbatarian reject, with all the solemnity of a conscientious protest, these religious reasons for the observance of *Sunday, Lord's day,* or *the Christian Sabbath,* inasmuch as they regard these pretensions as in palpable opposition to the institution and perpetuation of JEHOVAH'S holy Sabbath. "The *civil* regulation" of Papist cities, requiring all by-standers and passers-by to kneel at the approach of the "*sacred host,*" is not more repugnant to the consciences of devout Presbyterians, than the Sunday law of Pennsylvania is to Sabbatarians, while it requires a seeming reverence to the Puritan Sabbath by a coerced abstinence from labor. Judge Bell's exposition of the Constitution is, that it allows all living under its protection, "to do or to forbear to do" what conscience dictates as duty. He knows that conscience dictates to them that they should reverence the seventh day of the week by a religious rest unto Jehovah, and that conscience equally dictates to them that they ought not *so to rest* on the first day of the week; and yet he affirms the constitutionality of the Act of Assembly which fines and imprisons these conscientious people for not honoring Sunday by such a religious rest; thus giving sanction to coercion in his decision, which he repudiates in his premises.

Judge Bell thinks to escape this gross contradiction by calling the Sunday law "a civil regulation for the government of man as a member of society." Suppose it were so; does the Constitution guarantee no natural right, but the religious considerations of conscience? The National and State Constitutions guarantee to all citizens equal *civil rights,* as well as religious ones! Now be it remembered, that it is allowed by all parties, that the Constitution guarantees the right of Sabbatarians religiously to observe the seventh day as a day of rest to Jehovah. By what right, then, may the State take away one day in six from a portion of its citizens, after allowing them their conscientious observances? Suppose the Commonwealth of Pennsylvania should tax all Sabbatarians one-sixth more taxes than the observers of Sunday are taxed for State purposes! Would it be constitutional? Would it not be a violation of natural right and equality? If this were so, in vain would the canting officers of the law tell *us* that we were protected alike with other citizens, and that it was at our own choice that we held property and followed particular trades. We should tell them that "our organic laws" make no invidious distinction between Sabbatarians and Sunday people! We would point to the national declaration, and tell them that "our organic law" said, "*all men* are born free and equal, with certain inalienable rights." Free from what? Every unequal yoke of all men! Equal in what? Not fortune, nor talent; but civil and religious rights. What is the Constitution for, but to protect the minority from the oppressions of the majority; the feeble from the power of the strong. Unless this is its operation, it is not worth a straw. The Supreme Court are constituted the guardians of these natural, constitutional rights; and the seventh-day people carried their case up to them to ask their protection from the Act of Assembly which invades these rights in their persons. But instead of judging them on these principles of the Constitution, the Court adroitly dodged the question, evaded the application of the acknowledged principles of the Constitution, and wantonly sacrificed the rights of "*a portion of its citizens belonging to a respectable Christian sect,*" to surreptitiously established usages and popular clamor. Be it known to the world, that the Sabbatarians understand their own rights, and if they are wrested from them by the strong arm of power, they will not sit still to be hoodwinked while it is done. The false issues and artful evasions of the perpetrators of these outrages, shall be held up to view so long as liberty is left us to speak and write. What if Sabbatarians were to ask "a civil regulation" to compel the inhabitants of the towns and villages where they dwell to cease their labors on the seventh day with them! They could tell those who disliked it, that they were not obliged to keep Sunday; but if they choose to do so they are protected in it. In the courtly language of Judge Bell, we could say of such a civil regulation, "It says not to the *Sunday man* nor *Christian Sabbath* man, You shall desecrate the day *you* esteem as holy, and keep sacred to religion that which *we* deem to be so." Constitutionally we have as good a right to this as Sunday people have to our cessation from labor on the first day of the week! But what a murmuring I hear over the land! Hush! We ask no such thing; we ask only to be let alone. On the premises of Judge Bell, it cannot be pretended that we have ever injured the public weal. It is decided that the organic law of the land knows no more of the Christian religion than it does of the Jewish, the Mohammedan, or the Pagan. It administers nothing but "civil regulations." Is this so? We challenge the world to prove that the labor of Sabbatarians is more prejudicial to the public weal than that of Sunday folks. If any one called a seventh-day man, do act prejudicial to the public weal, let him suffer as a wrong-doer, and not as a Seventh-day Baptist or a Jew. The organic law of the land knows nothing of these distinctions; it protects all equally. The Jews and the Seventh-day Baptists have asked equal protection, at the hands of the several State Legislatures and Judiciary Benches to which they have appealed. In some instances it has been honestly awarded them. But in others they have been treated as though they were not equals in the eye of the law with those who observe the first day of the week! Questions submitted to these authorities, have been treated as though there was no organic law, but the will of the majority, and time-honored observances of partially enlightened forefathers. These are commonly the principles of bigots and persecutors. They are alike repugnant to the genius of the free institutions of our great republic, and to the letter and spirit of real Christianity; and must sooner or later be held in contempt. The abetters of them are usually thereby involved in measures that lead to results, at which, abstractly, they feel abhorrent, as we propose to show hereafter. S. D.

### A DAUGHTER-IN-LAW IN CHINA.

The situation of a *daughter-in-law* in most Chinese families is not an enviable one. The very phraseology in regard to them is not a little remarkable. People, in speaking of a young woman lately married, instead of saying she has been married to such a person, say, she has gone to be *daughter-in-law* in such a family; and this is the title by which she is known as long as she remains in the family, that is, as long as the husband's parents are living. Her relation as a wife to a husband is buried in the more important relation to her husband's parents. In point of fact her duties to the parents, especially to the mother-in-law are considered paramount to all others, not excepting the affection she owes to her husband. What is not a little strange is that, in many cases, she is obliged to depend for clothing, both for herself and her children, on her own parents, and not on her husband. Situated as they are, and sometimes receiving much ill treatment from the mother-in-law, the death of the latter must often be a cause of real joy. This seems to be so well understood that the daughter-in-law is expected to *cry louder,* and wear deeper mourning, than any other member of the family. An instance of the treatment they sometimes receive, fell under my observation a day or two since. A respectable looking young woman, accompanied by a little girl came to my house, desiring to be received into the family as a servant, asking no compensation for her services except her food. Her husband has recently died, leaving her with one child. Her mother-in-law is a common street beggar, and is determined to sell her to a person, who desired her as a concubine. She could not submit to this, and wished to escape from the power of her mother-in-law, who has the legal disposal of her person. She seemed distressed, and has been taken in by Miss Aldersey, having put her little girl into the school. [Foreign Missionary.

### WHAT MIGHT BE DONE.

BY CHARLES MACAY.

What might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite,
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour,
From shore to shore,
Light in the eye of mental blindness.

And Slavery, Warfare, Lies and Wrong,
All Vice and crime might die together;
All fruit and corn
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect,
In self-respect,
And share the teeming world to-morrow.

What might be done? *This* might be done,
And more than *this,* my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

### PERSECUTION OF THE QUAKERS AT BOSTON.

Rev. Charles A. Goodrich, in his history of the United States, speaking of this subject, says:

"In 1656 the Quakers making their appearance in Massachusetts, the legislature of the colony passed severe laws against them. No master of a vessel was allowed to bring any one of this sect into its jurisdiction on the penalty of £100. Other still severer penalties were inflicted upon them in 1657, such as cutting their ears, boring their tongues with a hot iron, &c. They were at length banished on the pain of death, and for refusing to go, were executed in 1659."

I find copies of various laws enacted in regard to the Quakers, in a work entitled, "An abstract of the sufferings of the people called Quakers, Printed and sold by the Assigns of F. Sowle at the Bible in George York, Lombard street, London, 1738." From which I copy the following:

"*An Act made at a General Court held at Boston the 20th of October,* 1658.

Whereas there is a pernicious sect (commonly called Quakers) lately risen, who, by word and writing, have published and maintained many dangerous and horrid tenets, and do take upon them to change and alter the received and laudable customs of our nation, in giving civil respect to equals, or reverence to superiors, whose actions tend to undermine the civil government, and also to destroy the order of churches, by denying all established forms of worship, and by withdrawing from orderly church fellowship, allowed and approved by all orthodox professors of the Truth, and instead thereof and in opposition thereunto, frequently meeting themselves, insinuating themselves into the minds of the simple, and such as are least affected to the order and government of church and commonwealth, whereby divers of our inhabitants have been infected, notwithstanding all former laws made upon the experience of their arrogant and bold obtrusions to disseminate their principles amongst us, prohibiting their coming into this jurisdiction, they have not been deterred from impetuous attempts to undermine our peace and hazard our ruin;

"For prevention thereof, this court doth order and enact, that any person or persons of the cursed sect of the Quakers, who is not an inhabitant of, but is found within this jurisdiction, shall be apprehended without warrant, where no magistrate is at hand, by any constable, commissioner, or selectman, and conveyed from constable to constable to the next magistrate, who shall commit the said person to close prison, there to remain (without bail) unto the next Court of Assistants where they shall have a legal trial. And being convicted to be of the sect of the Quakers, shall be sentenced to be banished upon pain of death. And that every inhabitant of this jurisdiction, being convicted to be of the aforesaid sect, either by taking up, publishing, or defending the horrid opinions of the Quakers, or stirring up mutiny, sedition, or rebellion against the government, or by taking up their absurd and destructive practices, viz. denying civil respect to equals and superiors, and withdrawing from our church order, or by adhering to or approving of any known Quaker and the tenets and practices of the Quakers, that are opposite to the orthodox received opinions of the godly, and endeavoring to disaffect others to civil government and church orders, or condemning the practices and proceedings of this Court against the Quakers, manifesting thereby their complying with those whose design is to overthrow the order established in Church and State, every such person, upon conviction before the said Court of Assistants, in the manner aforesaid, shall be committed to close prison for one month, and then, unless they choose voluntarily to depart this jurisdiction, shall give bond for their good behavior, and appear at the next Court, where continuing obstinate, and refusing to retract and reform the aforesaid opinions, they shall be sentenced to banishment upon pain of death. And any one Magistrate, upon information given him of any such person, shall cause him to be apprehended, and shall commit any such person to prison, according to his discretion, until he come to trial as aforesaid."

Who would have thought these law-makers themselves had left their own native land because they could not join with the established form of worship? [Jour. of Commerce.

### CHRIST THE END OF THE LAW.

The following paragraph is from Dr. Chalmers' 78th lecture on the Romans. It explains very satisfactorily a passage of Scripture which is often perverted to support the worst of errors:—

"For Christ is the end of the law for righteousness to every one that believeth." There is one obvious sense in which Christ is the end of the law; and that is when the law, viewed as a schoolmaster, brings us to the conclusion, as to its last lesson, that Christ is our only refuge, our only righteousness—thereby shutting us up unto the faith. But this is not the sort of end which is meant here. We should have a more precise understanding of the verse by taking the word end as equivalent to purpose—and that a purpose, too, which the law was fitted to serve, not merely after it was broken, but at the time of its original institution, and when it was first set up for the moral government of men. Now that the law has been violated, and we are the outcasts of its rightful condemnation, it is good to be schooled by it into the lesson that Christ is our only hiding place in whom there is no condemnation; and thus to make Christ the end or the final landing-place of that educational process through which we are conducted, when studying the high precepts and authority of the law, and our own immeasurable distance and deficiency therefrom. It is not thus, however, that this verse is to be understood; and for the right determination of what it signifies, we shall go back to one of the purposes for which the law was given at the time of its first ordination—a purpose to be gained, not after the breaking of it, but which would have been gained by the keeping of it. One of these purposes was to secure the moral rightness of man's character and conduct. But another of these purposes was to secure to him a legal right to eternal life. The one was the end of the law for his personal holiness. The other was the end of the law for his judicial righteousness, and this is what we hold to be precisely the 'end of the law for righteousness' in our text. Its direct and primary object was that man should be justified by his obedience thereto; but man falling short of this object or end by falling short of perfect obedience, can only now obtain it in Christ, in whom alone we have righteousness, even a part and an interest in that everlasting righteousness which He hath brought in by His obedience—which righteousness, with all its associated privileges and rewards, is unto all and upon all who believe. It is the merit of His obedience imputed unto us and made ours by faith, which forms our right or title-deed of entry into the kingdom of heaven. He is the Lord our righteousness; and in receiving Him we receive that righteousness which it was the end of the law to have secured for us had it been by us fulfilled; but which we in vain seek by the law, now that it has been broken.

### A HINT TO MINISTERS.

There was a husbandman that always sowed good seed, but never had good corn. At last a neighbor came to him, and said, "I will tell you what probably may be the cause of it; it may be," said he, "you do not *steep* your seed?" "No, truly," replied the other, "nor did I ever hear seed must be steeped." "Yes, surely," said his neighbor, "and I will tell you how; it must be *steeped in prayer.*" When the party heard this, he thanked him for his counsel, reformed his fault, and had as good corn as other persons.

May not this little anecdote afford a useful hint to those whose office it is to sow the seed of the divine word? Too frequently it is found that but very little good fruit is produced within the limits of their exertions. What can be the cause? Alas! the seed which they sow, although of the best quality, even of heavenly origin, is not steeped in prayer. To the want of scrupulously attending to this practice, may be traced the barrenness of our favored land. Let then the spiritual husbandman in future be more diligent in his attention to that important duty, and then may he hope to see the vineyard committed to his care abounding in all the fruits of righteousness. [Flavel's Husbandry.

### IT IS A PARTING—NOT A LOSS.

Thou hast lost thy friend:—say rather, thou hast parted with him. That is properly lost which is past all recovery, which we cannot hope to see any more. It is not so with this friend whom thou mournest. He is only gone home a little before thee; thou art following him. You two shall meet in your father's house, and enjoy each other more happily than you could have done here below. How just is that charge of the blessed Apostle, that we should not mourn as men without hope, for those who sleep in Jesus. Did we think their souls vanished in air, as a heathen poet profanely expresses it; and their bodies resolved into dust, without any possibility of reparation; we might well cry out our eyes, for the utter extinction of those we loved. But if they do but sleep, they shall do well. Why are we impatient at their silent repose in the beds of death, when we are assured of their awaking to glory? [Hall.

### THE PRIEST AND THE IRISH MILKMAN.

The following amusing instance of Irish wit, on the part of a Roman Catholic milkman, in foiling the attempts of a priest to make him give up the reading of the Bible, was related by Dr. Dowling of New York in an address during the anniversary week.

On reaching the milkman's humble cabin in the county of Kerry, the priest thus addressed him—"My good fellow, I am informed that you are in the habit of reading the Bible; is my information correct?" "Sure, it is true, plase your riverence, and a fine book it is too."

"But you know," said the priest, "that it is very wrong for an ignorant man like you to read the Scriptures." "Ah," replied Pat, "but you must be afther provin that same, before I consint to lave it off."

"That I will do from the book itself. Now turn to 1st Peter 2: 2. 'As new born babes, desire the sincere milk of the word, that ye may grow thereby.' Now, you are only a babe, and are therefore wrong to read the Scriptures yourself. You are here told to 'desire the sincere milk of the word,' and one who understands what the 'sincere milk' is, must give it to you and tend to you."

Pat listened attentively to the priest's authoritative address, but no way at a loss, replied—"But be aisy, your riverence, while I tell you. A little time ago, when I was took ill, I got a man to milk my cows, and what do you think he did? why, instead of giving me rale milk, he chated me by puttin wather into it; and if you get my Bible, perhaps you may be afther serving me the same. No, no, I'll keep my cow and milk it myself; and then I shall get the sincere milk, and not, as I might from you, mixed with wather.

The priest thus finding himself defeated, and desirous that the mischief should spread no farther, said in a conciliatory tone—"Well, Pat, I see you are a little wiser than I thought you; and as you are *not quite* a babe, you may keep your Bible, but don't lend it or read it to your neighbors."

Pat, eyeing his admonitor very cunningly, but seriously, replied—"Sure enough, your riverence, *while I have a cow, and can give a little milk to my poor neighbors who have none, it is my duty to do so, as a Christian; and saving your riverence, I will.*"

The priest, concluding that the honest milkman was rather a tough customer, gave up the argument, and walked off abashed.

### RITCHIE AND THE PROFANE SWEARER.

The late Doctor Ritchie, Professor of Divinity in the University of Edinburgh, was one day preaching in Tarbolton church, where he was at that time minister, against profane swearing in common conversation, while one of his principal heritors, who was addicted to that sin, was present. This gentleman thought the sermon was designedly addressed to him, and that the eyes of the whole congregatian were fixed upon him. Though he felt indignant, he kept his place till the service was concluded, and then waited on the preacher, and asked him to dine with him, as he was quite alone. The invitation being accepted, the gentleman immediately after dinner thus addressed the minister:—"Sir, you have insulted me to-day in the church. I have been three times in church lately, and on every one of them you have been holding me up to the derision of the audience; so I tell you, sir, I shall never more enter the church of Tarbolton again, unless you give me your solemn promise, that you will abstain from such topics in future, as I am resolved I shall no more furnish you with the theme of your discourse." Mr. Ritchie heard this speech to a conclusion with calmness, and then looking him steadily in the face, thus replied: "Very well, sir, if you took to yourself what I said to-day against swearing, does not your conscience bear witness to its truth? You say you will not enter the church, till I cease to reprove your sins; if such is your determination, it is impossible you can enter it again; for which of the commandments have you not broken?" On observing his firmness, and feeling that he was wrong in attempting to make the minister of the parish compromise his duty, the gentleman held out his hand to Mr. Ritchie; a mutual explanation took place; and while the minister would abate none of his faithfulness, the heritor endeavored to overcome his evil habits. [Rel. Anec.

### WALKER AND THE RECTOR.

After the late Rev. Samuel Walker, of Truro, had begun to feel the unspeakable importance of the truth as it is in Jesus, his preaching became of a different character to what it had previously been. When he urged the importance of regeneration, and devotedness to God, those who were living in a sensual and dissipated manner, or who were building their hopes of heaven on the morality of their lives, were offended. Accordingly, some of the most wealthy inhabitants of the town complained of him to the rector, and requested his dismission. The rector promised compliance with their wishes, and waited on Mr. Walker to give him notice to quit his curacy. He was received with much politeness and respect, and Mr. Walker soon took an opportunity, from some passing remark, to explain his views of the importance of the ministerial office, and the manner in which its duties ought to be performed. His sentiments and manner were such, that the rector went away without having accomplished his purpose. He endeavored the second time to effect the wishes of the people, but was again so awed by Mr. W's superiority, that he could not speak to him on the subject. Being afterwards pressed by one of the principal persons on the topic, he replied, "Do you go and dismiss him, if you can; I cannot. I feel, in his presence, as if he were a being of superior order, and am so abashed, that I am uneasy till I can retire from it."

The Sabbath Recorder.

New York, August 24, 1848.

## CHRISTIANITY A PART OF THE COMMON LAW.

In the Recorder of July 27th was published the Philadelphia Ledger's report of Judge Coulter's remarks on the Pennsylvania case, as it is called. As there has not been much notice taken of Judge C.'s remarks, by those who have handled the subject thus far, some remarks may be acceptable and useful.

Among other things to the same effect, Judge C. is reported to have said thus: "General Christianity enters into the very frame of our civil existence; it is part of the common law of the State." General Christianity part of the common law of the State! What can this mean? When did all this come to pass? Is it true? Does this Judge know what law is? If he will make good what he has said, all will be well. But until he does so, and that by showing us the proof, we shall take the liberty to dany that the doctrine is true which is contained in the quotation we have made. Strange indeed it is, that *our* civil officers must fall into the common snare of their predecessors, that is, to suppose that it pertains to their duty or office to enforce the duties of any system of religion whatever. If Judge C.'s doctrine be true, then we suppose the citizens of the State are legally bound to submit to all the ordinances of Christianity which are therein set forth as obligatory upon men generally. Well, suppose I find in community men who reject Christianity; and looking over the requirements of that system, I find that faith in Christ is there demanded of every individual to whom the gospel is preached. Suppose then I prosecute the unbeliever; I present to the court the law, the general requirement of faith in Christ; I present the evidence of the infidelity of the accused; he is proved guilty; can he possibly escape being condemned? No, verily, he must be condemned; there is no escape. Can we accept the doctrine of Judge C., when such are its unavoidable results.

It will avail nothing to say, It is only *general* Christianity which is affirmed to be part of the common law. For if the first day of the week is the Christian Sabbath, there is no more reason to suppose that to be embraced in general Christianity than that the requirement to believe in Christ is. Indeed, keeping of the Christian Sabbath (if there be such a thing) may not as properly belong to general Christianity as faith in Christ does; for *this* is required of all—*that*, like baptism, *may* only become duty after faith has been exercised. However this may be, there is no requirement of Christianity which is more designed to obligate men generally than the requirement to believe in Christ. Yet there are other claims of Christianity which are equally *as* generally binding as this, and the pains and penalties of the law might be employed to enforce them all on the same principle upon which Judge C. would enforce abstinence from labor on the first day of the week. But should it be said, that we ought to understand Judge C. to mean that Christianity generally, or in some general sense, is part of the common law of the State, this will only make the matter worse for him still. For, with this view of the expression, the word general, used by him to qualify the Christianity, has no particular meaning whatever, and only serves to obscure the sense of the statement; and Judge C. might just as well have said, flatly and plainly, that Christianity is part of the common law of the State. Then there would have been no disguise about it, and all would have understood at once that the Church and State were united in earnest. So then, Christianity in a general sense having become a part of the common law, of course each particular part of that system, or each requirement of it, must be part of the common law, and ought to be enforced as such, for it is a rule in logic, (and which accords with common-sense,) that what may be affirmed of a whole may be affirmed of its parts. Therefore Judge Coulter's doctrine is either that the State Courts have authority to force men to obey all those demands of Christianity which are therein shown to be made upon men generally, or otherwise that said Courts have authority to force men to obey the Christian system as a whole, and consequently all its particular parts. Now, who could have believed that a Judge of any court in these United States could ever have dared to affirm any system of religion to be part of the law of the State, under any qualifying terms or any disguise whatever. This is truly amazing! What strides we take! How truly Christian the State has got to be! The Christian religion has been practiced so long universally and faithfully among us by our Courts, and they have so long enforced its various ordinances by their decisions, that it is now become part of our common law!

But no—stop; this is not so. Christianity is in no sense part of our common law. Our laws allow and (would if consistently administered) protect all religions, but they require none. Does not Judge C. know, that neither Christianity nor any other religion can be part of our common law? Does he not know, that while our fundamental laws, our constitutions, remain as they are, what he has affirmed is impossible? We suspect that Judge C., while looking at the very general regard that is paid voluntarily by our citizens to Christianity, has been led to mistake such a state of things for the right to enforce the same as by common law—a very great mistake, and one which ought not to pass uncorrected. Is it not evidently the interest that the men of the church feel and manifest in the Sunday rest, as a support to their religious organizations, which prompts our judges to decide in favor of the constitutionality of the Sunday statute, rather than any clear and well-defined reason for so doing in their own minds? What more is necessary to prove this, than to see them unitedly affirming that the statute in question is constitutional, one because the thing required by the statute is, and another because it is not, a religious duty! Were this question left to the care of the State, to decide simply in respect to the interest it has in the matter, independently of any bearings it may have in gratifying importunate religious sects, or upon the popularity of individuals or parties, men would at once no doubt enjoy their rights on this subject; that is, they would labor or rest when they pleased, and not be questioned by their fellow citizens or their rulers about it. But that will not do. The courts must be besieged; they must be made to understand that the Sunday law must be sustained—that all the interests of religion and morality will perish if it is not—that there will be no Sabbath kept by the people, and the worship of God will be abandoned, if they are allowed to act for themselves, or unless they are made to lay aside their business by the force of law—and that, should the courts not sustain the Sunday law, it would be an awful dereliction from their duty—a deplorable catastrophe, which must upheave all the sacred foundations, and dissolve all the moral and religious bonds, of society. Thus they give a most melancholy comment upon the devotedness of professed Christians, as they understand it, and also upon the notorious weakness of those evidences by which they undertake to convince men that the first day of the week is the Christian Sabbath, and that they are by the requirement of God bound to keep it. No doubt, in such a case, it is highly important that the civil authorities should do all in their power. But when they have done, how much more real morality and piety will there be in the land for all the success which may attend their efforts to force men to mimic those virtues, while in their hearts they despise both them and the tyrants who compel them to it.

And now we earnestly ask, SHALL WE NEVER UNDERSTAND THE TRUE LIMITS OF THAT AUTHORITY WHICH THE STATE HAS OVER THE CITIZEN? Why should this sea of civil authority be ceaselessly, and to all generations, breaking over its well-marked shores, engulfing the peace and rights of men beneath its wild careering and desolating waves? If what the State requires of a citizen be necessary in order that the privileges of others, as citizens, be equal to his, then the authority of the State is just at its proper limits. But if that which the State requires is not necessary for such purpose, then the authority or requirement of the State exceeds its just limits, and oppression is the result; because the only proper business of the civil government, in all its doings, is to secure to each citizen, as such, an equal share of privileges, and not to dictate any, unless they assume or attempt in some way or other to appropriate to themselves more than they can have and leave an equal share to others. Now the great majority of the citizens in this country choose to keep or rest on the first day of the week, and work upon all the other days. A few of our citizens choose to keep or rest on the seventh day of the week, and work upon all the other days. Now, if it be necessary for the State to require any thing of either of these parties, in order to equalize the privileges which they as citizens derive from the State, while pursuing their respective courses, then and for that purpose the State may and ought to interfere; but if the interference of the State is not necessary for that purpose, the moment the State requires any conformity of one of these parties to the other, it prostitutes its authority to the direct and positive destruction of that equality in respect to privileges among its citizens which is its *only proper* business to preserve. Each citizen has a right to follow any calling for a support which is not of itself a violation of the rights of others. And for the ends of life, liberty and happiness, he has a right to occupy, in the pursuit of his calling, not only his own private premises, but also all public roads, thoroughfares, landings, and the like which have been provided by the State, and which, in common with his fellow-citizens, the State requires him to support. The reason of this is plain; he has property in these, and as long as he so occupies them as to leave an equal opportunity to others to do the same, he has a right to use such public premises on all days of the week, month, or year. And if the State ever refuses him the privilege thus to do, he is a wronged and injured man by that very power which, in receiving his money or services for its support, has pledged itself to defend him from wrong.

But it may be urged, that should this doctrine be carried out into practice, it would result in the disturbance of worshiping congregations on the first day. We shall not allow, however, that any thing would disturb a congregation on the first day, or any one day, which would not disturb it on any other day. Now it is common for congregations, both "in the country and in cities," to worship on any day of the week. And sometimes they meet to worship for weeks and even months together, and that too while the great mass of community are busily employed in their ordinary pursuits; and it often happens, that the busy multitudes make a great deal of noise in the immediate vicinity of these worshiping assemblies. Yet, if all this is done without any signs of an intention to disturb or discommode those at worship, no complaint is heard; and indeed there is no ground for any, for all are enjoying their rights. And even should the noise in the vicinity of a house of worship amount to a preventive of the use of the building as a place of worship, and yet it were only the result of one or more citizens pursuing their common avocations in a common way, the only remedy the congregation could justly have, would be to buy out those whose business disturbed them in their worship, or appropriate their place of worship to some other purpose, and seek somewhere else a place of worship that would accommodate them better. The practical justice of this doctrine can readily be seen, by supposing that in the vicinity of a place of worship some person or persons own an establishment in which they are transacting some kind of business, say school-teaching, which they are as really prevented from carrying on when a congregation is at worship in the adjacent house of worship, as the congregation was supposed to be prevented from worshiping in the other case by the noise made by the transacting of business in their vicinity when they wished to worship—and then asking what these school-teachers can do to relieve themselves. No one would be at a loss how to answer such a question. Only one answer will be thought of, or can be given to it. These teachers may either buy the congregation out, or accommodate themselves as the congregation in the other case was obliged to, by selling out and going somewhere else. This too is as applicable to the first day as any other. What if all who are not conscientious in regard to keeping the first day, should attend to business on that day just when business should seem to require. It might then appear very proper that those who regard that day as the Sabbath should try to instruct and convince others of the correctness of *their* opinions. But they would have no reason to find fault, as though any body had trespassed on their rights, or to invoke the magistrate to befriend them. At all events, it would seem, since the practice of observing the first day is so nearly universal in the community, and not only the great but also the small affairs of the Nation, States, Counties, Towns, and even neighborhoods, are shaped to the custom of suspending business on that day—we say, it would seem at all events as though it ought to satisfy, in regard to their accommodation, the most craving dispositions that could be bred in a republican government—and especially those that pretend to be pious. But if, when enjoying all these advantages, they chance to descry in the distance, as it were, a small fragment or mere fraction of the people, who, from conviction of duty, take upon themselves a practice which operates almost as a prohibition against their enjoying any of the lucrative and desirable stations in society—a people who, though they may escape the vengeance of God, yet the customs of men will hardly suffer to exist—we say, if under such circumstances, the privileged class, in the exercise of an insatiate spirit of tyranny and oppression, concentrates its might, with such rapacious lust of malign and cruel power, to CRUSH such a scathed and peeled people as those who observe the seventh day are, there is something in the transaction too desperate to be put into words, or, in other words, inexpressibly desperate. For one branch of community to be allowed to keep and try to worship upon a day on which even more than an average amount of the noise and tumult of business is heard in every direction, and then to bear the odium and inconvenience of going to their work when nearly the whole population is resting around them, and the opportunities of business generally are fast closed up against them—these are too great privileges for them to enjoy, even in the most retired and obscure abodes, in which their peculiar faith and practice may have destined them to live. But for another branch of community to have the customs, arrangments, and prejudices of society in their favor, and almost universal silence to prevail on the day when they choose to rest and worship; and when they go to work to have all the doors of business thrown open to suit their inclinations of enterprise or ambition—this, all this, is too little for them to enjoy, if there are any who are too conscientious to do them reverence, or bold enough to dispute the soundness of the dogmas they advance. If there be a man who thinks he ought to go about his ordinary business on the first day, he must be forced to stop till these his republican—*Christian*—fellow-citizens tell him that he may proceed.

The court decided in this case, that a citizen could not claim the right to work on the first day, on the account of the fourth commandment requiring any thing of that kind. But whatever that part of the subject may involve, one thing is certain, in spite of all argument to the contrary, namely, that a man may conscientiously believe, on other and scriptural grounds, that it is imperiously his duty, to himself or to those for whom God has required him to provide, that he should work or labor at his ordinary business, whatever that may be, even on the first day of the week. Wherefore there is no real difference in the principle involved in these two cases, that is, whether the State force a man to rest on the first day of the week, or to work upon the seventh. The only difference is, that in the one case the man is forced to violate or suffer the violation of his conscience in being passive, and in the other by being active. The conscience is violated as really and as much in the one instance as in the other. And for this reason our rulers will never arrive at consistency, and complete their present course of government, on this point, and in respect to these men, until they force all who attempt to keep the seventh day to go to work on that day as other people do. We may therefore reasonably calculate, that the government will either abandon its present position, and give all their rights, or proceed to the consummation of the work in which it has engaged, and absolutely prohibit the keeping of the seventh day altogether.

L. C.

## SUNDAY IN CONGRESS.

A part of the Sunday before the adjournment of Congress was used by the Senate in a way which we presume most of the sticklers for a strict observance of that day would disapprove. It seems that the question before the Senate throughout the Sabbath was, whether to accept the Oregon Bill as it passed the House, *with* the Wilmot Proviso, and *without* the Missouri Compromise, or to insist upon its amendment adding the Missouri Compromise, and so defeat the Bill. The discussion was continued throughout the night following the Sabbath, and up to near ten o'clock on Sunday morning, when the vote was taken, and the Bill, as it came from the House, adopted. Here then we have the Senate of the United States in session during at least ten hours of what is by the mass of professing Christians regarded as sacred time. If Judge Coulter's notion be true, that Christianity is so much a part of the common law of this country that the magistrate ought to punish those who desecrate the "Christian Sabbath," here is business for some body to attend to. We have no fellowship for the system of petty persecution which lets the big sinners go, while it searches out and punishes the quiet and conscientious Sabbath-keepers. Only think what an example to offenders it would be, if all the members of the Senate of the United States were arraigned for desecrating the Sunday, fined four dollars each, with costs, and imprisoned for a few days in case of non-payment of the fine. Such a spectacle would show the majesty of law, the sacredness of the institution which in this case it is designed to guard, and the danger of those who dare to defy it. If we believed in hunting out men for such *crimes*, we should much prefer taking up a case of this kind to sneaking about in some farming district to discover and inform against the man who should happen to be found hoeing corn or drawing rails. We commend this business to some of the magistrates or informers who are accustomed to exercise themselves in such matters. Perhaps, however, it may be supposed that this was a case of necessity or mercy, and that the parties ought to be excused on this ground. But if that plea were allowed in this case, we think it might be urged in almost any case. The only score on which there seems any real justification, is that they were *doing good*, which is generally allowed to be lawful on the Sabbath. But even this would not suffice for all; one party was trying to do directly the opposite to the other, and the plea of doing good cannot certainly apply to both. We should be glad to see this subject unraveled by the learned.

## SLAVERY NOT A BIBLE INSTITUTION.

It is a little amusing to see what arguments our southern brethren will resort to for the justification of the traffic in slaves. A correspondent of the New York Tribune, who hails from Virginia, in a communication which appeared in that paper a few days since, rather arrogantly asks permission to refer the editor to 1 Peter 2: 18, which says, "Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward," and then asks the question, "Why are you so bitter against slavery, when it was not condemned by God himself, and was ordained from the beginning of the world?" Now I think the writer had overlooked Fxodus 21: 16, which says, "He that stealeth a man and selleth him, or if he be found in his hands, he shall surely be put to death." I have no doubt that servants have been common from the earliest ages, but every *servant* is not a *slave*. "Servants ye are to whom ye yield yourselves servants to obey." Hence the beauty and propriety of the exhortations, Servants obey your masters; Children obey your parents; Wives submit yourselves to your husbands, &c. It is certainly a commendable virtue for servants of every grade to be obedient to their rulers, or to those placed in authority over them, while they so remain.

Some refer to Abraham for an example to justify their traffic in human flesh. We admit that Abraham had servants (not slaves) to the number of 318, and no doubt he had employment them, for "he was very rich in cattle and in gold, and his substance was very great." But from whence did he procure his servants? Not from Africa or any other nation by stealth or purchase, but they were born in his own house, and needed not the laws of Virginia to enable him to retain them, or keep them in subjection. Hagar was an exception, for she was an Egyptian; but it is very evident that she was not treated with much severity or cruelty. Fortunately we have the laws of the Hebrews that were in ferce in the days of Abraham, from which to correct misapprehensions. It appears that they had three classes of servants. One class was composed of those who were poor, and sold themselves, or were sold, to pay their debts, or delivered up by their parents in cases of necessity; but this kind of servitude could not be extended beyond the term of six years, when they might return to liberty again, and their masters could not retain them against their wills. Another class were those who had forfeited their lives by being prisoners of war; and those who held such, kept them, exchanged them, sold them, or disposed of them as their own goods; but they could not be retained beyond the next jubilee. Servant is also taken for a man who has dedicated himself to the service of another by the choice of his own will and inclination. Thus Joshua was the servant of Moses, Elisha of Elijah, and the apostles were servants of Jesus Christ. But I do not find the word slave in the whole code of Hebrew laws. The only distinctions in their domestics are servants and bond-servants; the one goes free in six years, and the other at the next year of jubilee. Perhaps another may be added, though I think an occasion of the kind has seldom if ever happened; I mean those who sign their own bond of perpetual servitude by going to the door-post and having their ears bored through with an awl by their master in the presence of the Judge.

Upon the whole, I am well satisfied, that the present system of slavery, as maintained in the southern States, never received its origin in the days of Abraham, nor from his posterity, nor from any Christian nation up to the present day; but I think more likely it originated with some of the ancient heathen nations, who knew not God, nor regarded his laws, or anticipated a day of final retribution.

J. S.

**Immersion of an English Rector.**—According to the London Patriot, the cathedral town of Winchester, Eng., has been thrown into considerable excitement by the public immersion of the Rev. C. Proby, rector of St. Peter's, in that city. The particulars are as follows:—The Rev. J. Branch, minister of the Baptist Chapel, Waterloo road, London, attended and took part, some time ago, at a public meeting in Winchester, where Mr. Proby was present. After the meeting, a conversation took place, when Mr. Branch gave his views on the subject of baptism; he found Mr. Proby had been doubting for a long period upon the subject. On a subsequent Sunday, Mr. Branch again visited Winchester, to preach there in behalf of the Sunday-school, when he received a request from the rector of St. Peter's to baptize him, which he did accordingly, in a running brook, in the presence of between one and two hundred persons, after the rector had made a solemn and public profession of his faith. In the afternoon, the rector partook of the Lord's Supper at the Baptist Chapel, and in the evening preached a sermon at St. Peter's church, although forbidden by the churchwardens, stating what he had done, and giving his views on the subject of baptism. We understand that Mr. Proby immediately informed his diocesan of the whole matter; the result, of course, is his immediate suspension.

**No Tobacco for Ministers.**—There is a paper published at Covington, Ky.—"the Golden Rule"—which goes dead against the use of tobacco, treating it as a sin of the same dye with the use of intoxicating drinks. In a recent number we find a resolution passed by a Ministerial Association held in Lockland, Ohio, July 12, which we commend to the particular attention of the class of persons whom it names. Perhaps it may be interesting also to others who use the weed, for it is difficult to see how that which is "incompatible with ministerial character" can be compatible with Christian character:—

"*Resolved*, That the use of tobacco, in the shape of the quid, pipe, cigar, or snuff, except as a medicine, is incompatible with the ministerial character."

**A Quakeress Missionary.**—The Boston Post says that Susan Howland sailed on Wednesday morning in the Europa for Liverpool. She was accompanied by her husband, Joseph Howland, a wealthy, retired merchant, of New Bedford. This benevolent friend, moved with sympathy for Europeans on the continent, in their darkness, now struggling for that liberty which the gospel alone can bestow, has relinquished the comforts of home and a large circle of devoted relatives and friends, to carry the light of the divine word to France and other adjacent countries, as Providence may open the way. Their children, and numerous friends of the society, accompanied them to the Europa, in the bay, where they silently commended this devoted missionary to the protection of the Almighty, and received the parting benediction.

**Public Lands free to actual Settlers.**—In our notice last week of the Free Soil Convention at Buffalo, we stated that the members of it were in favor of granting public land to actual settlers without charge. Here is the resolution passed by the Convention on that subject:—

"*Resolved*, That the free grant to actual settlers, in consideration of the expenses they incur in making settlements in the wilderness, which are usually fully equal to their actual cost, and of the public benefits resulting therefrom, of reasonable portions of the public lands, under suitable limitations, is a wise and just measure of public policy, which will promote in various ways, the interests of all the States of this Union; and we therefore recommend it to the favorable consideration of the American People."

# General Intelligence.

## FOREIGN NEWS—SEVEN DAYS LATER.

The steamer Cambria arrived at New York on Sabbath last, bringing English papers to the 5th inst.

The news from Ireland is of course first in interest, but it is exceedingly unsatisfactory. All the Irish papers friendly to the insurgents have been suppressed, and the English papers doubtless give such a coloring to the facts as will be least likely to awaken sympathy in this country. From one quarter and another, however, there are reports of a conflict between the English and the Irish. Some accounts represent it as very serious and bloody; others that it was only between a small body of police and insurgents, and did not amount to much. In view of all the conflicting accounts, we are inclined to the opinion, that nothing of importance has occurred, except a baffled attempt to arrest Smith O'Brien, which was the cause of the conflict. The English troops and spies had been doing their utmost for ten days to arrest the leaders, but with only partial success—some of the editors and secondary characters having been arrested, while the principals are at large. This is regarded by many as a favorable state of things among the insurgents, who are represented as gaining strength for the contest. Another arrival must, we think, bring decisive news, either of fighting or submission.

From France, there is nothing of special interest. Ledru-Rollin, Louis Blanc, Caussidiere, and Proudhon have been inculpated in the revolts. Lamartine is not compromised in any of the outbreaks. Opinion respecting the fate of the prisoners is very much divided; some having it they will be sent to Senegal, others to Africa, and not a few asserting that some capital executions will take place of those more seriously implicated. It is generally believed Government will act with severity, and many are, therefore, absconding to escape detection. Daily arrests still take place.

From Northern Italy, we learn that there has been a long and close battle between the Aused in effecting the object he had in view, and in finally declared for Radetzky, who has succeedtrians and the Piedmontese, and victory has forcing Charles Albert to retire beyond the Mincio.

Letters from Pesth announce that the Hungarians have met with a severe defeat near Szegedin; the statements are conflicting, but it appears that, after bombarding and taking St. Thomas, they encountered a body of 15,000 Illyrians and Servians, and were completely defeated. Their commander, Count Berchtold, is said to be among the slain.

The war with Holstein is to be renewed. The Provisional Government of the Duchies has issued a proclamation declaring that the negotiations are at end, and throwing the responsibility of recommencing the war on the Danes, who, it states, desired from Gen. Wrangel dishonorable conditions, and rejected the most reasonable demands. An immediate advance of the allied army and a most formidable war may be looked for. The Danes do not yet think the Prussian General will attempt crossing the frontier.

## DREADFUL FIRE IN ALBANY.

From the Albany Argus of Friday, Aug. 18.

Our city is literally desolate. A fire broke out at about noon yesterday, in a stable in the rear of the Albion Hotel, corner of Broadway and Herkimer-st., between Broadway and the river. The wind was a gale from the south, the heat of the weather and the fire intense, and every thing dry and combustible. In an inconceivably short time the fire spread over a wide surface, prostrating every thing before it. The efforts of the firemen, aided by the Troy, West Troy, Greenbush, Arsenal, and Schenectady companies, were directed as well as they could be under such appalling circumstances, but they were powerless against such an amazing force of flame, of raging wind, and the fierce heat of the wide-spreading and all-consuming element.

The fire was not arrested till after 5 in the afternoon; and only then by a providential change of the wind, which threw the current of flame back upon its vast track of devastation, followed by a heavy and drenching rain. This alone preserved to the city all the business and commercial portion of it that has escaped.

Full FOUR HUNDRED BUILDINGS are consumed, and property probably not less than TWO OR THREE MILLIONS, although no estimate of value is yet attainable. We hear of two forwarding lines that estimate property under their charge to the amount of $90,000, all consumed. Another line suffers to an amount from $60,000 to $80,000. The loss of flour afloat and in store is not less than 10,000 barrels.

The area of the fire embraces many acres, perhaps forty, of the most compact and valuable part of the city. It includes at least twenty squares. Amid the ruins which every where meet the eye, it is difficult to trace the outlines of the former state of things; but those familiar with the city will perceive the extent of this most calamitous visitation, by a few generalities.

Broadway, from the intersection of Herkimer, to the south corner of Hudson-st., on the west side, and to Van Schaack's Variety Store on the east side, nearly half a mile, is, with all its structures and stores, including the Eagle Tavern, the Townsend House, and the United States Hotel, level with the earth.

From Broadway to the river, including the ranges of lofty stores on Quay-st., throughout nearly the entire space above-mentioned, all is a heap of ruins.

All the cross streets entering Broadway, Herkimer, Bleecker, Lydius, Hamilton, Division, and Hudson, west as far as Union and Dallius-sts., are swept away. Amazing effort preserved Goold's great carriage and coach establishment; every thing on the surrounding streets being demolished.

North, the flying cinders, with which the air was filled, caught the Columbia-st. Market, and of that large structure nothing remains. The adjacent buildings were saved by the prompt efforts of the two Schenectady fire companies.

But the scene of the most striking and absolute desolation is the Pier. Scarcely a vestige of it remains. Throughout its entire length, from Hamilton-street to the cut opposite the Boston depot, it is utterly consumed, including the wharves, ware-houses, nearly all the shipping in the Basin and outside the Pier, tow-boats, barges, canal-boats, huge floating ware-house arks, with all their valuable and vast contents of goods and products, the three bridges at Columbia, State, and Hamilton streets, lumber-yards, flour stores, in short every thing that floated or teemed with life and value in that great mart yesterday morning.

The conflagration of the Pier, so utterly sweeping, was as rapid as it was unexpected. It was supposed to be safe, owing to the intervening Basin. Its only danger was from the flying cinders; and every store had its look-out and its buckets. When all danger was supposed to have passed, a spark caught under a clapboard on the east or river side of the Pier, and in a few moments the flames were beyond all control, and throughout the entire length of the Pier, such was the rush of the flames, that many of the merchants, cut off from escape from the basin side, abandoning all hope of saving property, hastily threw their books and valuable papers into boats, and put out into the river.

The scene in State-st. beggars all description. Thousands, flying from the conflagration, pressed every conceivable vehicle into their service, depositing goods, furniture, families, children, every thing animate and inanimate. Every point in that wide street—at the Exchange, at the City Bank, at the corner of all the intersecting streets, in front of St. Peter's Church, all along the Parks, and finally at the State Hall and City Hall—were crowded with bales, boxes, furniture, goods of every description, &c. No point was deemed too remote from the devouring element. The stores every where were closed, or were only opened to the flying citizens and their effects.

Later accounts say that 439 buildings were destroyed, and property to the value of about three millions of dollars. The total amount insured is said to be about five hundred and seventy thousand dollars. Several lives were lost, but the exact number is not yet ascertained.

THE WAY THE MONEY GOES.—Just before the adjournment of Congress, according to the Tribune, the members voted themselves the 'usual' allowances of books all round—about $600 worth each, we believe, to those who have not already received them. The cost to the Treasury is estimated at $120,000; and the members might with equal propriety have voted themselves a hogshead of Madeira each, and a silver goblet to drink it from. If they would only *read* the books there would be some excuse for this swindle; but nine-tenths of them will leave Congress as ignorant as they entered it—or will learn otherwise than by reading. They have also voted their Door-keepers, Messengers, &c., the 'usual' gouge of $250 each, in addition to the excessive pay to which the law entitles them—one effect of which is to crowd Washington at the opening of Congress with brigades of office-beggars from the very extremities of the Union. This Government is becoming unbearably corrupt and prodigal, and we see no remedy short of a *National Convention to reform the Federal Constitution.* Such a Convention could and would erect barriers against some of the grossest abuses now tolerated and growing.

MELANCHOLY BEREAVEMENTS.—The N. Y. Tribune, after noticing the deaths at the Emigrant Hospital, says that cases of melancholy bereavement frequently occur among the immigrants who arrive here. A Welch minister, named Hughes, called at the office yesterday and inquired for a little son. Mr. H. arrived here a few weeks since with his wife and four children. He left for Pittsburgh, the child mentioned being in the Hospital. On returning he finds that his wife and four children are all dead. His grief may readily be imagined. Not long since, a woman arrived here, in one of the long-passaged vessels, with seven children, the whole of whom were sick and were sent to the Hospital at Ward's Island, she assisting to take care of them. Her husband died during the passage. One after another, in the course of a short time, she saw her little ones pass away, till they were all gone, when she herself fell a prey to grief. Thus all perished.

ACCIDENT ON THE L. I. RAILROAD.—On Wednesday morning, Aug. 16, a pleasure excursion from Jamaica, Springfield, Roslin, Manhasset, and Hempstead, for Greenport and Sag Harbor, met with a sudden disappointment. The train of ten cars and two locomotives, with at least five hundred passengers, while under full headway, ran into a descending train, about six miles west of Greenport, injuring the cars, killing two persons, and wounding several. The passengers waited here in the hot sun, without refreshment or food, ten hours, when the train for New York came up and conveyed them back. All this was owing to an over-eager desire of the engineer to make a quick trip and reach another turn-out before stopping. It is supposed he did not see the descending train, which had halted, and whose engineer was unhappily scalded to death.

LAMENTABLE CASE.—The N. Y. Tribune says that two girls of high respectability, aged about 14 and 16 years, whose parents reside in one of the beautiful towns on the banks of the Hudson, were induced to leave their homes about six weeks ago and come to this city, where they were soon placed by their seducers in houses of ill-fame, and would probably have remained in them until they had become so degraded as to preclude all hopes of reform had not a quarrel ensued between the persons to whose charge they had respectively been committed. Prompt measures will now be taken to restore them to their afflicted parents, who recently dispatched officers in every direction in search of the deluded girls.

THE RED MAN IN CONVENTION.—In the second annual convention of the diocese (Episcopal) of Wisconsin, held on the 14th of June, among other business, a chief of the Oneida tribe of Indians, a man of considerable intelligence, was elected a lay delegate to the next general convention. The tribe was represented by four of our red brethren at this convention.

OFFICERS FOR OREGON TERRITORY.—The following officers for the new Territory of Oregon have been appointed by the President and confirmed by the Senate, viz: Gen. Shields, Governor. Kitzinge Pritchett, of Pennsylvania, Secretary of the Territory. William P. Bryant, of Indiana, Chief Justice of the District Court. James Turney, of Illinois, and Peter H. Burnett, of Oregon, Associate Judges of the District Court. Isaac W. R. Browsley, of New York, District Attorney. Joseph L. Meek, of Oregon, United States Marshal.

INSURRECTION IN SIAM.—We see it stated in an English paper, says the Boston Transcript, that there has been a serious disturbance in Bangkok, the Capital of Siam. According to this account, an *emeute* occurred among the Chinese in that city, who are very numerous, and two battles were fought between the insurgents and the Siamese authorities, in the former of which 300 Chinese were killed, and in the latter 1,000. Since these contests, it is alledged that there has been an indiscriminate massacre of some 5,000 persons.

## SUMMARY.

The Albany Atlas says that at the recent session of the Grand Jury, Theodore Olcott, Cashier of the late Canal Bank, was arraigned on five indictments: two for perjury in swearing to false statements of the condition of the Canal Bank, one for embezzling the funds of the Onondaga County Bank, one for embezzling the funds of the Ogdensburgh Bank, and one for obtaining money by false pretences from I. A. H. Cornell. He pleaded not guilty, and in default of $24,000, was committed to jail.

An unknown malady has made its appearance in Greene, Chenango Co. Twenty-four deaths have occurred in two weeks. A correspondent of the Albany Evening Journal says, "The subject baffles the skill of all our physicians in Binghampton, Oxford, and Norwich. It is very gloomy times here. The bells do not toll, as the effect upon the sick is bad. Several families have fled to the mountains."

The Utica and Schenectady Railroad Company, by the President, have settled with Mr. J. R. Howard, Esq., of Felt's Mills, for the death of his son, killed by a collision of the cars near Herkimer, in May last. The President of the Company proposed to pay all the incidental expenses attending the accident, including the physician's bill, coffin, sending the remains home, &c., and $2,200 beside. The offer was promptly accepted, and the money paid over to Mr. Howard.

It is stated that within the last eighteen months, not far from sixty new flouring mills have been erected in Michigan. There is an immense surplus of grain in the peninsular State, particularly in the northern part, but the erection of so many new mills will have the effect of causing a less amount from that region to reach Buffalo in the berry, than heretofore. In Macomber county alone nine mills, with forty run of stone, commence business this fall.

The Congregationalists in Massachusetts have just raised $100,000 for their College at Amherst, and within the last three months $150,000 have been donated to Harvard University, in the same State.

A nest of white swallows has been found on the premises of Capt. Pratt, near Lewiston Falls, Me. The old swallows, which are perfectly white, were seen last summer in that neighborhood. There are now three young ones in the nest, all perfectly white.

A meeting was recently held in England to found an institution for the training of nurses and the encouragement of acts of charity. The plan contemplates something like the Roman Catholic Sisters of Charity. It has called forth some distinguished men as its supporters.

The German farmers of Penn., have formally protested in many of the journals against the transit of electric telegraph wires through their lands, as injurious to life and property, and pernicious to the crops.

"I hold," says a western editor, with dignified emphasis, "I hold it, as a self-evident principle, that no man should take a newspaper three consecutive years without at least making an apology to the editor for not paying for it."

In 1785, the soil of England was owned by 240,000 proprietors; in 1815, the number had decreased to 30,000, and is still diminishing, and only one person in every 800 has any ownership in the soil. Of course pauperism is steadily on the increase.

A sad accident occurred at Williamstown, Berkshire Co., Mass., on Saturday, P. M. Aug. 12. Two fine boys, by the names of Charles Blackington and James Shermon, of eleven and nine years of age, were drowned while bathing.

A man named Nelson Sandford, aged 22, was killed Tuesday, Aug. 15, on the railroad between Schenectady and Albany, by striking his head against the turnpike bridge. Mr. Sandford's father was formerly a member of Congress, and is now an extensive carpet manufacturer at Amsterdam.

The steamer Robert Wrightman burst her boiler below Wheeling, on Monday, Aug. 14, by which one person was killed, and three others fatally scalded.

It is said that Gen. Santa Anna intends to take up his residence in Havana, because in Jamaica there is no society, no theatre, no kind of amusement.

A western Judge decided, in a case which came off a few months since, that the presentation of a daguerreotype, from a gentleman to his lady love, was equivalent to a promise of marriage.

An explosion of a weak steam pipe lately took place on board the steamboat Highland Mary, at St. Louis, Mo., by which six persons were more or less scalded.

A boy in Portsmouth, N. H., has been convicted of writing obscene words on a fence, and fined $9,68 therefor.

By an arrival at New Orleans, Wednesday, August 16, advices were received from Campeachy, Yucatan, to the 5th inst. The whites had defeated the Indians in numerous engagements, and recovered most of the lower towns.

The stopping of work at the Alleghany Factories, because of a law limiting the hours of labor, is likely to prove a serious matter. The Pittsburg Gazette of Aug. 15 says:—"It was reported yesterday, that the factories would all resume work this morning, and that a posse had been summoned to protect the proprietors in the exercise of their rights; but we learned last evening, from the Mayor of Alleghany, that all the manufacturers had convened and unanimously resolved to suspend operations until next spring, in consequence of the mobocratic demonstration made yesterday, and threatened for to-day.

Speaking of the St. Croix insurrection, the New Orleans Crescent says that of the 500 soldiers who went upon a British steamer to St. Croix, recently, from St. Johns, P. R., to put down the slave insurrection at the former place, above 100 of them were killed, and a number taken prisoners. A Provisional Government was then formed by the white inhabitants, to protect themselves from the blacks, accompanied with a protest against the decree of the Governor, freeing them after the 5th inst.

Speaking of the cost of Government, the Chronotype says that in South Carolina there were in 1844 about 340,000 slaves and 260,000 free people. As the slaves are governed personally by the free, State government has almost nothing to do with them. The expense of governing the State, that is to say, the free population, that year, was $347,000, or $1,33 to each individual. In Massachusetts, the same year, the population was about 800,000 and the expenses of State government about $461,000, or $0,57 to each individual.

According to a letter from Vera Cruz, as soon as the military officers, and those belonging to the government returned to the city of Mexico after the departure of the U. S. troops, they caused to be published a handbill with the names of all the Mexican ladies of respectability who had been visited by the American officers during the occupation, as if the receiving of them was a serious crime.

An arrival at New Orleans, Tuesday, Aug. 15, from Vera Cruz, brings advices to the 3d inst. from that port. The revolution has been suppressed throughout Mexico, the Indians disarmed, and all the prisoners discharged upon pledging themselves to support the Government. Most of the Americans who remained in Mexico have gone to Yucatan, to aid in subduing the refractory Indians of that province.

A meeting of the Newark (N. J.) Anti-Slavery Society was dispersed the other night, by a crowd of men and boys, who rushed into the room and commenced yelling, upsetting the benches, &c., and not content with this, they took the books belonging to the Society, carried them into the street and burned them.

The correspondent of a New York paper, describing the incidents of the "Four Days" in Paris, gives the following curious item: "The largest and finest battalion of Guarde Mobile I have seen during the day, was led by a full-blooded negro, tall and erect, and full of military ardor."

On the 26th ult., at New Orleans, a flatboat freighted with coal, when descending the river, was struck by lightning opposite the Bonnet-Carre, St. John the Baptist Parish, and sunk immediately, with three men on board. So sudden was the disaster, that no assistance could be rendered them.

The State of Massachusetts granted within the past year $10,000 for the establishment of agricultural schools.

### New York Market, Monday, August 21.

ASHES—Pots $5 37; Pearls 6 00.——FLOUR AND MEAL—Flour ranges from 5 18 to 5 37. Rye Flour and Meal are in moderate demand, the latter selling for 3 18. ——GRAIN—Wheat is very dull, and scarcely anything doing. Corn has fallen since the steamer arrived, and round northern sells at 65c.; good mixed 55c. Rye 70c. Oats 38 a 40c.——PROVISIONS—Pork 9 00 a 11 37. Mess Beef 11 25. Good Butter, wholesale, 13 a 17c.; retail 15 a 22c. Cheese, wholesale, 5 a 6c.; retail 7 a 9c.

### DIED,

At the residence of her father, in Butternuts, Otsego Co., N. Y., Aug. 13, 1848, of consumption, RUHAMAH SISSON, wife of Joshua G. Sisson, in the 24th year of her age. Sister Sisson embraced religion when young, and connected herself with the Free-Will Baptists, and with that people continued to fill her place as a Christian until called to join the great Church above. Her last sickness was protracted about ten months, which she bore with great resignation and patience. She has left an affectionate husband and aged parents, with a number of brothers and sisters, and a large train of relatives to mourn their loss, which we trust is her gain. S. B. C.

In North Stonington, Conn., DELIA AUSTIN, wife of Stephen C. Austin, aged 71 years. For a long time this aged saint had borne her afflictions with Christian fortitude, and she died in the full hope of a blessed immortality. COM.

### LETTERS.

W. B Maxson, I. Hale, L. P. Clark, J. Whitford, J. B Wells, Abel Stillman, N. Howard, G. Babbitt, J. G. Sisson, M. S. Bundage, G W. Hinkley, G. B. Jones, S. B. Crandall, G. P. Burdick, D. Babcock (next week) W. M. Fahnestock (next week.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| I. Hale, Providence, R. I. | $6 00 | pays to vol. | 4 | No. 52 |
| P. Saunders, Hopkinton, R. I. | 2 00 | " | 5 | " 52 |
| E. H. Babcock, " | 2 00 | " | 5 | " 52 |
| F. Champlin, Mystic Bridge, Ct | 2 00 | " | 5 | " 52 |
| G. P. Burdick, Pitcairn, | 2 00 | " | 5 | " 52 |
| R. S. Geer, " | 2 00 | " | 5 | " 52 |
| Amelia Green, Berlin, | 2 00 | " | 5 | " 52 |
| Betsey Saunders, " | 2 00 | " | 5 | " 52 |
| G. R. Babcock, Leonardsville, | 2 00 | " | 5 | " 52 |
| W. B. Maxson, Stephentown, | 2 00 | " | 5 | " 52 |

## MISSIONARY NOTICE.

*To the Churches composing the Eastern Association:—*

It will be remembered, that the sum of five hundred dollars was considered necessary to sustain missionary labor at Newport and Green Hill. As only about one-half that amount has been pledged, and as the Board are not permitted to involve the Association beyond its available funds, at a late session of the Board the Secretary was ordered to notify the missionaries in its employ accordingly, and also to make one more appeal to the churches to raise the amount required.

Pursuant, therefore, to such resolution, I hereby request the pastors and ministers of the several churches immediately to ascertain the amount each church will raise for this purpose, and inform me accordingly. And I am the more particular to request special attention to this, as I made a similar call some two months since, but not a solitary church has deigned to respond. Thus the Board has been under the painful necessity of informing its laborers of the probability that they could not be sustained but one-half of the present year.

Brethren, these things ought not so to be. Must these fields be vacated? Must our missionaries be recalled from their labors, and these waste places of our Zion be left without an inhabitant? God forbid.

I wish each church to forward to me a reliable pledge of the amount it will raise as soon as practicable.

In behalf of the Board, S. S. GRISWOLD, Cor. Sec.

HOPKINTON, R. I., Aug. 14, 1848.

## THE ANNIVERSARIES.

THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION will hold its Sixth Anniversary at New Market, N. J., on the fifth day of the week before the second Sabbath in September, (7th day of the month,) commencing at 10 o'clock A. M. The session will be opened with a discourse by Eld. Eli S. Bailey; after which a full report of the proceedings of the Executive Board will be read, and other business attended to.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Fifth Anniversary at New Market, N. J., on the sixth day of the week before the second Sabbath in September, (8th day of the month,) commencing at 9 o'clock A. M.

The Delegates appointed by the several Associations to mature a plan for a Publishing Establishment, will meet at New Market on the third day of the week (5th of 9th mo.,) at 10 o'clock A. M.

⁂ New Market is on the line of the Elizabethtown and Somerville Railroad, about two-hours ride from New York. Passengers can leave New York at 9 o'clock A. M., or 1 and 5 o'clock P. M., by steamboat from Pier No. 1 North River.

## THE SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association will hold its next session with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, at 10 o'clock A. M. Introductory Discourse by L. A. Davis; alternate, Joshua Hill. We would be much gratified to be favored with the presence of delegates from our sister Associations. Come over from the north-east and north-west and help us.

JEPTHA F. RANDOLPH, Cor. Sec.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
EDWIN B. CLAPP, Instructor in Mathematics.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistants.

### TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | | |
|---|---|---|---|---|
| First, commencing Wednesday, | Aug. 23, | ending | Nov. | 29. |
| Second, " " | Dec. 13, | " | March | 21. |
| Third, " " | April 4, | " | July | 11. |

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 00 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct. Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

### U. S. SCHOOL AGENCY.

WANTED IMMEDIATELY—A large number of first-rate agents, to whom a liberal commission will be paid for every new school they shall establish, and for every pupil added to an established school. The best recommendations are required. We respectfully solicit the circular of every literary Institution in the Union, for gratuitous distribution, also all communications adapted to promote the cause of Education. Teachers furnished on application. All communications should be postpaid

E. H. WILCOX, PROPRIETOR.
jy20tf. 126 Nassau-st., N. Y.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records. London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

### LOCAL AGENTS FOR THE RECORDER.

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# The Sabbath Recorder,

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TERMS.

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GEORGE B. UTTER, No. 9 Spruce St., New York

# Miscellaneous.

## THE PHILOSOPHY OF WAR.

BY ELIZUR WRIGHT.

Bloodsnuff, the Giant, lives sole in his den,
Breakfasting, dining, and supping on men;
Chained to his chair with a horrible gout,
He rises but seldom, and never goes out;
Yet piled is his table with roasted and raw—
Men, women, and babes come alike to his maw,
Huge platters of soldiers descend at a gulp,
Small children by spoonfuls, all smashed to a pulp—
Bright maidens by forkfuls, not dressed alamode,
But shrieking with terror, go down the same road,
Full beakers of blood stand for wine at his dinner,
And tears are the tea of the merciless sinner.

"How catch you, old Giant, your grog and your grub,
Of a race you no longer can follow or drub,
Whose ears are of lightning, whose legs are of steam,
Who fathom the sky with a tube or a dream?"

"Right easy, he! ha!" he replied with a roar,
"Right easy my larder and cellar I store
With barrel of man-meat and barrels of gore.
When I need something fresh to drive Famine away,
Calling Newsmen and Poets that serve in my pay,
'To the Kings and Presidents, go you,' I say,
'Rub the ears of their spunk, pull the tails of their pride,
That they for my household may further provide.'
They set them agoing and give them a puff,
And straightway my house has provisions enough."

## STATISTICS OF THE WAR.

The whole number of Americans who were killed in the recent war, including the line of the Rio Grande and that of Vera Cruz, is estimated at 2,000, and the wounded at 4,000. It is impossible to say how many of the latter have died in consequence of their wounds, but we should suppose not less than one-fourth, say 1,000, making in all 3,000 deaths from battle.

This, however, bears but a small portion to the number who have sunk under disease. We state under the authority of several officers of rank that on the left flank of the Castle of Perote, there are 600 American graves, all victims of disease. A still larger number perished in the Capital—the deaths there for a considerable time, were *one thousand monthly*, and we learn that at no time did they fall below 300 to 400.

The first Mississippi regiment that went out to the Rio Grande, buried 135 on the banks of that river before it ever went into battle, and finally brought back less than one-third of their number. They suffered dreadfully at Buena Vista.

The first and second Pennsylvania regiments, recently returned, went out 1,800 strong (900 each,) brought home about 600 of the original number—about 220 fell in battle, nearly 400 died, and about 600 were discharged as unfit for duty—how many of the latter have since died is of course unknown.

The 3d and 4th Tennessee regiments, also recently returned, lost 360 by death—neither of these regiments have been in action,

Capt. Naylor, of Pennsylvania, took down a company of 104 men, he brought back *seventeen!* He entered the battle of Contreras with 33 men, he brought 19 out of it.

The most frightful instance of mortality, however, that we have heard of, was in that gallant corps, the Georgia Battalion, commanded by a gallant and accomplished officer, Col. Seymour. They were considered acclimated, and actually suffered much less while in the lower country, than when marched into the interior on the high land. The battalion went to Mexico 419 strong; about 220 actually died; a large number were discharged with broken-down, ruined constitutions; and many of them, no doubt, have since gone to their graves; and the battalion was reduced to *thirty-four* men fit for duty! On one parade, when a certain company was called, that had mustered upward of 100 men, *a single private* answered to the call, and wasi ts sole living representative! The captain, the three lieutenants, the four sergeants, and the four corporals, (every commissioned and non-commissioned) officer were *dead!*

We have heard from the officers of other regiments, details very similar to those we have given above, which may be taken as about the fair average losses for all the volunteer regiments, The regulars did not suffer to the same extent.

Such is War! such are the results over which we are called upon to rejoice!

## THE NITRE LAKES IN EGYPT.

What a singular scene; in the midst of this sandy waste, where uniformity is rarely interrupted by grass or shrubs, there are entensive nitre springs rising from the earth like crytalized fruits. One thinks he sees a wild waste overgrwon with moss, weeds, and shrubs, thickly covered with hoar frost. And to image this wintry scene, beneath the fervent heat of an Egyptian sun, will give some idea of the strangeness of its aspect. The existence of this nitre upon the sandy surface is caused by the evaporation of the lakes. According to the quantity of nitre left behind do these fantastic shapes assume either a dazzling white color, or are more or less tinted with the sombre hue of the sand. The nitre lakes themselves, six in number, situated in a spacious valley, between two rows of low sand hills, present a pleasant contrast in their dark blue and red color, to the dull hues of the sand. The nitre, which forms a thick crystalized crust upon those shallow lakes, is broken off in large square plates, which are either of a dirty white, or of a flesh color, or a dark deep red. The Fellahs employed upon this labor stand quite naked in the water, furnished with iron rods. The part which is removed becoming speedily renewed, the riches of its produce are inexhaustible. It is hence that nearly the whole of Europe is exclusively supplied with nitre; and this has probably been the case for ages, for Sinard mentions, at the commencement of the last century, that then six hundred and thirty thousand weight of nitre was annually broken by the Grand Seignor, to whom it yielded thirty-six purses.

◆

A Cure for the Asiatic Cholera.—The London Globe states that letters have been received from Dr. Andreosky, physician to the commander-in-chief of the Russian forces, stating that the mineral naptha, obtained from Beker, on the shores of the Caspian sea, given in doses of from ten to fifteen and twenty drops, repeated, if necessary, had proved a cure for Asiatic cholera, even during the most severe collapses. The naptha is of a white or rose color, and is used undistilled. It is much stronger than the ordinary naptha of commerce.

## INVENTIONS AND IMPROVEMENTS.

Fire Annihilator.—The London Builder gives an account of a Fire Annihilator, which is described as a small machine of the size of a common pail, containing several iron encasements, and in the middle seven pounds of nitre, carbon, and gypsum, in the proportions of six, two, and two, and also one quart of water; at a touch of the finger on a small piston, charged with a small quantity of chlorate of potass and sugar, the compound is in a moment converted into steam to an amount so enormous, that it equals the quantity produced by a five-horse steam-boiler, and is equivalent to a brigade fire-engine. The whole machine can be made for *five dollars*, of which the combustible spent is worth only about three dollars and a half.

India Rubber Pavement.—The court-yard of the English Admiralty, Whitehall, has been covered with a paving of India Rubber. An experiment tried upon it resulted very satisfactorily. It is laid down in pieces about twelve inches square and one in thickness. The quadrangle at Buckingham Palace, formed by the erection of a new wing, will also be covered with this material, which its projectors have named "Kamptolite." Its chief recommendation is, that it deadens all sound, rendering the passage of a vehicle of horses perfectly noiseless.

Geological Discovery.—Not far from the right banks of the Nicolaifskaia, in the Government of Tobolsk, in Siberia, a rich mine of stones has been discovered, in the midst of the establishment for the washing of suriferous sands. These stones, says Galignani, present a perfect resemblance to diamonds, except that they are a trifle less heavy and less hard, though harder than granite. Russian mineralogists propose to call them Diamantoide.

A New Operation for Deafness.—M. Bonnafout of Paris, a military surgeon, gave an account before the British Academy of Sciences, at a recent session, of a method used by him in cases of deafness, to discover whether the nerve of sound had lost all its susceptibility. He has ascertained that the skull is a good conductor of vibration, and that if it be struck by vibrating objects, the nerve of the ear is acted upon whenever its susceptibility has not entirely been destroyed.

An Improved Faucet has been discovered, which discharges the water only so long as a small handle is pressed. On the moment of removing the hand and releasing the stop-cock, the water is immediately shut off by its own action—thus obviating the danger of overflows and damage from the carelessness of servants, who frequently leave the Croton running from the contrivances now in use.

Improvement in Carriage Springs.—Mr. E. T. Sprout, of Springfield, Pennsylvania, has invented a new improvement in the carriage, by connecting the spring and reach together—the spring forming part of the reach. They serve thus combined as braces to the hind axle-tree. The body loops are also a spring, and there is nothing but steel from the axle-tree and bolster to the body of the carriage. The motion of the carriage is thereby rendered very easy, and only about fifty pounds of common steel spring is needed for a one-horse vehicle. By this improvement carriages can be made lighter, cheaper, more suitable, and more durable. The spring used is the half eliptic. [Farmer & Mechanic.

## BEAUTY OF JEWESSES.

It is related that Chateadbriand, on returning from his Eastern travels, was asked if he conld assign a reason why the women of the Jewish race were so much handsomer than the men, when he gave the following one: "Jewesses," he said, "have escaped the curse which alighted upon the fathers, husbands, and sons. Not a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God, scourging him, crowning him with thorns, and subjecting him to infamy and the agony of the cross. The women of Judea believed in the Saviour, and assisted and soothed him under affliction. A woman of Bethany poured on his head precious ointment, which she kept in a case of alabaster. The sinner anointed his feet with perfumed oil, and wiped them with her hair. Christ on his part, extended mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Martha's brother Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. To the Samaritan woman he was a spring of living water, and a compassionate judge to the women in adultery. The daughters of Jerusalem wept over him; the holy women accompanied him to Calvary, brought him spices; and weeping, sought him in the sepulchre. 'Woman, why weepest thou?' His first appearance after the resurrection was to Mary Magdalene, He said to her, 'Mary!' At the sound of his voice, Mary's eyes were opened, and she answered, 'Master.' The reflection of some beautiful ray must have rested on the brow of the Jewess."

## PHILOSOPHIC COURTSHIP

Sir Isaac Newton was persuaded by one of his friends to marry; he excused himself by saying that he had no time to court a wife; his friends said they would assist by sending to his apartment a woman of worth. He thanked them for the offer, and promised to receive a visit from her. His friends applied to the woman, and requested her to dispense with the usual ceremonies of courtship, and wait on the philosopher, which she consented to do. When she came to his apartment, and produced her letter of recommendation, he received her politely, filled and fired his pipe, sat down by her side, took hold of her hand, and conversed on the subject. Before they had brought the point to a close, some questions about the magnitude of the heavenly bodies struck his mind with such force that he forgot what he was about—he turned his eyes up to heaven, took the pipe out of his mouth with his left hand, and, being lost in study, without design, took the lady's left hand, which he laid in his own, and with one of her fingers crowded the tobacco in the bowl of his pipe, and held it there so long that her heart, as well as her finger, took fire, and she in a huff sprung up and went off, leaving the philosopher to finish his study alone.

◆

"Every misery that I miss is a new mercy," said good old Izaak Walton. How few of us in enumerating our blessings think of this.

Scorching a Horse's Nose.—They had a destructive fire in Rochsburg, Pa., a short time since, the origin of which is thus accounted for by a correspondent of the Chronotype:—

A man having a sick horse, took him into a field, and placing some dried herbs in a tin pan, tied the same very securely to the horse's under jaw, and set the herbs on fire, that the poor beast might inhale the fragrant odors of the burnt offering, and so be cured of his ailings. Unfortunately, not only the odors but the flame also ascended the horse's nostrils, which caused him to break from his owner, and in mad fury he galloped away to his stable, the door of which was open. The fire of the herbs was in an instant communicated to the dry hay, and in one hour the barn, a large and valuable Hotel, and six or seven other buildings. were level with the ground. So much for scorching a horse's nose.

◆

Expense to incur Pain.—In Borneo, little is known of medicine, and less of surgery. While there, Captain Buxman was under the necessity of submitting to the operation of phlebotomy, and he thus describes the effect it had upon the natives:—"One day being indisposed, I ordered the surgeon to bleed me; Cay Dessonattee, a native, with several others, being in the room, and strangers to the operation, were in great amazement to know what we were about, till at length the vein being opened they saw the blood gush out. On this they were so frightened that they immediately ran out of the room, crying out, 'Oaan zela attie,' which means, 'that the man's heart and mind is foolish.' After which they told us, we let out our very souls and lives willingly. To this I replied, that their diet being mean, and their drink only water, they had no occasion for bleeding, but that we, who drink so much wine and punch, and feed upon flesh, rendering the blood hot and rich, were absolutely obliged to resort to that operation to prevent illness. Cay Dessonatte replied, 'I think that shows you are still greater fools in putting yourselves to such expensive charges on purpose to receive pain for it.'"

◆

Impromptu Butter.—We yesterday saw sweet milk converted into butter in four minutes, probably a dash of iced-water would have brought the butter in less time. This wonderful effect was produced by one of the most simple churning machines that we have ever seen. It consists of a square box, having a hollow perpendicular shaft with two hollow arms or tubes at the lower end. The shaft rests on a pivot, and is turned by a small crank and cog wheel; the motion causes the air to rush down the tube to the milk, and produces a commotion like boiling water, the butter began to come immediately, and it was as sweet as new. By this process good churn butter can be made for breakfast by any family after the milkman has come in the morning, and the luxury of pure fresh butter enjoyed the year round. While the cakes are baking, or the muffins toasting, the head of the family may be amusing himself by churning the butter to eat with them. [Mirror.

◆

Chinese Empire.—"The Chinese Empire," said Mr. Williams, who has long been a Missionary in that country, in a recent discourse, "was held together rather by loyalty to the Emperor than by power. The great honor paid by children to parents, he thinks, has been noticed by the special favor of heaven, in the perpetuation of the nation through such a long succession of centuries. The influence of Confucius has been beyond that of any other sage, and is as great now as at the close of the first century after ois death. The language and literature of China are the product of millions of minds for thousands of years. Prior to the year 1842, the labors of missionaiies were mainly directed, to Chinese living out of China; now the country is opened, and the gospel may be preached by the sixty-seven missionaries in the free ports in all parts of the Empire. More than five thousand Chinese now hear the gospel at fifteen different stations.

◆

How to Endure Conversation.—When Rousseau once retired to a village, he had to learn to endure its conversation; for this purpose, he was compelled to invent an expedient to get rid of his uneasy sensations. "Alone, I have never known *ennui*, even when perfectly unoccupied; my mind, filling the void, was sufficient to busy me. It is only the inactive chit-chat of the room, when every one is seated face to face, and only moving their tongues, which I could never endure. There to be a fixture, nailed with one hand on the other, to settle the state of the weather, or catch the flies about one; or, what is worse, to be bandying compliments,—this, to me, is not bearable." He hit on the expedient of making lace-strings, carrying his working cushion in his visits, to keep peace with his country gossips. [D'Israeli.

◆

Curious Mode of Making Butter.—If I want butter only for my own breakfast, I lay a sheet of blotting paper upon a plate and pour the cream upon it. In a short time the milk filters through, and the butter is formed. If I wish to expedite the operation, I turn the paper over gently upon the cream, and keep it in contact for a a few moments, and the butter is formed in less than two minutes. If you submit it to severe pressure by a screw press it becomes as hard as when frozen. I cannot think but the simplicity of this mode of proceeding would be universally adopted, if any better material than blotting paper could be thought of for the filter—the paper adhering too firmly to the butter, and the finest muslin admitting the passage of the cream. [Gardener's Chronicle.

◆

Novel Lottery.—A curious lottery came off lately in a small village of France. A very popular and handsome, but poor young man, put himself up as the one prize in a lottery of ten thousand tickets—two dollars a ticket. His advertisement was addressed particularly to widows consolable, and maids without dowers. The town of X——, and all the neighboring towns, were absorbed in this interesting game of hazard, and the tickets were all sold in a few days. At the time of drawing, a young lady who had no interest in the affair, beyond the frolic, turned out to have the prize number. The young man immediately called to offer her the winnings, and they fancied each other so violently at first sight that they were married within twenty-four hours! The lottery had, of course, produced a fortune of a hundred thousand francs, and they began the married state with a promising outfit. There remained, however, consequently, nine thousand, nine hundred, and ninety-nine dames and damsels (blank) in the village of X—— and its neighborhood, who are on the look out for a husband.

◆

The Dead Sea Expedition.—The Dead Sea exploring party have successfully and satisfactorily completed their task, and returned to Jerusalem, where they were May 19th. They sounded the sea in its parts to the depth of 600 fathoms, and found the bottom crusted with crystalized salt. The pestilential effects attributed to the waters turn out to be fabulous. Ducks were seen swimming over the surface, and partridges abounded along the shore. The party were upon the sea in their boats, or encamped on its borders, for some two months, and their researches and estimates have been of the most thorough and interesting character. All were in excellent health and spirits, no sickness or accident have occurred. By the Arabs they had been received, and uniformly treated with the utmost kindness and attention. The Syrians consider "the men of the Jordan," as they call them, the greatest heroes of the day. Lieutenants Lynch and Dale will visit, under the most favorable circumstances, all the places made memorable in Scriptural history, and we may expect from them a highly interesting account of their exploration of the Dead Sea, and their adventures in the Holy Land.

◆

Fruit Trees.—Instead of continuing the old practice of having alternate bearing and barren years, for fruit trees, those who cultivate them would do well to note this fact: When young trees come into bearing for the first time, about the time the fruit is setting, if the most of it is taken off and this continued for a few years in succession, leaving every year about the same quantities on the trees, they will by the time they have become of sufficient size to be profitable, acquire the habit of bearing every year.

Mr. Pell, of New York, claims to have made his apple trees bear annually, by laying the bark of the tree open with a sharp knife from the ground to the limbs, and by manure and culture.

◆

To stop Bees from Fighting.—I am a peace man, and a teetotaler, and will make known the best use to which spirits can be applied. Put a little alcohol, or almost any kind of spirits, on the bottom boards around and under the hive of belligerant bees, and it will allay their fury like a charm. Having heard of this remedy, I was induced to try it, and found it a "fixed fact."

## VARIETY.

A writer in the National Intelligencer says that spirits of hartshorn is a certain remedy for the bite of a mad dog. The wounds, he adds, should be constantly bathed with it, and three or four doses, diluted, taken inwardly through the day. The hartshorn decomposes chemically the virtue insinuated into the wound, and immediately alters and destroys its deleteriousness. The writer, who resided in Brazil for some time, first tried it for the bite of a scorpion, and found that it removed pain and inflammation instantly. Subsequently he tried it for the bite of a rattlesnake with similar success. At the suggestion of the writer, an old friend and physician in England tried it in cases of hydrophobia and always with success.

Under our office window a vault is being dug, says the Cincinnati Commercial. As it was determined to go down to the gravel, it is dug very deep. After digging through various kinds of soil, chiefly clay, at 35 feet in depth the workmen reached a stratum of *blue clay*, which is one of the characteristics of this region. But at 49 feet depth they reached a *log of wood*, of 30 inches in diameter. As this was several feet below the stratum of blue clay, it seems that this could hardly have been on the surface at any time since the memory of the white settlers. A tree, at 50 feet below the top of the soil, indicates that the whole of that depth has been made by deposits.

It is related of Charles James Fox, that when a tradesman called upon him with a bill, and found money before him, he congratulated himself that he should be paid, but was told by the gambling statesman that the whole was bespoken by debts of honor. "Then," said the tradesman, throwing the securities into the fire, "I'll make mine a debt of honor." "I thank you for your confidence," was Fox's reply, "and here is your money."

If milk be introduced into bottles, then well-corked, put into a pan of cold water, and gradually raised to the boiling point, and after being allowed to cool, be taken out and set away in a cool place, the milk may be preserved perfectly sweet for upwards of half a year. Or it may be evaporated to dryness by a gentle heat and under constant stirring. A dry mass will, when dissolved in water possess all the qualities of the best milk.

No living, sleeping, or working room should contain less than 140 superficial feet at the bottom, nor should be less than eight feet high, with at least one window, opening at the top, and if possible it should not be without an open fire-place, or an opening for ventilation near the door.

A beautiful writer says, that children may teach us one enviable art—the art of being happy. Free from artificial wants, unsated by indulgence, all nature ministers to the boy's pleasure. He can carve out felicity from a bit of hard twig, or fish for it successfully in a puddle.

Trees and vines which are kept the cleanest bear the best: like the human body the pores of their skin become clogged with dirt and retains gasses which should escape. Trees, the bark of which has been scraped and rubbed become more thriving and more vigorous.

An Irish orator, speaking of an opponents love of praise, described him as so vain in that respect, "that he would be content to give up the ghost, if it were but to read the stone-cutter's puff on his grave."

"How," said Mr. Munsel to Mr. Yates, "do you accomplish so much in so short a time? Have you any particular plan?" "I have. When I have any particular thing to do, I go and do it."

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | | from $14 50 to $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | | from $3 50 to 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 11. NEW YORK, FIFTH-DAY, AUGUST 31, 1848. WHOLE NO. 219.

## The Sabbath Recorder.

For the Sabbath Recorder.

### THE JUDGES JUDGED—NO. 4.

FALSE CONSTRUCTIONS.

The way of uprightness is like the way that leadeth unto life. "Strait is the gate, and narrow is the way, and few there be that find it," while under the influence of the popular will. An upright judge is careful about assuming premises that are disputed by sober-minded men, or that are likely to injure the interests of worthy individuals. We think the principles of equity, and the history of the most illustrious judges of the earth, will bear us out in these remarks. It would be a relief to our minds to see the evidence of these in the "Opinion" of the Supreme Court of Pennsylvania. We are painfully surprised at the assumptions and misconstructions contained in the documents put forth by that Court in the Sabbatarian case. We owe it to ourselves, and to the cause of truth which we represent, to refute them before the world.

Judge Bell has decided, that the Act of Assembly which "prohibits, *inter alia*, any person to do or perform any worldly employment or business whatever on the Lord's day, commonly called Sunday, works of necessity or charity only excepted," is "a civil regulation," working only incidental worldly disadvantages, temporal injuries, it may be, to Jews and seventh-day Christians"—"conferring no superior religious position upon those who worship on the first day of the week"—"the law intends no preference--establishes no preference,"--"interferes not with the rights of conscience." Can it be that Judge Bell is so demented upon this subject as honestly to believe all these positions truthful? Let those think so who can. We inquire what ground Judge Bell has to construe the Sunday Act of Assembly as but "a civil regulation?" Is there any thing in the language of the Act to warrant such a construction? Every thing the reverse. The prohibited *employment* or *business* is particularly designated as *worldly*, in opposition to religious or charitable. A man may get up his team and ride twenty miles to a place of worship on that day, and it will not be considered worldly business; but if he cart one load of manure twenty rods on his own farm, it is worldly business, and finable by Act of Assembly, *inter alia*, whether he be a first-day or a seventh-day Christian, or a Jew. All the terms of the law which classify the employment allowed or prohibited, and those which designate the day, are of religious signification, and designed to surround it with religious considerations; and hence the transgression of this law is usually regarded as a crime; the courts treat it as neither trespass nor misdemeanor, but as vice, a transgression of divine and public law. It has rarely been tried by jury; it is regarded as a sin punishable by the magistrate. This is Judge Coulter's view of it. He says that it comes to us as a holy day—it is part of the common law of the State. In the absence of all evidence of such design on the part of the Legislature, we can see no good reason why the Judge should construe the Act for the observance of Sunday, or Lord's day, as a civil regulation. It appears to us assumed for the purpose of evading an equitable decision of the Sabbatarian case; designed to throw it out of reach of the argument of the plaintiff's counsel.

The Judge's decision, that it works only an incidental, temporary, worldly disadvantage to the Jew and the seventh-day Christian, is an inconsiderate and unfeeling assumption. To be deprived of the opportunities of worldly employment and business one-sixth part of our time, is a grievous wrong to ourselves and our families—an exaction more oppressive than any tithe law ever enacted on earth. It is commonly affirmed, by the most strenuous advocates of the first day, that one day's rest in seven is enough; all over that, therefore, is a dead loss to those from whom it is exacted. This disadvantage, so far from being temporary, is a regularly-returning one every week in the year, and now made permanent, so far as the Supreme Court of Pennsylvania is concerned. The mercy of the Court in this matter is like the pity of the Inquisition; it professes the good of the poor victim, while it holds him fast and gives another turn to the thumb-screws.

The pretence, that it confers no superior religious position upon those who worship on the first day of the week, is contrary to all observation and fact. It is well known, that governmental sanctions always give authority and influence to social institutions and their advocates in the eyes of the multitude, who seldom think for themselves; it is the natural operation of it. This was the design of the Sunday laws when first enacted by Constantine, and of their reënactment by succeeding States to the present time. To say that the *law intends* no preference, is a pitiful subterfuge. The question is, Does it work a preference? Common sense says, Yes. And were it not so, we could not account for the anxiety of the zealous advocate of the Christian Sabbath, who show so much solicitude for their continuance. As well might the hierarchists of England pretend that the law which establishes the Episcopal Church as the State Church, exacting tithes of the Dissenter for its support, works only an incidental disadvantage, temporarily injurious, it may be, to Baptists and Presbyterians; the law intends no preference! Everybody knows that it works a superior religious position, and works a positive and perpetual impediment to the cause of dissent. It is just so with Seventh-day Baptists and the Sunday law of Pennsylvania. It is pretended, that "it leaves all free alike in the exercise of their distinctive religious tenets, saying to none, what doest thou?" What cruel and inconsiderate language is this! Go into the hovel of the Irish peasant, after the tithe master has taken away his cow and his pig, and what has he left to pay his own chosen minister? How does he stand in the eyes of his vaunting Protestant neighbor? Go to the cottage of the Seventh-day Baptist, at the year's end, when fifty-two days' works have been wrung from him by the operation of the Sunday laws, and how does he stand in reference to the support of his family, and the ministry of his choice? His spirits are broken down, and his enterprise crushed. Listen to the remarks of his Sunday-keeping neighbors in regard to his Sabbath sentiments, with this discrimination made by the law of the State! He is looked upon as a proscribed man. The Judge treats the subject as though there were no limitations of human circumstances; and insinuates that when the State has taken what it will for the support of Sunday, it leaves the victim of its exactions whole to pursue his own sense of duty to God and his family. Whether the Judge meant it so or not, his mode of reasoning on the subject is as tantalizing to Seventh-day Baptists, as the remarks of the Egyptian task-masters to the Israelites, when, having withheld straw, they exacted their full tale of brick, and when they complained of their hardship, replied, "Ye are idle, ye are idle." We do not accuse the Judge of a persecuting spirit, but such is the working of the position he has taken. It is said that the Emperor Nicholas is one of the most amiable of men in his own family; but the working of his policy towards the unfortunate Poles makes him appear cruel as a tiger. This is always the working of a legal invasion of natural rights. It is a natural consequence of leaving all rights to majorities or despots. Hence the wisdom of the framers of our constitution in reserving rights to the people individually, which no human authority can justly interfere with. These rights the Legislature and the Courts of Pennsylvania have invaded in the persons of the Seventh-day Baptists and the Jews. To evade a charge of infraction of our organic laws in this particular, Judge Bell says, "It pretends not to interfere with the rights of conscience; in this, as in other respects, the conscience of each is left uncontrolled by legal coercion, to pursue its own inquiries, and to adopt its own conclusions." The language of the Judge is quite guarded here, but its sophistry is easily detected. We have already remarked, that it matters not so much what the law intends, as what it works. If it works a wrong upon conscience, it is as really an infraction of the organic law as though it was intended. It is true, in relation to thinking for ourselves and adopting our own conclusions, the Sunday Act of Assembly leaves us uncontrolled. The Judge means that we may be Jews or Seventh-day Christians, and repudiate *in our own minds* all Sunday notions, but we must rest on Sunday! And is it pretended that this was the meaning of the authors and founders of our civil constitutions? Shades of Jefferson, Washington, and Franklin, speak from your graves! Would you not abhor such pitiful hypocrisy as to pretend to permit by legal provision the free exercise of thought, while ye forbid the practice of sober religious convictions of duty? If the constitutions have any meaning, it is as Judge Gibson has expounded it, to "Secure the right TO DO or to FORBEAR TO DO, any act for conscience sake, the forbearing or doing of which is not prejudicial to the public weal."

The Court was informed that a coerced rest on the first day of the week is contrary to the consciences of Seventh-day Baptists, because it takes away a standing protest against the perversion of one of God's holy institutions. The Judge, neither fearing God nor regarding man in this thing, says, "We cannot assent to this." So long as no attempt is made by legal enactments to stop our thinking and speaking, we must be free! So the Judge decides. But there is an old maxim which the Judge may have learned, and which it is evident the *Christian Sabbath* people understand, viz., "Actions speak louder than words." While our actions on these matters are constrained, our consciences are not free. Besides this, we believe that the specification of the law, "Six days shalt thou labor and do all thy work," as really requires us to secularize the specified six days in the order in which Jehovah created all things, as it does to sanctify the seventh day. It is requisite to the integral completeness of the holy Sabbath time—essentially connected with maintaining in due order that sacred hebdomadal division of time which Jehovah made in the beginning. Then there are some poor men among us to whom the full benefit of six days labor is absolutely necessary to a life of honesty and godliness. All these things are of no account in the eyes of the Court; the Judge does not believe that we have so construed the law. It matters not who alledges it, Jew or Christian, the present and former Courts "have rightly repudiated such a notion." And further, the Court kindly condescends to construe the law for us! That is, the Court, in a cramp, charitably substitutes its own conscience for ours! because the Act of Assembly "does not *pretend* to interfere with the rights of conscience." Why is this *rightly* done? Because the sects cannot bear such living testimony against their perversion of Jehovah's holy law! A summary way of getting rid of difficulty, to be sure! But if Courts may have this power, to say what shall be matters of conscience and what not; if they may of right say what is the extent of religious institutions and what not; they may of right repudiate and put down the conscientious notion of the plaintiff. Then the constitutions are no better than the paper of a wasp's nest; it may nourish the young wasps until they are big enough to come out and sting, but can be no protection to any other creature.

S. D.

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### "LIVE TO DO GOOD."

BY GEORGE W. BETHUNE.

Live to do good; but not with thought to win
From man reward for any kindness done;
Remember Him who died on cross for sin,
The merciful, the meek, rejected One,
When He was slain, for crime of doing good,
Canst thou expect return of gratitude?

Do good to all; but while thou servest best
And at thy greatest cross, nerve thee to bear,
When thine own heart with anguish is opprest,
The cruel taunt, the cold, averted air,
From lips which thou hast taught in hope to pray,
And eyes whose sorrows thou hast wiped away.

Still do thou good, but for His holy sake,
Who died for thine, fixing thy purpose ever
High as His throne, no wrath of man can shake.
So shall he own thy generous endeavor.
And take thee to His conqueror's glory up,
When thou hast shared the Saviour's bitter cup.

Do nought but good, for such the noble strife
Of virtue is, 'gainst wrong to venture love,
And for thy foe devote a brother's life,
Content to wait the recompense above,
Brave for the truth, to fiercest insult meek,
In mercy strong, in vengeance only, weak. [Knick.

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For the Sabbath Recorder.

### POSITION OF THE FRIENDS OF FREEDOM AT THE NORTH.

It is the object of this communication to give an outline of the proceedings of the Great National Convention at Buffalo. In a subsequent number, we may consider its bearing upon the subject of slavery, and the coming Presidential campaign. Says the Buffalo Morning Express of Aug. 12, a Taylor paper, "It would evince a want of candor in us, after what we have observed during its session, to deny that it was very large in point of numbers—that it combined signal ability—that it was highly respectable in the character of its delegates—that it was exceedingly enthusiastic and unanimous in its actions, and, so far as the great mass is concerned, was inspired with an honest zeal. We say this much of the Buffalo Convention, from a pure sense of justice." In regard to the magnitude of the Convention, no accurate estimate can be made. Says President Mahan, of Oberlin, "Not only was it impossible to number this vast mass of individuals, but there could be found no place in the city of sufficient magnitude to measure it. Buffalo was literally filled to overflowing. This innumerable concourse is variously estimated from at sixty to eighty thousand; and to show that this estimate is not at all improbable, the following facts may be adduced. On Wednesday, between the hours of 4 and 9 A. M., there arrived upon ten western steamboats the immense number of 5,800, as given by the clerks of the boats; and on Friday there was not less than three miles of empty cars on the eastern railroad for returning the delegates. Similar facts might be mentioned with respect to other conveyances; but these are sufficient to justify the estimate above made.

The Convention was composed of the Liberty Party, Dissenting Whigs, and Barnburners. Throughout all their proceedings, the utmost fairness was observed—not a committee was raised during the session but was composed of an equal number from each party. The Convention was any thing but an assembly to ratify a previous nomination. "The utmost harmony and good-will has marked every stage of its action. The Barnburners particularly have redeemed themselves thoroughly from the imputations cast upon them by interested individuals, of desiring to control the nomination." Nearly at the close of the afternoon session, on Wednesday, Mr. B. F. Butler, of New York, moved a committee of three—one Barnburner, one Whig, and one Liberty man—from each State, and the same number from the District of Columbia, to report resolutions for the consideration of the Convention. This committee included several of the leading men in the Liberty Party. Equality and fairness was observed, also, in appointing conferees to select a President and Vice-President. The Committee on Resolutions reported the following platform, which was received with acclamation as the basis upon which the man nominated at that Convention *must* stand. This *platform* was considered to embrace all the essential and distinctive principles of the Liberty Party. That it was so understood by the party itself, may be inferred from the fact, that as soon as on the ground, the Liberty Party called a special Convention, and passed resolutions that they would not yield an inch of principle even for harmony. "We will not go for Van Buren, nor any other man, unless he will go for the distinctive principles of our Party." Says Dr. Teft, a Liberty Party delegate, "Hale was also given up at his own request, as expressed by Mr. Lewis, who had just returned from New England, where he had conversed with him on the subject."

Since the readers of the Recorder have been favored with the principles of the Liberty Party, and its relation to other parties, as given by its friends at Oberlin, we deemed it important that they should also have the grounds taken by the great Convention at Buffalo, and which are believed to embrace all the distinctive principles of the Liberty Party.

*Whereas*, We have assembled in Convention as a union of Freemen for the sake of Freedom, forgetting all past political differences in a common resolve to maintain the rights of Free Labor against the aggressions of the Slave Power, and to secure Free Soil for a Free People:

*And Whereas*, The political Conventions recently assembled at Baltimore and Philadelphia, the one stifling the voice of a great constituency entitled to be heard in its deliberations, and the other abandoning its distinctive principles for more availability, have dissolved the national party organizations heretofore existing, by nominating for the Chief Magistracy of the United States, under slave-holding dictation, candidates, neither of whom can be supported by the opponents of slavery extension without a sacrifice of consistency, duty, and self-respect:

*And Whereas*, These nominations so made furnish the occasion and demonstrate the necessity of the union of the people under the banner of Free Democracy, in a solemn and formal declaration of their independence of the Slave Power, and of their fixed determination to rescue the Federal Government from its control:

*Resolved, therefore*, That we, the people here assembled, remembering the example of our Fathers in the days of the first Declaration of Independence, putting our trust in God for the triumph of our cause, and invoking his guidance in our endeavors to advance it, do now plant ourselves upon the National Platform of Freedom in opposition to the Sectional Platform of Slavery.

*Resolved*, That Slavery, in the several States of this Union which recognize its existence, depends upon State laws alone, which cannot be repealed or modified by the Federal Government, and for which laws that Government is not responsible. We therefore propose no interference by Congress with slavery within the limits of any State.

*Resolved*, That the proviso of Jefferson, to prohibit the existence of slavery, after 1800, in all the Territories of the United States, Southern and Northern; the votes of six States and sixteen delegates in the Congress of 1784, for the proviso, to three States and seven delegates against it; the actual exclusion of slavery from the Northwestern territory by the ordinance of 1787, unanimously adopted by the States in Congress; and the entire history of that period, clearly show that it was the settled policy of the nation not to extend, nationalize, or encourage, but to limit, localize, and discourage slavery; and to this policy, which should never have been departed from, the government ought to return.

*Resolved*, That our Fathers ordained the Constitution of the U. S., in order, among other great national objects, to establish justice—promote the general welfare, and secure the blessings of Liberty; but expressly denied to the Federal government, which they created, all constitutional power to deprive any person of life, liberty, or property, without due legal process.

*Resolved*, That in the judgment of this Convention, Congress has no more power to make a slave than to make a king; no more power to institute and establish slavery, than to institute or establish a monarchy; no such power can be found among those specifically conferred by the Constitution, or derived by just implication from them.

*Resolved*, That it is the duty of the Federal government to relieve itself from all responsibility for the existence or continuance of slavery wherever that government possesses constitutional authority to legislate on that subject, and is thus responsible for its existence.

*Resolved*, That the true, and in the judgment of this Convention, the only safe means of preventing the extension of slavery into territory now free, is to prohibit its existence in all such territory by an act of Congress.

*Resolved*, That we accept the issue which the slave power has forced upon us, and to their demand for more slave States and more slave territories, our calm but final answer is, No more slave States, no more slave territory. Let the soil of our extensive domains be ever kept free, for the hardy pioneers of our own land and the oppressed and banished of other lands, seeking homes of comfort and fields of enterprise in the new world.

*Resolved*, That the Bill lately reported by the Committee of Eight in the Senate of the U. S., was no compromise, but an absolute surrender of the rights of the non-slaveholders of all the States; and while we rejoice to know that a measure which, while opening the door for the introduction of slavery into territories now free, would also have opened the door for the introduction of litigation and strife among the future inhabitants thereof to the ruin of their peace and posterity, was defeated in the House of Representatives, its passage in hot haste, by a majority embracing several Senators who voted in open violation of the known will of their constituents, should warn the people to see to it that their representatives be not suffered to betray them. There must be no more compromises with slavery. If made, they must be repealed.

*Resolved*, That we demand freedom and established institutions for our brethren in Oregon, now exposed to hardships, peril, and massacre, by the reckless hostility of the slave power to the establishment of free government for free territories, and not only for them, but for our new brethren in California and New Mexico.

And whereas, it is due not only to this occasion, but to the whole people of the United States, that we should also declare ourselves on certain other questions of national policy, therefore,

*Resolved*, That we demand cheap postage for the people; a retrenchment of the expenses and patronage of the Federal government; the abolition of all unnecessary offices and salaries, and the election by the people of all civil officers in the service of the government, so far as the same may be practicable.

*Resolved*, That River and Harbor improvements, when demanded by the safety and convenience of commerce with foreign nations or among the several States, are objects of national concern, and that it is the duty of Congress, in the exercise of its constitutional powers, to provide therefor.

*Resolved*, That the free grant to actual settlers, in consideration of the expenses incurred in making settlements in the wilderness, which are usually fully equal to their actual cost, and of the public benefits resulting therefrom, of reasonable quantities of the public lands, under suitable limitations, is a wise and just measure of public policy, which will promote in various ways the interests of all the States in the Union, and we therefore recommend it to the favorable consideration of the American people.

*Resolved*, That the obligations of honor and patriotism require the earliest practicable payment of the national debt, and we are therefore in favor of such a tariff of duties as will raise revenue adequate to defray the necessary expenses of the Federal government and pay said debt.

Respecting the Convention, we would notice the following facts:—1st. It was undoubtedly the most serious, the most religious, political Convention that ever assembled in this republic. The members, spontaneously and unbeknown to each other, separated into groups to invoke the blessing and guidance of Almighty God upon their proceedings. When this fact became known, a general prayer-meeting was held in the tent, (for the Convention, on account of its great magnitude, was held at the *park* in the Oberlin tent,) and politicians, ministers, lawyers, and statesmen, bowed to Heaven for their country's good. 2d. Perhaps a body more harmonious in all its measures never convened. When the Nominating Committee announced Martin Van Buren as the candidate who would come up upon the platform which they had adopted, he was received with long and deafening cheers. Then might have been seen old and inveterate foes clasping each others hands in mutual friendship, while tears of gratitude attested the sincerity of their professions. Party distinctions seemed to be lost—entirely merged into the common element of Freedom. 3d. It is evident that the Liberty Party, as a party, no longer exists; the North has arisen, en masse, and planted her columns upon abolition ground; she is now marshaling her ranks against the South—against slave power; it is no longer Whig and Democrat, but Liberty and Slavery—North and South. The Liberty Party has been the germ that has produced this glorious result; and *now* it is hoped that all her friends will enlist heartily in this new movement. "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune."

E. P. L.

OBERLIN COLLEGE, Aug. 15, 1848.

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### CHARLES LAMB AND HIS SISTER.

"Little," says the British Quarterly Review, "did the majority of those who saw this social, punning, gentle, frolicsome, stammering, quaint humorist, imagine the awful shadow which for ever rested on his spirit, mingling with and deepening by contrast the brightness of its sunshine."

The tragedy here referred to was the killing of her own mother by Mary Lamb in a fit of insanity brought on by overworking herself with the needle for the support of both her aged parents.

"This ghastly incident," says the Reviewer, "gave a new shape to all Lamb's subsequent career. At that time he was in love, the only time he had ever felt the passion, and it inspired, 'a few sonnets of very delicate feeling and exquisite music;' but he felt that his sister demanded all his care, and to her he sacrificed love, marriage, everything. Like a brave, suffering, unselfish man, he, at twenty-one, renounced the dream of love for the stern austerity of duty:—

"And let him grieve who cannot choose but grieve
That he hath been an Elm without his Vine,
And her bright dower of clustering charities,
That round his trunk and branches might have clung
Enriching and adorning. Unto thee,*
Not so enriched, not so adorned, to thee
Was given a sister * * * *
In whom thy reason and intelligent heart
Found—for all interests, hopes, and tender cares,
All softening, humanizing, hallowing powers—
More than sufficient recompense."

If singleness of heart and unshaken constancy of affection could make a recompense for all he had renounced, then truly did Charles Lamb reap his reward. But we have only to put it to the reader's consideration, and he will at once acknowledge how noble a sacrifice it was which Lamb performed. We do not mean the mere renouncement of his hopes: it is not any one act, it is his whole life, which we call heroic. To his sister he devoted himself, in the most absolute sense of the term; and that in spite of recuring fits of insanity. Curiously enough, Mary Lamb was, as a friend of hers once said to us, "the last woman in the world whom you could have suspected, under any circumstances, of becoming insane, so calm, so judicious, so rational was she;" and Hazlitt used to say, "Mary Lamb is the only truly sensible woman I ever met with." Nevertheless, she was at no time free from the danger of a relapse, and they never left home without her brother's taking a strait waistcoat with him!

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*It is Lamb whom Wordsworth is addressing.

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BEREAVEMENTS.—"Oh, God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, who afflicteth not *from his heart*, nor grieveth the children of men."

The Sabbath Recorder.

New York, August 31, 1848.

## GODLINESS AND GAIN.

"Quiet Sundays.—The Syracuse Recorder, speaking of the discontinuance of Sunday trains on the Albany and Buffalo Railroad, says:—'We are at length to have quiet Sundays—so far as the passage of the cars is concerned—the chief annoyance to devout people on the line of the railroads. Where the credit of this consummation is due, we know not. We presume that the Postmaster General has had as much agency in the matter as any individual, as we have observed a progressive discontinuance of Sunday mail routes, by his order, as we suppose. The main reason we have heard given for the continuance of Sunday trains from Albany to Buffalo has been the necessity of them to carry the mail. This is now dispensed with, and the several companies have promptly discontinued their trains. In the name of the religious community, we thank them, *though there is no reason to suppose they have made the least sacrifice to do it.* It has long been settled, that *Sunday trains did not pay expenses;* and, even if they were profitable, a single thought is sufficient to convince any one that it would be *more so* to do the week's work in six days than in seven; since the railroad, from the nature of the case, *monopolizes the travel.* We therefore congratulate the stockholders on the *advantages* they are likely to experience in pursuing a course so grateful to the religious public.'"

The above paragraph is going the rounds, from which we judge that the spirit of it is generally approved. But for our part we see in it little to approve, and much to condemn. The long and short of the matter, according to this article, is, that the railroad companies between Albany and Buffalo *monopolize the travel* in that direction, and conceiving that they can *make more money* by doing the work in six days of the week than they can by doing it in seven, they have determined to discontinue the Sunday trains, and so put money into their own pockets, even if they take it out of the pockets of poor travelers who happen to be caught on their line, and compelled to lie over one day at expensive hotels. For doing this, the editor of a religious paper, "in the name of the *religious* community," presumes to thank them. As one of "the religious community," we deny their claim to any such thanks. Had they become convinced that it was wicked—a sin against God—to run their trains on Sunday, and discontinued them on that account, we could have respected them, and perhaps thanked them, for carrying out their conscientious convictions, though we might not have been able to see any reason for such convictions. But to thank them for discommoding a part of the traveling public—even if it be an ungodly part—simply because they have the monopoly of business, and can make more money by doing so, is more than we can consent to. Besides, we see, or think we see, that the application of this principle might be made exceedingly oppressive, even to "the religious community." Suppose these companies, after trying the experiment of lying still one day in the week, should conclude that they can make more money by lying still two days in the week, and doing a week's work in five days; who, that has approved the above article, can consistently deny their right to do so, or refuse to thank them for consulting their own interest in that case? Now although we have no particular desire to have the cars from Albany to Buffalo run on Sunday, we do desire to see monopolies kept within bounds, which we do not believe will ever be secured by bestowing upon them the thanks of the religious community for consulting their own financial interests rather than the interests of the public.

There is another feature of this business which we cannot observe without pain. The time has been, when the religious community attached a sort of sacredness to the Sunday, not because the law of the land enjoined its observance, and the interests of society were promoted thereby, but because its observance was supposed to be in some way connected with God's commandment. For a few years past, however, a class of pseudo-reformers have satiated the community with tracts and lectures, the main design of which seems to have been, to prove that the keeping of Sunday is a very profitable business, enabling man and beast to do more work, and generally increasing the incomes of those who carry out the doctrine in their practice. To support this notion, the certificates of numerous eminent doctors have been obtained, and great conventions have been got up to hear the speeches of distinguished statesmen to the same effect. All this kind of manœuvering has served to create an impression in the public mind, that what theologians represent as an institution of God, is simply "a civil regulation adopted for the good of society." Thus sabbatizing has been gradually removed from the substantial foundation of God's Word, upon which it originally rested, and placed upon the sandy foundation of human expediency, either as relates to the health of individuals or the good of society. Who needs to be told, that the consequences of this course must be disastrous in the long run? Men may, for the time being, and while the thing is popular, be induced to cease from their labors on Sunday, and even to discontinue the Sunday trains on their railroads; but just so soon as the thing becomes unpopular, or their interests seem to them to dictate a different course, they will return to their old customs seven-fold worse than they were before. Such obsequious palaver as that from the Religious Recorder, which heads this article, is exactly the stuff for men whose godliness is regulated by their gains. We loathe it, because we believe its influence is to sap the foundations upon which every religious institution ought to rest. And "if the foundations be removed, what can the righteous do?"

"Poor Humanity."—Under this head the editor of the Boston Reporter says:—"A set of philanthropists set out for Buffalo on an errand of salvation to the country, and charter a boat to take them up the Hudson River on *Sunday morning!* Fierce for freedom, and setting an example that is most ruinous to every interest of the nation!" Nor is this all. He has farther learned, "that Hon. Daniel Webster, leaving his farm in Marshfield, and hastening back to Washington, to meet a great crisis in his country's affairs, departed from New York *on Sunday.* May God have mercy on a nation whose men of leading influence know no Sabbath!" These facts seem to alarm the editor of the Reporter—and well they may; but we think they ought not to astonish him, since they are the natural results of the views which he has been most zealous in inculcating. If religious men and Sabbath-reformers, to get rid of the claims of the true Sabbath, treat the institution as a mere "civil regulation designed for the good of society," and requiring only "a seventh part of time," they ought to expect that ungodly men will consult their own convenience, and keep that seventh part which they please. But if these reformers desire a *Sabbath,* as they profess, let them take that which God has appointed, and enforce it by "thus saith the Lord." Then men will believe that they are honest and in earnest.

## GENEROUS SYMPATHY.

The Barbers.—Much anxiety is experienced among the barbers of the city and county, in consequence of the enforcement of the Act of April, 1794, against them. The law says, "If any person shall do or perform any worldly employment or business whatever, on the Lord's day, commonly called Sunday, works of necessity and charity only excepted, or shall use or practice any unlawful game, hunting, shooting, sport or diversion whatever, on the same day, and be convicted thereof, every such person so offending shall, for every such offence, forfeit and pay four dollars," &c. From the time of the passage of the law, for aught we know to the contrary, down to the recent decision of the Supreme Court, the business of the barber was regarded as a work of necessity. People of all religious denominations, regular church-goers, did not deem it an offence against religion to engage the services of a barber. But now a more refined state of morality exists, and those who believe that a cleanly person is pleasing both in the sight of God and man, are forced to shave themselves upon that day. Within the last month there have been various complaints made before magistrates, and different constructions put upon the Act—some of the aldermen have discharged the defendants under the belief that shaving on the Sabbath is a work of necessity—others literally construe the act, and believing that it was intended to apply to every species of labor, except such as is specified, in every case impose the penalty. Some of the individuals who have been fined, from fear of a repetition of the charge, have been compelled to close their shops, and are now engaged in prosecuting others for the purpose of making the suspension of business general. Those who are immediately interested in this subject should take steps to have the question decided by the most undoubted authority, or speedily cause the defect of the law to be supplied by a special enactment, about which there could exist no difference of opinion. [Phil. Ledger, Aug. 17.

When our Snowhill brethren were suffering under malicious prosecutions for engaging in "*worldly employments*" on the *first day of the week,* after having faithfully and devoutly celebrated the Sabbath of the Lord, on the day and in the manner prescribed by the mighty Jehovah—and during their application to the Legislature of that State, asking *exemption,* in virtue of being true Sabbath-keepers, from the onerous burdens of the Act of April 22d, 1794—and pending their appeal to the Supreme Court, for the restoration of their constitutional rights—even through that long and perplexing struggle to maintain their *equal rights* and *religious immunities,* in common with other citizens of the State—the *public press,* with few very rare exceptions, was silent—spoke not a word in their behalf, or offered the least sympathy to the persecuted, the oppressed. With all the rank injustice of the partial and invidious law, depriving them of a *sixth* of their precious time, in *addition* to that (the *seventh day)* they cheerfully and conscientiously devoted, according to the requirement of their Father in heaven, yet the press was profoundly silent, perfectly dumb; they looked on superciliously, and witnessed the injustice and the oppression, without heralding one word of the gross infringement on *our* rights, or of the violation of the *Constitution* of the land. But now, when the *Knights of the Razor and Curling Tongs,* who plead no conscientious scruples—who observe no day unto the Lord—who give no portion of time to sacred rest—but who resist relinquishing a *single hour* from "worldly employments," *for gain*—are assailed, we find the press loud in expressions of sympathy—(forsooth each barber takes a few daily papers to engage the attention of his customers while waiting *their turn)*—aye, have a great deal of sympathy, generous sympathy, for the obstreperous barbers.

O, shame, shame, where is thy blush! No word to encourage and sustain honest, oppressed *Sabbath-keepers,* under persecution and oppression, for the conscientious discharge of their religious duties—duties imposed by the Lord of heaven and earth—not a single line to palliate their occupying a day which neither *they* nor the *Scriptures* regard as sacred, holy time, in "the pursuit of happiness," guaranteed by the Magna Charta, the quiet occupation of providing a livelihood for their families, on their own farms, in their secluded settlements, without meddling or interfering with the rights of any of their neighbors—yet, they can *be passed by,* and sympathy, generous sympathy, expressed, nay, voluntarily lavished upon men performing "*worldly labor*" in the very heart of the crowded city, without any regard to any day whatever.

As these generous sympathizers suggest, that "*the defect in the law should be supplied by special enactment,*" it would be well for our friends in Pennsylvania to be awake to their own interests, and endeavor to find some one generous enough to be on the watch and take care that their rights be attended to, should the Legislature extend a *privilege* (not granted to any others) to a particular class of the handicraft—or, to regain our rights, we may have, all, to turn barbers! W. M. F.

## EFFECT OF MISSIONARY LABOR.

To the Editor of the Sabbath Recorder:—

As an advocate of the cause of missionary exertions, I send you an extract from the Journal of Commander Wilkes, of the United States Exploring Expedition, while exploring the savage and heathen islands of the great South Sea; which contains a relation of their visit to three small islands in the Paumoto Group, in latitude 16 South, longitude 144 West. The inhabitants of the two first are heathen, and still enveloped in the darkness of pagan superstition and idolatry, without the light of the Sun of Righteousness to guide them in the ways of humanity and virtue. Their visit to the third will exhibit the contrast between paganism and Christianity.

"On the morning of the 24th, we were off the N. W. end of the Island of Wytoohee, in latitude 14 South, longitude 141 West. Many canoes came off to the ship; as they approached, the natives were heard while at some distance singing; and, as they drew near, the clamor increased, accompanied with much laughing and many gesticulations; but none of them could be induced to come on board, and they were not willing to part with any thing but some old matting. An attempt was made to get some of their paddles, but they rather ridiculed the idea of parting with them. In order to dispel their fears, articles were given them gratuitously; and by way of showing their gratitude, they began a monotonous song or chant. They would occasionally stop, look up, and return the laugh of the crew by a grin, apparently enjoying the sport as much as any of them. I sent one of the boats to the shore, with the interpreter, under Lieutenant Case, but they refused to allow them to land. No actual violence was attempted, but Lieutenant Case reported the impracticability of landing without opposition and injury to themselves and natives. They received several presents, but they had no fruit to give in exchange, as their cocoanuts were tabooed. They gave in exchange some articles, consisting of cloth, fish-hooks, adzes, and pearl shells.

"After the surveying duties were over, we found ourselves at the N. W. point of the Island. The natives, who had refused to allow us to land, were now seen waving green boughs, which is the general sign of good-will, and a desire to have communication, and many were seen dancing on the beach with their spears in their hands. I gave orders to send the boats to the shore, but on reaching it, we found them still averse to our landing; they, however, assisted Mr. Couthouy through the surf to the beach; but when he had reached it, they surrounded him, and led him back very gently to the water, making him distinctly understand, that they would not permit him to visit their huts. The Chief, who was a very old man, was seen lying under a Pandanos tree, close to the beach, and on being told that I wished to see him, and make him a present, he arose; his hair was quite grey, with a long stiff white beard; his legs were enlarged with the elephantiasis, the swelling being of a white color, and so large and regular, that many thought he had on sailor's trousers. About twenty natives were with him on the beach. After being showed the presents I had for him, he was induced to wade into the water up to his neck to receive them. In coming along side the boat, he seemed somewhat uneasy, until he had gone through the ceremony of rubbing noses, which I must confess was any thing but agreeable with so dirty and diseased a person. He was extremely anxious to get hold of the presents, and amused us by at once plunging them under the water, seeming in no manner concerned about keeping them dry. In return for my presents he at once offered me the short mantle of matting which he had over his shoulders."

The next day they visited another island of the same group, distant about 10 or 12 miles. Their reception was similar to that met with at the other islands. The natives presented them with mats made of the pandanos leaf, and pieces of worn out tapa, in return for many articles received, but would not suffer our people to put their feet upon dry ground, and when it was attempted, kept shoving them gently into the water. Some of the party having gone up to their huts, were at once seized, and shoved down towards the boat and into the surf, where they presented rather a ludicrous appearance, with the danger of drowning on the one side, and the natives on the other, who had them completely in their power, as they had neither arms nor any other means of defense. No harm, however, was done them, but the alarm incident to being threatened with spears. The only mishap met with was the loss by one of the gentlemen of a pair of spectacles, and a bruise or two from the coral in their hurried retreat. As the surf was heavy, life-preservers were sent to those who could not swim, and after much detention, they reached the boat in safety.

In the morning they bore away for Raraka, and as they approached they soon discovered a party of natives near the entrance of the lagoon. They were partly dressed, some in shirts without hats, others with vests, others again with trousers of all colors. They stood in for the mouth of the lagoon and landed.

"Nothing could be more striking than the difference that prevailed between these natives and those of the Disappointment Islands, which we had just left. The half-civilization of the natives of Raraka was very marked, and it appeared as though we had issued out of darkness into light. They showed a modest disposition, and gave us a hearty welcome. We were not long at a loss as to what to ascribe it; the missionary had been at work here, and his exertions had been based upon a firm foundation; the savage had been changed to a reasonable creature. Among the inhabitants was a native missionary, who had been instrumental in this work. If the missionaries had effected nothing else, they would deserve the thanks of all those who roam over this wide expanse of ocean, and incur its many unknown and hidden dangers. Here all shipwrecked mariners would be sure of kind treatment, and a share of the few comforts these people possess. No savage mistrust and fear were seen here. The women and children came about us, receiving our trifles. They showed much joy and curiosity at the sight of us, and were eager to supply our wants. I was particularly struck with the modest and quiet behaviour of the native missionary. He kept himself aloof, while all the others were crowding around to partake of the presents we were distributing, and seemed much gratified and astonished when I selected him out as the recipient of a present similar to the one I had given the chief. Though scarcely able to protect them from the weather, their huts are clean, and lined with mats. Their persons seemed cleanly also, and they showed a great disposition to oblige us. Some attention was paid to cultivation, as was evinced in the plantation and care of their cocoanut groves, as if wishing to provide for their future wants.

"This was the first island on which we observed the dawnings of Christianity and civilization. The native missionaries, although they are yet ignorant of most of the duties enjoined upon the Christian, still do much good in preparing the way. Many learn to read, and some even to write, under their tuition. We found here an Englishman who had belonged to a schooner engaged in the pearl fishery. He told me he had been left there sick by his captain, and had been kindly treated during his stay of three months on the island. I was in hopes of obtaining some information from him, but he knew little or nothing of the language, and was a stupid fellow. The chief of the Island had lost one hand, which he informed me had been bitten off by a shark while diving for shells. We became great friends, and he thought it necessary to be at my side the whole time. He was an odd old man, and proved before we left him, that he had become acquainted with some of the vices of civilization.

"On the next day we landed early and passed the whole of the day on shore making observations. We found this was taboo-day, or their Sabbath, although it was Saturday with us; and all the natives seemed to be enjoying its quiet repose. Few of them were to be seen, and they exhibited but little curiosity. No persuasion could induce them to employ themselves in getting fish and shells for us on this day.* We obtained a full set of observations to determine the position, and also those for magnetic results, and many specimens were here added to our collections.

"Towards sunset we all embarked, and my leave-taking with the old chief was quite amusing. He, with all his household and retinue, began to cry and whine over me so that I was glad to escape from the display of so much friendship and parental affection." J. S.

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* By whom and at what time they were taught the observance of the Bible Sabbath, I cannot learn. It appears this was the first Island of this character Capt. Wilkes had visited.

More about Land-Turtles.—Daniel Babcock, Jr., of Hopkinton, R. I., has written us in relation to the remarkable instances of land-turtle longevity which we recently published. Strange as they appear, he thinks other equally remarkable cases might be found. When he was a small boy, (about the year 1795,) a lad living with his father brought in a turtle with a number of marks upon it. One was quite plain 1683; others were of later date, such as 1780, 1790, &c.; and there was one too old to be distinguished with certainty. After the examination, his father marked the turtle D. B., with the date, and let it go. About twelve years ago, Luke Crandall found this same turtle, and showed it to Mr. Babcock, who at once recognized the mark and date placed upon it by his father, which looked new and but little worn. Mr. B. also examined the oldest date then reported, 1683, which was all plain. He then looked for the still older date, said to have been indistinct, and found the letters and figures very much spread and filled up. The letters he endeavored to decipher, and concluded them to be J. M. (probably the initials of John Maxson, who formerly owned the land on which the turtle was found about 1795.) The date he supposed to be 1662, one year before the date of the Rhode Island Charter given by Charles II. Mr. Babcock has no doubt of the genuineness of the marks.

"Characteristics of Successful Benevolent Effort," is the title of an eight-page pamphlet on our table. It is the Circular Letter of the East New Jersey Baptist Association, written by Henry C. Fish, pastor of the Baptist Church at Somerville, and published in a form separate from the Minutes by request. After setting forth the special vocation of the church to enlighten, elevate, and purify the masses of unsanctified mind that surrounds her, the writer maintains that the efforts of the church, in order to be successful, must be characterized by universality, principle and system.

Temperance Discussion.—A very important discussion has been for some time past going on in Pittsburg, Pa., upon the question whether "the time has come when the Church of Christ should exclude from her communion those engaged in making and vending intoxicating liquors for common use?" On the affirmative were Rev. N. West, pastor of a Presbyterian Church, and Rev. James Rogers, D. D., pastor of an Associate Presbyterian Church. On the negative were Rev. Mr. Preston, rector of an Episcopal Church, and Rev. Mr. McLaren, pastor of an Associate Reformed Church. At the close of the first evening, Mr. Preston declined. At the close of the second evening, Mr. McLaren gave up any farther part in the debate. Others, however, have taken their places on the negative side. The greatest interest is manifested, and the discussion is likely to continue some time.

The Work of God in Arracan.—The Missionary Magazine for August, contains a letter from the Rev. Mr. Abbott, of the Arracan mission, which states that Tway Poh, a native preacher, had baptized during his absence to America six hundred native converts; and Myat Kyau, the other native preacher, had during the same period baptized five hundred and fifty. These have been formed into churches, and preachers appointed in each. Tway Poh had baptized one thousand previous to this, making in all sixteen hundred who have been baptized by this native preacher since his ordination. Mr. A. states that there are in Burmah to the north of Bassien and Pantanau, eight destitute districts, where twelve hundred converts are waiting for baptism.

Jews coming to this Country.—The Jewish Chronicle says that in consequence of the European commotions, "a thousand Jews in Pesth have resolved to depart for America, the rich undertaking to support the poor." There is plenty of room for them in this country, and we will give them a hearty welcome. But they ought to be cautioned against settling in the State of Pennsylvania, where they will be taxed by law to the tune of fifty-two days a year to support a 'civil regulation' which has been established by the "powers that be." What would William Penn have said to the suggestion, that this caution would one day be proper in relation to the State which bears his name?

Romanism in England.—A correspondent of the Reflector and Watchman says that the Church of Rome, at the present time, indulges high hopes of subduing the Church of England to her authority, and it must be confessed that she has some ground for hope. Sixty-five members of the University of Oxford have seceded from the Established Church, and conformed to the Church of Rome, since 1841; and about fifty more from the Universities of Cambridge and Dublin, making a total of more than one hundred; and this is very far from expressing the whole number who have been led by their teachings to apostacy from Protestantism.

Theological Education at the West.—The Western Baptist Education Society has recently decided that it cannot consistently look to the existing theological institutions for instruction to supply the West, but that the earliest possible location and endowment of a Theological Seminary is exceedingly desirable. The neighborhood of Cincinnati seems to be preferred as the location. The Executive Committee was instructed to enter into an extensive correspondence upon the subject, and report plans and proposals for donations, location, &c., at the next meeting of the Society.

Extensive Parish.—Eld. Jacob Knapp, the noted revival preacher, says that his "celebrated dwelling-house, in the village of Hamilton, N. Y., together with ten acres of land on which the house stands, will be sold very low, as he is about to locate his family in Illinois, that he may be nearer the center of his parish, which extends from the shores of the Atlantic to the shores of the Oregon, and from the rivers to the ends of the earth."

Blackwood's Magazine for August appeared with its usual promptness. The following is its table of contents, "Life in the Far West, No. 3;" "Art—its Progress;" "Kaffirland;" "The Caxtons, Part 5;" "Modern Tourism;" "Eighteen Hundred and Twelve;" "The Blue Dragon;" "Laurels and Laureates;" "The Horse-Dealer;" "Sketches in Paris." Published by L. Scott & Co., 79 Fulton street.

Madison University.—The Trustees of Madison University have decided, by a vote of 18 out of 19, to remove the institution from Hamilton to Rochester. The people of Hamilton talk of prosecuting the Education Society, who have the control of the property, and it is probable that the whole subject will have to be judicially investigated before the removal can take place.

New Jersey Baptist Institute.—A correspondent of the Christian Chronicle recommends New Brunswick as the proper location for the proposed Baptist Institution in New Jersey. It is thought that $12,000 will put it in operation.

Our Anniversaries.—We hope no one will forget, that the Anniversaries of our Missionary and Tract Societies occur next week at New Market, N. J. It is important that a full delegation be present. Let every friend who has it in his power attend.

# General Intelligence.

## SEVEN DAYS LATER FROM EUROPE.

The steamship Britannia arrived at Boston in the afternoon of Sabbath last, bringing seven days later intelligence from Europe.

The rumors of a bloody battle in Ireland prove to have been unfounded. Wm. Smith O'Brien, M. P. for the County of Limerick and leader of the insurgents, was arrested on Saturday night, the 5th of August, at the railway station at Thurles. A special train immediately conveyed him to Dublin, where he is in prison. It seems that he did not find that cordial sympathy and co-operation among the disaffected Irish which he expected, and discovering that to harbor or shelter him would expose those who did so to arrest for treason, he resolved not to jeopard the poor peasants, but to visit his family at Limerick, and risk the consequences. The following is the account of his arrest published in the Dublin Evening Mail:—

"He was seen by a policeman named Hulme, in the employ of the Great Southern and Western Railroad Company, passing through the market-place, being dressed at the time in a brown overcoat, buttoned up to the throat, and a pair of thick gray trousers, the ends of which were turned up. He stopped Hulme, and asked him the way to the railway station, which he pointed out to him. Hulme sent a soldier for reinforcements, and without waiting their arrival, followed at once for the purpose of making the arrest. Mr. Smith O'Brien, on entering the railway station, asked for a second-class ticket to Limerick, which was immediately given him. In paying for his fare the clerk observed a great tremor in his hand, and an excitement in his manner calculated to rouse suspicion. The money which was given him was sixpence more than sufficient, but so great was Mr. O'Brien's agitation, that he neglected to take it up, and was recalled by the clerk for that purpose. On his return he asked which was the *right* platform, and being told, he crossed the railway and proceeded to a space of ground adjoining, to prevent observation. There he was at once taken into custody by Hulme, who, having called on him in the Queen's name to surrender himself, seized him by the right arm. He was immediately assisted by head-constable Hanniver, D., who carried the warrant for his arrest. Mr. O'Brien's back was turned when Hulme seized him, and said, 'You are Mr. O'Brien, and you are a prisoner.' Mr. Hanniver then seized Mr. O'Brien by the arm and said, 'I have a warrant for your arrest,' at the same time presenting a pistol, and adding, 'if you stir I'll shoot you."

The Freeman's Journal, in giving an account of conversations after the arrest, says:—

"Some of the officials present asked—'Did you not want to be the King of Munster?'—to which Mr. O'Brien replied. 'No, it is a gross lie, I did not. I had no such desire or idea, and *nothing* has caused me more pain and annoyance than the wretched falsehood to that effect which was printed in a Cork newspaper. It was a pure invention, as nothing of the kind ever fell from me. I entered upon my course with my eyes open to all the consequences, but those whom I expected to sustain me for the sake of the country did not do so. I know I shall be hanged; be it so. I am ready, and I have only to say, I have done my part for Ireland.'"

About fifty political prisoners are now on hand. Their trials have commenced at Dublin, but have not proceeded far. There are several others against whom warrants have been issued; the most important of whom, it is said, have proposed to the Irish Government, through an influential Catholic clergyman, to surrender themselves upon receiving assurance that none of the proceedings instituted against state prisoners shall extend to the taking of life. This is no doubt designed to save the life of O'Brien. Richard O'Gorman is said to have effected his escape in a ship bound for America. Warrants are out for the arrest of several American sympathizers, generally ex-Mexican volunteers of Irish descent.

### France.

The Committee on Insurrections is making progress, and developing facts very unfavorable to M. Ledru-Rollin, who, it is now said, was to have been proclaimed Dictator, had the affair of April 16 been successful. An unsuccessful attempt has been made to assassinate M. Thiers.

The courts-martial in Paris have decided on the fate of about 2,300 prisoners. They have ordered the discharge of nearly 1,000; they have classed 1,100 among those to be transported; and they have sent 100 to be tried by superior courts-martial. Five hundred of the insurgents of June, sentenced to transportation, were transferred on the 5th inst. by railroad to Havre. Having been embarked in the Ulloa steam-frigate, they were to have sailed on the following morning for Brest, where they were to remain confined on board a hulk until the executive power should have fixed their destination.

### Northern Italy.

The army of Charles Albert retreated from point to point before the Austrians, until they came to Milan, where they made a stand and fought, but were defeated. Some accounts say that Milan was taken by the Austrians, but others deny it.

### Miscellaneous.

A serious collision took place at Breslau on the 31st ult., between the civic guard and troops of the line. Eight of the former were killed and 16 wounded; two of the latter were wounded. Another collision took place at Scweidnitz, south-west of Breslau, between the military and the people, in which some 12 or 15 of the latter were killed and wounded.

Martial law has been proclaimed at Pesth, and in the provinces of the Lower Danube. Letters from Pesth of the 30th ult. state that information had reached the Ministers that day, advising them of the storming of the Rouman encampments at Szegedin by the Hungarian troops, and the defeat of the insurgents.

TERRIBLE STEAMBOAT CALAMITY.—The St. Louis Republican, of Aug. 14, says that the fine steamer Edward Bates was towed into port by the Lucy Bertram, having collapsed two flues of her larboard boiler, at the head of West Port chute, one mile below Hamburg, Ill., at 4 o'clock on the morning of the 12th. She was on her way to Keokuk. Capt. Johnson had not long retired before the accident occurred. She had been running under a pretty good press of steam, but as she was at the time in shoal water, the engineer was letting off steam, and the boat was going at a slackened rate. This is the representation of passengers in the cabin, some of whom were awake at the time of the explosion. Two of the flues of the larboard boiler were collapsed, carrying every thing fore and aft, and dealing death to every one within the influence of the steam and of the missiles which were scattered on the lower deck. The destruction of life on deck and among the crew was appalling. Twenty-eight persons were killed, and thirty wounded.

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THE WAY TO DO IT.—The Vermont Chronicle says that the Agawam Canal Company are about establishing a Factory Village in West Springfield, Mass., on the following principles. 1. The directors and agents are to be decidedly religious men. 2. No individual will be employed in the establishment who uses profane language, or intoxicating liquors, or violates the Sabbath, or is known to be in any respect immoral. 3. A place of worship will be provided and a Congregational minister established from the outset. The boarding houses will be kept by religious families, and the utmost care will be exercised in regard to the morals of the operatives, and to have a decidedly religious influence pervade the entire establishment—the object being to have a manufacturing establishment where Christian parents may safely trust the moral and religious interests of their children. The establishment is to go into operation about the 20th of September next. The agent intends that all the girls employed shall be from Vermont.

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TERMINATION OF THE TRIALS AT WASHINGTON FOR NEGRO STEALING.—The cases of Drayton, Sears, and English, charged with negro stealing, have been disposed of finally. We learn from Baltimore, that Sears is sentenced to pay a fine, amounting in the aggregate to $14,800, to be imprisoned until the fine is paid. The punishment in the two convictions of Drayton will be not less than seven years in the Penitentiary in each case. If these convictions against Drayton are sustained by the Court above, the remaining charges will doubtless be dismissed. After disposing of this business, the Court adjourned till Monday, there being over forty new cases to be yet tried. English was discharged.

## SUMMARY.

The Calais (Me.) Advertiser gives a singular account of the poisoning of a family of eight persons, in that town. The house being infested with rats, a quantity of poison, arsenic we suppose, was prepared to destroy them. The rats ate the arsenic, and feeling very thirsty under its burning operation ran to the water-pail. The poison was communicated to the water, and the family made use of it the next day. The whole of them were taken sick, but fortunately the drug was too much diluted to produce any fatal effects. By the aid of a physician they were relieved from all danger.

Sixty-six slaves ran away in a body, from the neighborhood of Lexington, Ky., a few days since, under a white man for a leader. On being discovered, they fought desperately, wounding one man and killing another; and it was not till the whole county was aroused that any considerable number of them were captured. The white leader was arrested, and the people were with great difficulty prevented from hanging him.

At Indianapolis, Ind., the other day, one lad bantered another to drink all the liquor he would buy. He was taken up at this offer—whiskey and brandy were brought out, and the drinking commenced. Dose after dose was taken, until the drinking youth had swallowed about a quart! He then became insensible, lingered about thirty-six hours, and died.

A new freight depot is now in process of erection at East Albany, N. Y., for the Albany and Boston Railroad Company, 750 feet in length by 133 in width. It is supposed that 1,300,000 bricks will be required in its construction, and the cost will be $100,000. It is to be completed in November, and will be the largest building in America.

The steamboat St. Nicholas, Capt. Rodman, while racing with the Cataline, Thursday afternoon last, struck on a rock at the entrance of Sawpit Harbor, and almost instantly filled. She ran about three hundred yards, and had nearly reached the dock, when she sunk to within two feet of the hurricane-deck. This took place in such a short time that several passengers, lying in the after cabin below, were floating in the water before they could escape. The Cataline took off the passengers, 150 in number, and carried them to Norwalk, Ct.

The Haverhill (N. H.) Gazette makes "honorable mention" of a returned volunteer, who went away with a company of 63, only 11 of whom are now living. He enlisted with a company in Portland, and has himself lost one eye, had a bayonet run into his body, and a ball shot through his knee. When he went away he left a wife and two children, and has returned to them "a used-up man," shattered in health and mutilated in body, and miserably poor.

A fire broke out at Auburn, N. Y., Thursday, Aug. 24. Messrs. Derbys' book establishment was burned down, together with several stores. The New Era printing office was more or less damaged from fire and water. The Post Office had to be temporarily removed on account of the progress of the flames. The total loss was about $30,000, which, however, was well insured.

An underground counterfeit establishment has been discovered at Brighton, near Boston. It is a room of twelve feet square, concealed under the cellar of a house nearly a century old. A keg half full of U. S. half dollars, dated in 1833, was found, with a machine for polishing coin. A murder was committed there some years ago.

Capt. Simon Wheeler, of Alabama, Genesee Co., in this State, died on the 20th inst., aged 94 years. He was with Washington at the battles of Germantown, Brandywine, Trenton, and at the surrender of Lord Cornwallis. He was also commissioned Captain by Governor Tompkins in the war of 1812.

The Light-House at Southport, Wisconsin, has been completed, at a cost of over $4,000. It is 80 feet in hight, and the wall at the base is 5 feet thick—at the top 2—outer diameter at base 25 feet. Vessels can be seen 35 miles out, from the lantern.

The Erie Railroad Company is now laying down the iron upon various sections between Port Jarvis and Binghamton. Seventy miles of road is now ready for the iron, and the 1st of January, 1849, will see the track to Binghamton ready for operation.

The Common Council and Board of Trade of Albany have taken preliminary measures to widen the streets of that city and make other improvements before the burnt district shall be rebuilt.

A London paper says that patent medicines produce nearly $170,000 per annum to the revenue; of this more than two-thirds is paid by a new medicine just introduced into England from the United States, under the singular title of the "Shaking Quaker's Herbal Pill."

The Receivers of the Plainfield Bank have given notice that they will pay the certificates heretofore issued by them in full, according to the respective amounts thereof, upon presentation at their office, 259 Broad-st., Newark, N. J., between the hours of 10 A. M. and 3 P. M. The certificates must be endorsed by the persons to whom they were given, and surrendered to the Receivers. These certificates amount to about $60,000. There remains out, according to the statement of the Bank, about $40,000 of circulation which is an entire loss to the pockets of the public.

M. Pageot, late Minister Plenipotentiary of the King of France, has left the United States for England, with the alledged intention of placing at the service of Louis Philippe, a large share of his princely fortune, and inviting the ex-King and family to take up their residence in America.

It is stated in a Philadelphia paper, that two agents of the French Government have arrived in the United States with the view of buying a tract of land for the purpose of sending thither a part of the insurgents of June.

The Milwaukie Daily Wisconsin states that the wheat crop in that State is the best ever known—the quantity of the wheat being possibly a little less than last year, but the quality quite equal, if not a little better, and that a larger quantity will be sent to market.

A telegraphic dispatch dated Pittsburg, Aug. 25, says that the steamboat Meteor was sunk five miles below Stephensport. She was struck aft the boiler by the steamboat Paris. Several German emigrants lost their lives. The cargo consisted chiefly of bagging, which was greatly damaged.

Gerrit Smith has written a letter stating that he cannot withdraw as a candidate for the Presidency. He considers himself the candidate of the *Abolitionists*, while Messrs. Van Buren and Adams represent the *Anti-Slavery* party.

The late rains caused a severe freshet on the Patuxent River, Md. At Upper Marlboro' the water was higher than it has been since 1804; and the bridge below that village, as well as the one over the Collington Branch, were swept away, the water being 18 feet above tide water. Several other bridges were swept off.

Martin Van Buren will be present at the State Fair to be held at Buffalo on the 5th, 6th, and 7th of September next. The Buffalo Republic says that he has taken lodgings at the Mansion House, Dorsheimer's.

The cholera rages at Jassy, and has already carried off 10,000 persons. Major-General Woronzow, Major-General Schtschitowski, and Privy Councilor Mordinoff have died of cholera.

Gen. Lane has been appointed Governor of Oregon, in place of Gen. Shields, who has declined the appointment.

John R. Price, of St. Louis, advertises land for sale at $2 50 per acre, payable when Gen. Taylor is elected President.

At a late conversazione of Civil Engineers in England, there was exhibited a model of the Great Britain steamer, full-rigged, and containing fac-similes of the engines, with the screw propeller complete, and working by means of condensed air, which weighed but one ounce.

A curious case of injury is recorded in connection with the recent outbreaks in Paris. It is related of one individual, that a ball went in at one cheek and out through the other, but as his mouth happened to be open it touched neither his jaws nor his teeth.

It has been calculated that a poor rate of sixpence in the pound, levied on every parish in England and Wales, would annually provide the passage money and outfit for 200,000 emigrants to Australia, or 300,000 to the Canadas.

The amount of hard cash paid for intoxicating drinks in London, is alone three millions sterling per annum; this sum, if spent in sewers, would afford upwards of 1700 miles at 6s. 8d. per foot, and of ample capacity for the largest thoroughfare.

Rev. Mr. Fletcher, Pastor of the Second Universalist church in Lowell, has been suspended from the Ministry. His offence is that he was engaged to be married to two different ladies at the same time.

Proff. Morse, the inventor of the electric telegraph, was married on the 10th inst., at Utica, N. Y., to Miss S. Griswold of New Orleans.

Seventy sugar mills have been made this season in Cincinnati, and shipped South. They cost from $3000 to $5000 each, making about $350,000 for the seventy.

Mrs. Jencks, wife of Rev. E. N. Jencks, Missionary from Siam, died on board the ship Valparaiso on her passage from Canton to this city, on the 27th of June, in lat. 32 S. long. 14 E.

The San Francisco Star says that a large emigration from China is soon expected in California. Some of the "celestials" have already made their appearance.

A young girl, a Jewess, and a servant in the family of Mr. Izard, of New Orleans, lately had her hands so badly poisoned by washing a plate on which poison had been prepared for rats, that amputation has been considered necessary by her physicians.

The trustees of Hampden Sidney College, Va., announce that the experiment of raising a permanent fund of $60,000, by means of subscriptions of $100 each, entitling the subscriber to educate all his own sons, or else one other young man, with the privilege of appointing his successor for twelve years, has been entirely successful. Rev. Dr. L. W. Green, of Baltimore, has been appointed President.

The Albany fire, says the Knickerbocker, originated in a very singular manner. It appears that while a woman was washing, a spark set fire to her sun bonnet. Without a moment's thought, she jerked it from her head and threw it she knew not where; unfortunately it lighted in the stable of Wm. Johnson, which in a moment almost was enveloped in flames.

The Buffalo Commercial says that the several railroad companies between that city and Albany, have agreed to transport free of charge, as heretofore, all animals and articles designed for exhibition at the State Fair, and only half the usual price will be charged the persons attending the same.

At the recent commencement of the Hamilton University the degree of LL.D. was conferred upon the Hon. Ira Harris, of Albany, one of the Judges of the Supreme Court, and on the Editor of the London Eclectic; and of D.D. on Rev. Elisha Tucker, of New York, and Rev. George B. Ide, of Philadelphia.

The Connecticut Legislature has passed a law against pedlers, requiring them to procure licenses at $10 a year. Peddling without a license is punishable by a fine of $50 to $100; one-half to the complainant, the other to the State.

Governor Edwards, of Missouri, has issued a proclamation setting apart Friday, the 24th day of November, as a day of general thanksgiving. Why cannot we have them again all on one day? It is an excellent plan.

The Grand Jury at Albany have found bills for embezzlement against Theodore Olcott, Cashier, and J. L. Crew, Teller of the Canal Bank, and for perjury against J. K. Paige and Theo. Olcott.

The amount paid in the year 1847 by the British Government for freight upon donations for food for Ireland and Scotland, from the United States, was about $300,000.

Miss Harriet Pardoe, aged 16, of Orwell, Vt., committed suicide in that town, on the 13th inst., it is supposed during a temporary fit of insanity.

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### New York Market, Monday, August 28.

ASHES—Pots $5 37; Pearls 5 87.——FLOUR AND MEAL—Pure Genesee Flour 5 70; ordinary 5 37 a 5 62. Jersey Meal 3 00. Rye Flour 4 00 ——GRAIN—Old Genesee Wheat 125; Canadian 115; Ohio 106; Chicago 98c. Corn from 54 to 61c. Rye 72c.——PROVISIONS—Pork 9 00 a 11 37. Mess Beef 12 00 a 13 00. Lard 8c. Pickled meats are scarce. Butter 10 a 12c. for Ohio and 13 a 16c. for State. Cheese 5½ a 7c.

### MARRIED,

In Wirt, Allegany Co., N. Y., August 18, by Rev. W. B. Gillett, of New Market, N. J., Mr. JOSEPH BOSS, of Genesee, to Miss ELIZA WHEELER, of the former place.

In Scott, Cortland Co., N. Y., on the 29th ult., by Rev. Varnum Hull, Dr. C. F. HARRIS, Homeopathic Physician, of Binghampton, N. Y., to LUCRETIA MARIA WALDO, of the former place.

### DIED,

In Piscataway, N. J., July 24, Mrs. MARY BALD, aged 86 years. She was the oldest member of the Seventh-day Baptist Church in that place.

### LETTERS.

Samuel Davison, Maxson Green, D. E. Maxson, D. C. Chester, E. D. Randolph, W. B. Gillett, A. E. Reynolds, E. D. Randolph.

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| B. F. Clarke, N Bedf'd, Mass. | $5 00 | pays to vol. | 5 | No. | 26 |
| M. Jennings, Swedesboro, N. J. | 2 00 | " | 5 | " | 26 |
| D. C. Chester, Lafayette City, La. | 2 00 | " | 5 | " | 34 |
| M. Stillman, Jr., Alfred | 2 00 | " | 5 | " | 52 |
| R. F. Burdick, " | 2 00 | " | 5 | " | 52 |
| E. S. Davis, " | 2 00 | " | 5 | " | 52 |
| Elisha Potter, " | 2 00 | " | 5 | " | 39 |
| Thomas Lewis, Almond | 2 00 | " | 5 | " | 52 |

☞ Those of our subscribers who have not yet paid for the fifth volume, now nearly one quarter published, are requested to do so at their earliest convenience. Those who owe us on previous volumes would do an act of justice at a very acceptable time by paying up immediately.

STATE OF NEW YORK, SECRETARY'S OFFICE.—ALBANY, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next:

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City:

And also, a Representative in the said Congress for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
NEW YORK, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3, article 3, part 1, page 140. aug31-1awtE.

## THE ANNIVERSARIES.

THE SEVENTH-DAY BAPTIST MISSIONARY ASSOCIATION will hold its Sixth Anniversary at New Market, N. J., on the fifth day of the week before the second Sabbath in September, (7th day of the month,) commencing at 10 o'clock A. M. The session will be opened with a discourse by Eld. Eli S. Bailey; after which a full report of the proceedings of the Executive Board will be read, and other business attended to.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Fifth Anniversary at New Market, N. J., on the sixth day of the week before the second Sabbath in September, (8th day of the month,) commencing at 9 o'clock A. M.

The Delegates appointed by the several Associations to mature a plan for a Publishing Establishment, will meet at New Market on the third day of the week (5th of 9th mo.,) at 10 o'clock A. M.

⁂ New Market is on the line of the Elizabethtown and Somerville Railroad, about two hours ride from New York. Passengers can leave New York at 9 o'clock A. M., or 1 and 5 o'clock P. M., by steamboat from Pier No. 1 North River.

## THE SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association will hold its next session with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, at 10 o'clock A. M. Introductory Discourse by L. A. Davis; alternate, Joshua Hill. We would be much gratified to be favored with the presence of delegates from our sister Associations. Come over from the north-east and north-west and help us.

JEPTHA F. RANDOLPH, Cor. Sec.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
EDWIN B. CLAPP, Instructor in Mathematics.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistants.

### TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " April 4, " July 11.

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 00 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 12, 1848.

## U. S. SCHOOL AGENCY.

WANTED IMMEDIATELY—A large number of first-rate agents, to whom a liberal commission will be paid for every new school they shall establish, and for every pupil added to an established school. The best recommendations are required. We respectfully solicit the circular of every literary Institution in the Union, for gratuitous distribution, also all communications adapted to promote the cause of Education. Teachers furnished on application. All communications should be postpaid.

E. H. WILCOX, PROPRIETOR.
jy20tf. 126 Nassau-st., N. Y.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records, London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

## LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W. B. Maxson.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn

VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke

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GEORGE B. UTTER, No. 9 Spruce St., New York

# General Intelligence.

## HOW MUCH THERE IS THAT'S BEAUTIFUL.

BY SOPHIA W. LLOYD.

How much there is that's beautiful
In this fair world of ours,
The verdure of the early spring,
The sweetly blooming flowers—
The brook that dances in the light—
The birds that carol free,
Are objects beautiful and bright
That everywhere we see.

There's beauty in the early morn,
When all is hushed and still—
And at the lovely sunset hour,
'T is spread o'er vale and hill—
It lives within the gorgeous clouds
That float along the sky—
And oh, how purely beautiful
Our evening canopy.

It dwells in quiet stillness where
The glassy waters glide,
And wakes to awful grandeur 'neath
The cataract's foaming tide;
'T is throned in dark, stern majesty,
Where the tall mountain towers—
Oh, there is beauty everywhere
In this bright world of ours.

The fairy spell that childhood wears—
Its artlessness and truth,
The light that lives within the eye
And in the smile of youth,
The impress on the manly brow,
Wrought with the shade of care,
That tells of high and noble thought,
How beautiful they are!

And life—how much is shed around,
To bless and cheer us here,
When strength and energy are found,
Its lesser ills to bear.
Although a cloud may sometimes rise,
A shadow sometimes rest
Upon our earthly pathway, still
'T is beautiful and blessed.

## THE CAUSES OF IRISH MISERY.

'A Methodist Preacher' in the 'Christian Advocate and Journal,' repelling the misapprehensions of a former correspondent of that paper, gives the following synopsis of the wrongs and woes against which Ireland is now contending:—

1. The British Government has confiscated nearly every acre of land on that beautiful island from the original native owners, and has bestowed them on favorites, generally non-resident foreigners. At one time, out of the 20,000,000 acres of which the island is composed, there was a confiscation of 12,634,711. At another time, 1,718,320. In this way the land has been wrested from those whose ancestors had held and cultivated it before the period of authenticated history, and has been given in large districts from 113,000, 92,000 acres, down to smaller portions, so that, according to the London Times of last month, there are in all Ireland only about 8,000 proprietors of the soil in fee simple.

2. These proprietors, from caprice, taste, or misconceived ideas of interest, do not cultivate more than two-thirds of their vast domains, for the cultivation of a small portion of them, in most instances, will bring them in a princely revenue. The remainder must then be preserved for pleasure-grounds, hunting, or pasturage, so that, according to a recent survey, there is at this time 4,600,000 acres of good land that is unimproved. Thus the earth, or the land which the Lord hath given to the children of men for their use, and on which they were to subsist, by the "present order of things," is actually wrested from them at the point of the bayonet, while they to whom it was originally given are left to starve and die for the use of it.

"He takes my life who takes the means by which I live."

Shakspeare never put forth a more truthful saying. Who then are the destroyers of the hundreds of thousands in that fairest, richest isle of the ocean, if it be not those who have originated, and who still continue, the "present order of things?" None dare say that there is an unwillingness on the part of the Irish laborer to work. The same London Times, as all know, a violent anti-Irish paper, says that laborers from Ireland have inundated England; that there are at this time in Lancashire 106,000 of them; and that in Scotland and England there are at least one million Irish laborers, including their children. Would not these have worked in their own country could they have found employment?

3. As the system of tenantry can never develop the wealth and resources of any country, so, of course, it has not done it in Ireland. The cultivator will not make permanent improvements, when he knows that his rent will be raised on him the next year on that very account. For this reason, even the land which is cultivated yields far less than it would under another system.

4. Again, the rent which goes to the proprietors, their agents, and the middlemen, as they are technically called, amounts to about $65,000,000 per annum, $40,000,000 of which is sent off annually to absentee landlords, never to return to benefit the country in any form. This immense sum is an entire draught from the labor of the country, and must inevitably deplete any country almost to fainting.

5. Once more; the Church, as established "by the present order of things." Out of a population of 8,000,000, perhaps there is not even 600,000 who feel any interest in it, and scarcely any of this small portion belong to the producing class. Yet the labor of the country is obliged to support this Church in the enormous sum of about $35,000,000 per annum. And according to an uncontradicted speech in Parliament, the "present order of things" forces, at the point of the bayonet, a nominal but legal parish to pay to the legal but nominal rector from $3,000 to $20,000 for religious services, when in fact there has not been a sermon or a rector in some such parish for twenty-five years.

Here then is about $100,000,000 to be raised by the labor of Ireland; for all property, in every country, is the fruit of labor. And the more that is taken from the laborer, the less he must have on which to live. And the present order of things takes to the starving point. It is impious, and insulting to Heaven, to say that there has been a famine in Ireland; for in the very year in which we were hurrying vessels with provisions to her, she sent off to England the produce of her own soil, and the labor, in many instances, of the very hands that afterwards died of starvation, more than $25,000,000 worth of good and wholesome provisions. Ten bushels she sent to others for the one which she received. If a farm raise fifteen tons of hay, and some one carry off twelve tons of it, and the cattle starve and die, did they come to their death by a famine inflicted by the providence of God, or by the covetousness of the "present order of things?"

In conclusion, let the above state of things be fastened by the sword and bayonet on the fairest part of New England, and in three or four generations there would be about as much squalor, beggary, and wretchedness among the descendants of the present sober, virtuous, and industrious inhabitants of Connecticut, as there has been in Ireland. The like cause would produce the same effect in every country.

## WISCONSIN HOMESTEAD EXEMPTION ACT.

A BILL to exempt a Homestead from forced sale in certain cases.

*The People of the State of Wisconsin, represented in Senate and Assembly, do enact as follows:*

SECTION 1. A Homestead, consisting of any quantity of land not exceeding forty acres, used for agricultural purposes, and the dwelling house thereon and its appurtenances, to be selected by the owner thereof, and not included in any recorded town plot, or city or village; or instead thereof, at the option of the owner, a quantity of land not exceeding in amount one-fourth of an acre, being within a recorded town plat, city, or village, and the dwelling-house thereon, and its appurtenances, owned and occupied by any resident of the State, shall not be subject to forced sale on execution, or any other final process from a Court, for any debt, or liability contracted after the first of January, in the year eighteen hundred and forty-nine.

§ 2. Such exemption shall not extend to any mechanic's and laborer's lien, or any mortgage thereon lawfully obtained; but such mortgage or other alienation of such land by the owner thereof, if a married man, shall not be valid without the signature of the wife to the same.

§ 3. Whenever levy shall be made upon the lands or tenements of a householder, whose homestead has not been selected and set apart by metes and bounds, such householder may notify the officer at the time of making such levy of what he regards as his homestead, with a description thereof, within the limits above prescribed, and the remainder alone shall be subject to sale under such levy.

§ 4. If the plaintiff in execution shall be dissatisfied with the quantity of land selected and set apart as aforesaid, the officer making the levy shall cause the same to be surveyed, beginning at a point to be designated by the owner, and set off in a compact form, including the dwelling-house and its appurtenances; the amount specified in the first section of this Act, and the expenses of said survey, shall be chargeable on the execution and collected therefrom.

§ 5. After the survey shall have been made, the officer making the levy may sell the property levied upon, and not included in the set-off, in the same manner as provided in other cases for the sale of real estate on execution; and in giving a deed of the same he may describe it according to his original levy, excepting therefrom, by metes and bounds, according to the certificates of survey, the quantity set off as aforesaid.

§ 6. Any person owning and occupying any house on land not his own, of which land he shall be in rightful possession by lease or authority, and claiming such house as his homestead, shall be entitled to the exemption aforesaid.

§ 7. Nothing in this Act shall be considered as exempting any real estate from taxation or sale for taxation.

## NEW INVENTIONS.

From the Farmer and Mechanic.

PATENT AIR-SEAT SADDLE.—At the recent exhibition of the Agricultural Society of York, (Eng.,) Mr. Taylor, of Banbury, Oxfordshire, exhibited beautiful specimens of improved harness, among which was a patent inflated air-saddle, for riding, with a moveable pannel, invented, improved, and manufactured by the exhibitor. The patent air-saddle is an excellent article for ladies' and gentlemen's riding; and to the invalid it will be invaluable, as the elasticity prevents the shaking which is frequently occasioned by the rough action of the horse, and is by experienced riders allowed to be the easiest ever invented, both to horse and rider; and which does not, as is suggested by many persons, act as a spring saddle, or tend to shift the rider from his seat. A hard or soft seat may be used as required.

—

SHINGLE SHAVING MACHINE.—Mr. S. Brewer, of Mount Henry, Montgomery Co., Tenn., has obtained a patent for a new and improved machine for shaving shingles.

The machine shaves both sides of the shingles at every stroke of the pitman, giving the proper slope, and throwing the shingles clear of the machine. It is simple in its construction; not liable to get out of order; may be tended by a single hand; is a light draught for a horse or mule, but may be worked by any power; and may be easily moved from place to place and set up, with little loss of time. The shingles made on the machine are of uniform thickness, and of the very best quality, and may be made of any timber of which shingles are usually made by hand.

—

NEW LAST MACHINE.—We learn from the Artizan, that Mr. Abner Land, of Killingworth, Conn., has invented a new and useful improvement on a machine for turning lasts and other irregular shapes on wood, &c. The cutter moves on the principle of the slide-lathe, and the wood to be turned revolves on spindles, set, as it were, on the periphery of a drum. Twenty to thirty lasts can be turned out at one operation without changing the spindles.

—

SAWING IRREGULAR SHAPES.—Mr. Thomas C. Merrill, of Newbury, Mass., has very recently secured a patent for a new and useful improvement in machinery, for sawing irregular shapes in timber, &c. He uses a circulr revolving frame in combination, and operating together with a reciprocating moveable saw-frame; and in combination, with the latter he uses parallel feed rollers, having a horizontal motion. These combinations along with two vertical parallel frames, he claims "for the purpose of sawing any material at variable inclinations to the horizon and in irregular lines across it during the up and down movements of the saw."

## NEGROES vs. HORSES.

The following, says the Boston Reflector & Watchman, has been communicated to one of the pastors of Boston, by a son residing in Illinois, and may be relied on as veritable:—"To illustrate the difficulty of getting a slave back into bondage, let me give you a specimen of the jurisprudence of our country, which occurred yesterday at our county seat, (Woodstock.) Two white men appeared in town, having in custody two 'gentlemen of color,' whom they had taken in Wisconsin as their property—escaped from Missouri. These were brought before a magistrate in Woodstock, and claimed as their slaves. The Court decided that it had no jurisdiction in the case, as the negroes were illegally taken by plaintiffs out of the State, whereupon the prisoners were discharged. At the instance of the *white men*, the men of *color* were then taken up for stealing two horses when they left Missouri, from plaintiffs. Defendants acknowledged having stolen the horses, alledging that they were Indian horses, not belonging to plaintiffs. A long debate here arose between the learned counsel, whether—all being property—the negroes stole the horses, or, the horses carried off, and consequently stole, the negroes. The prisoners were again discharged, and went their way rejoicing in the blessings of liberty. But the end was not yet. A suit was immediately instituted against plaintiffs, on behalf of the people of the State, for kidnapping, and the Court held them to bail in the sum of $500, which not being able to obtain, they were obliged to pay the amount, and then left. The horses, I understand, are to be tried to-morrow, for stealing the negroes."

## ITALIAN MODE OF COOKING MAIZE.

While journeying in Italy, some years ago, I was delighted with the remarkable mode in which the *polentia* or Indian meal is prepared in that country. I think, with the recent correspondet to the London Gardener's Chronicle, that the only fault of the Italian mode is, that one is apt to eat too much, as he says, "I am ashamed to say it has been my case at the Hotel de la Couronne, at Brides, near Moutiers. The landlord is renowned for his culinary skill, but could he only make, or had he never made any other dish than *Timballe de Polenta a la Savoyarde*, that alone should render him famous. Take *polenta*, (Indian meal,) perfectly dry and fresh, moistened with boiling water, and perfectly mixed by stirring with a wooden spoon until the mass is reduced to a thoroughly smooth paste, of consistence to admit boiling. Keep it just below a boiling temperature until by tasting you find it to be perfectly homogeneous; about ten minutes suffice; stir the whole time. Remove it from the fire and add as much fresh butter, strong brown gravy, grated Parmesan cheese, and as much garlic as suits your taste; grated ham is an excellent adjunct. Simmer ten minutes, stirring the whole time; pour the whole into a well-buttered mould, serve with brown gravy. I defy the world to produce the equal of this as a farinaceous dish." [Southern Planter.

## FATTENING HORSES.

On his visit to the stud of the Pasha of Egypt, Col. E. Napier says—"Among other things I happened to mention the Indian system of fattening horses on chopped sheep's heads, and was not a little surprised when he said that he could the more readily credit it, as to his personal knowledge the Arabs of the Hedjaz often feed their horses on the dried flesh of the camel, as well as its milk, and that in some of the districts along the coast, when barley was scarce, even dried fish was used for them as an article of food."

The gluten of the plant and the muscular fibre of the animal are almost identical, and yet they are chemically different. We are indebted to Prof. Mulder, of Utrecht, for the observation, that if gluten, albumen, casein, fibrin, &c., be dissolved in caustic potash, and an acid be then added to the solution, a white matter is separated which from every one of these substances is the same—which exists in and forms from 95 to 99 per cent. of them all, and to which he has given the name of protein. In fact, these substances are all compounds of protein, with minute proportions of sulphur and phosphorus; it is upon these minute proportions of sulphur and phosphorus that the differences observed among these several substances as they exist in the animal and the vegetable in a considerable degree depend.

SIC TRANSIT GLORIA MUNDI.—The Washington correspondent of the N. Y. Observer states a fact that illustrates the fleeting character of human glory, more than any thing that has lately come under our notice. It is this. When Wirt died at the national metropolis, in the prime of his powers, and zenith of his popularity, his political friends solicited of the relatives of the deceased the privilege of retaining the body in the receiving tomb, until they could erect a suitable marble monument. The request was granted. But perhaps some who talked most in fact of the enterprise were not equally forward in contributing toward it. At any rate, the body was left in the public tomb, despite many notices from the sexton, until the period limiting the time of such deposites, as established by the law, had expired. Shortly before this period the gentleman who had been most prominent in the measure, died; and the sexton removed and interred the remains of Wirt; but as he himself soon after died or disappeared, no one can point out the spot where the dust of the talented, Christian statesman reposes. He has, indeed, in the hearts of thousands of his countrymen, a monument more enduring than brass or marble, but his history affords one instance more of the neglect that is apt to follow the services of the worthiest public servants.

A GOOD ONE.—A short time since a large number of distinguished persons assembled at Middletown, Conn., to participate in the commencement ceremonies of the Wesleyan University. Among the rest, Gov. Bissel was expected, and elegant rooms were provided for him at the largest and best hotel in the place. At length his Excellency the Governor arrived. He is a plain, diminutive-looking man, though of strong masculine mind and great powers of oratory. He went to the hotel where quarters had been assigned him, and entered his name; but there happened to be no body in who knew him, and he was not suspected of being any thing more than an every-day man from the country. At length he asked for a room and a bed. He was told that every room in the house was occupied, and that the best thing they could do for him was to make him a temporary bed on the floor. To this he did not object, and bivouacked for the night on a blanket spread over the bare carpet. The mortification of the landlord may be imagined when he found out, on the next day, that the stately rooms prepared for his Excellency were unoccupied and waiting, while the Governor himself had been obliged to take quarters on the floor.

DEVONSHIRE BUTTER.—The Gardener's Chronicle says that the way excellent Devonshire butter is made, is as follows:—Scald your cream in a zinc pan, over a charcoal fire, but do not let it boil. When the cream is cold, say the next morning, take it off with the hand. Put the cream into a wide wooden bowl; stir it with the hand for ten or fifteen minutes, and the butter will be the same as out of a churn, and to be dealt with the same. A cow that will make one pound of butter per day, that is, seven pounds a week, if the cream is scalded, will make nine pounds in seven days. Great care must be taken not to let any dust rest upon the cream. Connoisseurs in butter making say that butter ought always to be churned in an apartment the temperature of which is between thirty and sixty degrees. At sixty degrees, butter is obtained in the largest quantity, and at fifty-two degrees, of the best quality. These facts are of high practical importance to those interested in dairy economy.

NIAGARA OUTDONE.—Among the cliffs of the Eastern Ghats, about midway between Bombay and Cape Comorin, rises the river Shirawati, which falls into the Arabian Sea. The bed of the river is one-fourth of a mile in direct breadth: but the end of the fall is elliptical, with a sweep of half a mile. This body of water rushes at first, for three hundred feet, over a slope at an angle of forty-five degrees, in a sheet of white foam, and is then precipitated to the depth of eight hundred and fifty more, into a black abyss, with a thundering noise. It has, therefore, a depth of eleven hundred and fifty feet! In the rainy season the river appears to be about thirty feet in depth at the fall; in the dry season it is lower, and is divided into three cascades of varied beauty and astonishing grandeur. Join our Fall of the Genesee to that of the Niagara, and then treble the two united, and we have the distance of the Shirawati cataract! While we allow to Niagara a vast superiority in bulk, yet in respect to distance of descent it is but a mountain rill compared with its Indian rival. Rochester Democrat.

GUTTA PERCHA.—The indefinite variety of purposes to which this comparatively new material can be applied, as we have before observed, is truly astonishing. Walking sticks, and riding whips, ornamental trays, and ink-stands, harness for horses, boots and shoes for men, women, and children, gas and water piping, fire-engine and pump buckets, ladies' and gentlemens' clogs, cords for fishing-lines, nets, &c., whip-thongs, dog-collars, driving straps for machinery without seam, thread for philosophical purposes, traveling cases, gig aprons, sheeting for carriages, cords for window blinds, sashes, &c; fine tubing for chemical purposes, ear trumpets, medallions and printing types, &c., are among the articles now composed of this material. Six patents have been taken out in relation to it. The term Gutta Percha is Malayan, *Gutta* meaning gum, and *Percha* the name of the tree from which it exudes.

Farmer & Mechanic.

COOL PROCEEDINGS.—During the hottest months, when the thermometer is often at the height of 120 degrees Farenheit, the oriental ladies wear a silken garment and slippers, but no stockings. At night, it is the custom to sleep on the terrace, at the top of the house, in the open air, the ladies, the men, the children, and the domestics, having each their separate terraces. Strange as it may sound, it is by no means an uncommon practice with the ladies in Bagdad, in the months of July and August, to steep their night clothes in cold water, which is slung up for this purpose, in skins, in order to keep it as cool as possible. Having done this, they put them on, wringing wet, and again retire to their beds of palm branches, to enjoy refreshing slumbers. Notwithstanding this practice, rheumatism is rarely heard of in that country.

An article in the London Court Journal says, a new summer bonnet has been adopted by the ladies of the Court as the greatest novelty of the season. It is called the Neapolitan Bonnet, and strange to say, it is the production of Brother Jonathan, over the water. Its weight is only two ounces, and its elasticity is such, that no bruises can derange its shape. But its greatest novelty consists in having an alabaster semi-transparency, which, by throwing a side light upon the features, gives them the indescribable softness and expression which the Italian ladies obtain by lighting up their rooms with lamps reflected through vases of oriental alabaster.

If men knew what felicity dwells in the cottage of the virtuous poor man, how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his position, how moist his mouth, how joyful his heart—they would never admire the noises, and diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious and the heart of the ambitious.

Ole Bull, the celebrated Norwegian violinist, is, an English paper says, now working as a journeyman in the manufactory of M. Vuillaume, a Parisian musical instrument maker, in the hope of being enabled to make a violin that shall equal the tones of those made by the celebrated Stradivarius, of Cremona, and for this purpose he has brought from Norway wood more than two hundred years old.

The Paris theatres have been re-opened, the government, which is bankrupt itself, voting nearly seven hundred thousand francs to keep those places of public amusement in operation. It probably thinks that if the theatres are open the people will have some place of resort other than the club rooms and will not be plotting mischief.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

### BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| EXTRAS—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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## The Sabbath Recorder.

For the Sabbath Recorder.

### THE JUDGES JUDGED—NO. 5.

ERRONEOUS POSITIONS.

Judge Bell says, "All agree that to the well-being of society periods of rest are absolutely necessary." To our mind, the "Opinion" contains no more gratuitous or illogical position. It is one of those spurious sentiments sometimes extensively current in society, solely from the effrontery with which they are passed from one to another. It owes all its plausibility to the practice of confounding things dissimilar. The following thesis is perfectly demonstrable, and the proofs too obvious to need specification: 'All agree that to the well-being of mankind periods of rest are absolutely necessary.' It is obvious, that the terms mankind and society are capable of very different significations, and that they are sometimes so used as to have no other similarity than that both signify human beings. When the term mankind is used as above, it simply means that to the well-being of *human nature* periods of rest are absolutely necessary. But when the term society is used, it signifies a body politic—an organized community. Then the position of the Judge is quite unfounded. Society as a whole never rests; it is in perpetual motion; it has periods of relaxation, but night and day, work-days and Sundays, the year through, business of various kinds is always in progress. "All things are full of labor; man cannot utter it." To accommodate themselves to this ceaseless round of labor in society, there is a systematic exchange of operation so as to secure to humanity those periods of rest necessary to the well-being of each person. Mutual accommodation and protection is all that is required to secure to the whole mass of community all the advantages to be derived from stated periods of rest. A million of Papists, amid twenty millions of Protestants, regularly observe their religious festivals without interruption or material inconvenience, while the twenty millions of Protestants are in the full pursuit of their "worldly employment and business," although there is no special legislation for their particular case. There are probably seventy-five thousand persons in this nation whose stated periods of rest regularly return with every seventh day of the week, and who observe it while the mass of the community beside is in the full clangor of worldly employment and business. No complaint of interruption thereby has ever been made to the government from these seventy-five thousand Sabbath-keepers; none for injury or inconvenience on account of the masses observing a different day; no interruption has ever been offered from them to the masses in their worldly employments or business on the seventh day. Why should the masses complain of these few? Why not let them go on undisturbed in the peaceable observance of their own sense of duty on the first day of the week? We challenge state authorities and every truthful citizen to show that the well-being of civil society has ever been injured by our worldly employments or business on the first day of the week. All the motives of our persecutors are founded on malevolence or sectarianism; and, designed or not designed—we say not which—the Supreme Court of Pennsylvania has lent its high sanction to this evil-doing against "a portion of *its* own citizens, belonging to a respectable Christian sect."

It is admitted that "there are expressions used in the statute that justify the conclusion, that it was a motive with the law-makers to prohibit the profanation of a day regarded by them as sacred." But to say this is to say nothing of the constitutionality of the Act, unless in this the religious conscience of others has been offended, and their rights invaded. These last, and only saving conditions, the Court has decided never can be admitted as having taken place. If this is not to "turn aside the needy from judgment, and to take away the right from the poor," we ask what would be doing so? One would have supposed, after the Judge had decided that the Sunday enactment is but a civil regulation, he had repudiated the Puritan notion of its being the Christian Sabbath, and consequently that he would have been content to have left the advocates of that idea to defend the Act of the Legislature in so enforcing it. But no; though no Puritan himself, the Judge would not have us think that he is opposed to the Puritan notion of the right of the magistrates to enforce the institutions of religion in communities where they have the power. The idea of a civil rest day seems to be derived from their principle of combining civil and religious institutions into one code. Hence his "Opinion" appears confused. He seems to have the high-church notion of the legislative right, as Whately expresses it, to "enact from time to time, to alter, to abrogate, or to restore, regulations respecting matters of detail, not expressly determined in Scripture, but which must be determined in some way or other, with a view to the good order of religious communities." Among high-churchmen, this is one of the prerogatives of the lords temporal and spiritual; among the Puritans, the right of governments, framed with a mixture of general Christianity, is, to enforce by civil enactments what the confession of faith says is divinely commanded, as the *Christian Sabbath*, for example. It was obviously to meet his Puritan friends on common ground, that the Judge, after calling it a civil regulation, decides that the Puritan motives of the Legislature, and the Puritan phraseology of the law, do not destroy "the constitutionality of the Act." Judge Coulter sees through this policy at once, and rightly judging that the high-church notion neutralizes the Puritan, puts in his caveat against it. "I do not recognize, (says he,) the right of the Legislature to make a day of secular cessation from labor independent of the Christian Sabbath." After all, when the effervescence is over, we are mistaken if the high-church carbon does not entirely neutralize the Puritan's tartar.

"We are prepared to estimate the reason why the statute should speak of it as the Lord's day, and denominate the infraction of its legalized rest a profanation. Yet this does not change the character of the enactment. It is still, essentially, but a civil regulation." It is a regulation, however, that does not allow Jews and seventh-day Christians "independent religious action,"—"it prevents the unrestrained expression of adverse belief,"—and gives "imposing effect and power to the religious opinion to which the State has lent its authority." "The error of the position is, that it confounds the reason of the prohibition with its actual effect, and thus mistakes the mere restraint of physical exertion for the fetters that clog the freedom of mind and conscience." Whatever were the reasons of the enactment, it works a cruel persecution of "a respectable Christian sect." The safeguards of our Constitutions are designed to prevent bad effects; reasons and theories are left to their own operations.

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Having disposed of Judge Bell's "Opinion," we have a few remarks to make upon Judge Coulter's "views," given on the same occasion. He concurs cordially in the judgment of the Court, which sustains the Act of Assembly to restrain people from labor on the first day of the week, as constitutional. But it is upon widely different considerations from those put forth in the "Opinion." He frankly avows his conviction, that the intent of the law, and the object of the Legislature, are to guard the Christian Sabbath from profanation. He believes the Court ought to regard it as the statute declares it to be—the Lord's day; and this is the reason why it is constitutional. To call in question the Judge's views of the sabbatic institution, would be foreign to our purpose on the present occasion. It is on his views as a civilian, not as a theologian, that we have now to remark. Here we consider the Judge as radically in error. He says, "We are a Christian people and State." This a proposition true or false according to the sense in which it is intended. When spoken of the people of the U. S. in distinction from Pagan and Mohammedan nations, we assent to its truth, and exult in the fact as much as any other man; but when it is meant to designate the principles or object of our Government, we wholly and unhesitatingly deny it to be true. There is not a clause in the Declaration of Independence, or in the Federal or State Constitutions, on which such a proposition can be fairly rested. There is not such a sentence in the Federalist—a series of essays written to define and show the objects of the Federal Constitution. Our reading of the commentaries on the subject is limited, but we presume there is not in them a single passage that can be so construed. We know not of an author of repute, at home or abroad, that has commented upon the principles of our National or State Institutions, who has ever spoken of them as contemplating the establishment of even general Christianity. Nor, indeed, could it possibly be so; because it is prohibited by the first article of the Amendments to the Constitution. In the periodical literature of the times of the adoption of the Constitution, there is evidence enough that the subject was discussed; and the article before mentioned was without doubt designed to settle that question for all future time, or so long as the Constitution shall last. A distinguished foreigner, who visited our country for the purpose of becoming acquainted with our institutions, and whose volumes are likely to become text-books in schools, says, "In the United States religion exercises but little influence upon the laws, and upon the details of public opinion, but it directs the manners of the community, and by regulating domestic life, it regulates the State." We may add, this is the only legitimate influence of religion upon American society—the only one designed by its Divine Founder. Christ and his apostles specifically prohibit all use of the civil power for the purposes of his kingdom. They give precepts, however, that are applicable to all men, whether they are men in authority in civil society, or whether they are in the humbler stations of life. The great Master himself says, "Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." If the magistracy of Pennsylvania were as much concerned to obey this precept of general Christianity, as to enforce the Sunday law, there would be but little persecution of Jews or Seventh-day Baptists. The object and the spirit of our civil institutions, when rightly administered, is to protect the people in the enjoyment of their mutual rights; and that just design is frustrated in the case of Sabbath-keepers, by Courts disallowing them their conscientious interpretation of Jehovah's holy law, and by evading the just application of the organic laws of our country to their case—both as oppressive acts as the most arbitrary Courts of Europe ever perpetrated upon a suffering people.

Judge Coulter says, "General Christianity enters into the very frame of our social existence; it is a part of the common law of the State." He instances the principles of the Pilgrims of the Mayflower, and the legislation of the ancient Anglo-Saxon monarchs, in proof. But if we have any just ideas of the principles our Government, they are widely different. The Anglo-Saxon monarchs professed to reign by divine right, and considered themselves as a sort of regal vicegerents of God; and in that character they ruled both the world and the church. They could, therefore, of right, insist upon the observance of Sunday, or, as it was called, the Dominical Day. The Pilgrims of the Mayflower set up a religious polity, and copied their penal code verbatim from the books of Moses. Their idea *was* to establish religion, and raise up a religious community. All their officers were required to be religious men. But our Government set out with declaring its authority derived solely from the people, and with one article in its organic law declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." "No religious test can ever be required as a qualification to any office or public trust under the United States." Could any institutions be more dissimilar in their principles? Could the frames of social existence be more unlike? The first instrument by which the nation became a body politic, declares its former political bonds *dissolved*. Accordingly, every one of the colonies which adopted this instrument, proceeded to form their local governments in most respects as though they never had a previous existence. The people chose their representatives, who came together to adopt a new political organization. Where they adopted their former colonial laws, it was always with the proviso that so much of them as was incompatible with their new social state should be null and void. The Federal Constitution was framed "in order to form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessing of liberty to ourselves and to our posterity." This organic law is the supreme law of the land; all the State Constitutions and laws are to be made conformable to it. Alexander Hamilton (in the Federalist, p. 450,) says, "The Constitution ought to be the standard of construction for the laws, and whatever there is in evident opposition, the laws ought to give place to the Constitution." On page 461, he says, "The evident plan of the Convention is, that all causes of the specified classes, shall for weighty public reasons receive their original or final determination in the Courts of the Union." "The national and state systems are to be regarded as ONE WHOLE." It is obvious from this, that unless general Christianity enters into the frame of the United States, it cannot of right enter into the frames of the States. But suppose it does; what *is* general Christianity? Who shall point out its extent, and define its limits? Who shall say what are its observances, and how they shall be administered? Judge Coulter's position, if it were adopted and acted upon by our Governments, would plunge this nation into all the acrimonious contentions of England two centuries ago, to avoid which the first colonists left their native land. And this is its actual effect now in Pennsylvania, so far as the Seventh-day Baptists and that State are concerned. Shall it be carried out? We shall see whether the State of Pennsylvania or the national authorities are supreme. To say that "general Christianity is part of the common law of the State," is so indefinite a proposition, that it is difficult to find where it is tangible. The common law in different countries, and in the same country at different periods of its history, is variable, according to the revolutions which the country experiences. So far as we are informed, the common law in this country is expounded according to the rules which prevail in England upon the subject. This, however, is only a rule of the Courts, and no part of our organic law. In England there is a State establishment of religion. If any part of the common law is derived from or controlled by that, it is perfectly inapplicable here, where that arm of tyranny is especially prohibited.

When the Judge says, "*The Sabbath of rest* comes to us secured by the very organization of society and the social compact," does he speak of civil society or of Christian communities? If of Christian communities, we have no controversy with him; we have only to remark, that it was perfectly irrelevant to the question before the Court. But the impression the Judge's language makes, is, that the Sabbath is secured to us by the organization of the civil government. He enumerates a number of States as affording instances of legislation upon it, with which he joins the general Government. But the operation of the post-office laws shows that it never was so established by the general Government. We have before shown, that every form of religion was left by our organic laws to the voluntary choice of the people; and that no form of religion can rightly be established by law. The prepossessions of the people have led to its establishment by our State Governments, only where it was supposed not to conflict with the national laws. Not a State in the Union dare attempt to stop the United States mails on account of the Christian Sabbath; common law, or Acts of Assembly, notwithstanding. It only wants a sufficient number of united, consistent men, to press the rights of the Jews and seventh-day Christians, with respectful firmness and legal accuracy, and their ultimate success is as certain as the progress of the light from dawn to midday. "Like water that flows, and the air we breathe—when the bond and the free, the master and the apprentice, and all men, meet in equality at the Christian altar—our rights will come to us secured by the very organization of society, and the formation of the social compact."

S. D.

"THE BODY OF CHRIST."—The London Christian Observer, a Church of England periodical, has the following sensible remarks upon this subject:—"We maintain that the true Body of Christ is the aggregate of his faithful followers, scattered throughout different communions, (not excluding the Roman,) and united by a spiritual bond of union with Christ their Head, united 'in *Him*,' though perhaps unwilling even to hold intercommunion with each other on earth. This want of intercommunion is the effect of infirmity and sin, and it no more prevents their spiritual unity in Christ as members of the same family, than the dissensions of brethren (by blood) take away their earthly relationship."

From the Churchman.

### THESE THREE.

"God hath not given us a spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1: 7.

I would not be all body,
And I would not be all mind;
Yet 'tis hard to keep in order
Such opposites combined.
I would not be all mind,
Nor would I be all heart,
Yet they quarrel with each other,
And they cannot live apart.
I would not be all body, all mind, nor all heart,
Though they work not well together, yet they cannot live apart.

I would not be all faith,
Nor would I be all love,
Like a watch without a spring
The indexes to move.
I would not be all love,
And all hope I would not be,
Like a watch without a dial
To tell the hour to me.
All faith, or all hope, or all love I would not be,
Though we know that far the greatest, is love of these three.

Give me faith for this poor mind,
Give me love for this weak heart,
Give me hope for this dull body,
And, my friend! we'll make a start—
No more need to live apart,
If for peace thou art inclined,
There is three-fold grace to bless thee,
O! my body, heart, and mind.
Only believe, and there's a promise, 'who seek shall find,'
Even grace to keep thee blameless, thou body, heart, and mind!

I. C. M.

### A MISSIONARY'S FAREWELL.

The following touching lines were written by "Fanny Forrester," now Mrs. Judson, about the time of her last visit to the home of her childhood, to bid farewell to all its inmates previous to sailing for Burmah:—

"My heart is heavy with sorrow. The cup at my lips is very bitter. Heaven help me! White hairs are bending in submissive grief, and age-dimmed eyes are dimmer with tears. Young spirits have lost their joyousness, young lips forget to smile, and bounding hearts and bounding feet are stilled. Oh, the rending of ties, knitted at the first opening of the infant eye, and strengthened by numberless acts of love, is a sorrowful thing! To make the grave the only door to a meeting with those in whose bosoms we nestled, in whose hearts we trusted long before we knew how precious was such love and trust, brings with it an overpowering weight of solemnity. But a grave is yawning for each one of us; and is it much to choose whether we sever the tie that binds us here, to-day, or lie down on the morrow? Ah, the 'weaver's shuttle' is flying; the 'flower of the grass' is withering; the space is almost measured; the tale nearly told; the dark valley is close before us—tread we with care! My mother, we may neither of us close the other's darkened eyes, and fold the cold hands upon the bosom; we may neither of us watch the sod greening and withering above the other's ashes; but there are duties for us even more sacred than these. But a few steps, mother—difficult the path may be, but *very* bright—and then we put on the robe of immortality, and meet to part never more. And we shall not be apart even on earth. There is an electric chain passing from heart to heart through the throne of the Eternal; and we may keep its links all brightly burnished by the breath of prayer. Still pray for me, mother, as in days gone by. Thou bidst me go. The smile comes again to thy lip, and the light to thine eye, for thou hast pleasure in the sacrifice. Thy blessing! Farewell, my mother, and ye loved ones of the same hearth-stone!"

### DR. FRANKLIN ON INFIDELITY.

The following letter was elicited by the circumstance of Paine, after having finished his "Age of Reason," sending the manuscript to Franklin, hoping to secure his recommendation of the work. How far this expectation was realized will be seen by the perusal of the annexed authentic and excellent letter:

DEAR SIR:—I have read your manuscript with some attention. By the argument it contains against a particular Providence, you strike at the foundation of all religion. For without the belief of a Providence that takes cognizance of, guards and guides, and may favor particular persons, there is no motive to worship a Deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion; and though your reasonings are subtle, and may prevail with your readers, you will not succeed so as to change the general sentiments of mankind upon that subject; and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind, spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you having a clear perception of the advantages and the disadvantages of vice, possessing a strength of resolution sufficient to enable you to resist common temptation. But think how great a portion of mankind consists of ignorant men and women, and of inexperienced youth of both sexes, who have need of the notions of religion to restrain them from vice, support their virtue, and retain them in the practice of it till it becomes habitual, which is the great point of its security. And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked *with* religion, what would they be *without* it? I intend this letter itself as a proof of my friendship, and therefore add no profession of it, but subscribe simply, Yours,

B. FRANKLIN.

### "LIFE IS SWEET."

"What," I asked a friend who had been on a delicious country excursion, "did you see that best pleased you?"

My friend has cultivated her love of moral, more than her perception of physical beauty, and I was not surprised when, after replying, with a smile, that she would tell me honestly, she went on to say:—

"My cousin took me to see a man who had been a clergyman, in the Methodist connection. He had suffered from a nervous rheumatism, and from a complication of diseases, aggravated by ignorant drugging. Every muscle in his body, excepting those which move his eyes and tongue, is paralyzed. His body has become as rigid as iron. His limbs have lost the human form. He has not been laid on a bed for seven years. He suffers acute pain. He has invented a chair which affords him some alleviation. His feelings are fresh and kindly, and his mind is unimpaired. He reads constantly. His book is fixed in a frame before him, and he manages to turn the leaves by an instrument which he moves with his tongue. He has an income of thirty dollars. This pittance, by the rigid economy of his wife, and some aid from kind rustic neighbors, brings the year round. His wife is the most gentle, patient, and devoted of loving nurses. She has never too much to do, to do all well; no wish or thought goes beyond the unvarying circle of her conjugal duty. Her love is as unbounded as his wants—her cheerfulness as sure as the rising of the sun. She has not for years slept two hours consecutively.

"I did not know which most to reverence, his patience or hers; and so I said to them. 'Ah,' said the good man, with a most serene smile, 'life is still sweet to me; how can it but be so with such a wife?'"

And surely life *is* sweet to her, who feels every hour of the day the truth of this gracious acknowledgment.

O, ye, who live amidst alternate sunshine and showers of plenty, to whom night brings sleep, and daylight freshness—ye murmurers and complainers, who fret in the harness of life till it galls you to the bone—who recoil at the lightest burden, and shrink from a passing cloud—consider the magnanimous sufferer my friend described, and learn the divine art that can distil sweetness from the bitterest cup!

[Miss Sedgwick.

### THE THRICE DEAD.

A few days before the fall of Rouen, a city of France besieged by the Royalist army, and defended by the Protestants during the civil war produced by the reformation in France, a Protestant gentleman, named Francis Seville, was wounded in the face by the shot of an arquebus; and having fallen, apparently dead, was carried away and buried, with fifteen or sixteen others. At night his servant brought a horse for his master, at the rampart where, meeting the Count of Montgomery, he was informed that Seville was dead and buried. The groom, an old and faithful servant of the house, insisted upon having the body, to carry back to the relations of the dead officer, and Montgomery accordingly sent one of his suit to show him where the corpses had been interred. The groom immediately caused them to be taken out of their hasty graves, but finding them so disfigured with wounds, blood and clay, that it was impossible to recognize the features of any one, he replaced the bodies and cast the earth lightly over them again. While returning to his quarters, a feeling of remorse, at the careless manner in which he and his companions had re-interred the dead, took possession of him, and he returned to the spot to cover their remains more completely, lest the dogs should disturb their last resting place, in the night. The sun had by this time set, but in recovering one of the bodies, he saw, by the light of the moon, a diamond ring of peculiar form, on the hand, and instantly, by that token, recognized the corpse of his master. Being carried to an inn, Seville displayed some signs of life, and his faithful servant having called several surgeons, besought them to employ their skill upon his master. The number of wounded, however, did not allow them to occupy their time with a hopeless case, and they refused to give him any attention. The groom subsequently brought a physician, and one of Seville's friends, who saw that, though three days had by this time elapsed since that officer had been buried as dead, he still breathed; and, his teeth having been forced open, some wine and other nourishment was administered to him. While they were laboring earnestly to restore him to health, the town was stormed and taken; and a part of the enemy, searching the house of Seville's brother, whom they put to death without mercy, found the wounded man, and brutally threw him out of the window. He fell upon a dunghill, and some straw having been accidentally thrown over him, from a loft above, he remained three days in this unwholesome bed, where he was at length found, still living, by one of his cousins. He was then carried secretly out of the town, and under skillful treatment perfectly recovered. He lived for more than forty years after these events, and whenever called upon to sign his name, he wrote, "Francis Seville, thrice dead, thrice buried, and thrice brought to life by the grace of God."

[Life of Henry IV.

The Sabbath Recorder.

New York, September 7, 1848.

## MINISTERIAL SUPPORT.

The abstract right of a faithful minister of the gospel to an adequate support from the people for whose benefit he labors, is rarely disputed by intelligent and liberal-minded Christians. Still it is a notorious fact, that large numbers of preachers—and among them many whose faithfulness can not be questioned—are very inadequately supported, and consequently compelled either to abandon their work or to prosecute it amid serious embarrassments. Whence this delinquency in supplying what is acknowledged in the abstract to be the minister's right? Does it arise from the selfishness of the church, or from the prevalence of false notions in regard to the mode of getting at what is just? No doubt the former is the true cause of difficulty in some cases, but we believe the latter is the most common cause, and one to which there is most occasion for giving attention.

In many communities, ministers themselves have doubtless contributed largely to foster false notions upon this subject. They have perhaps settled in a society when it was young and feeble; and in view of its feebleness they have thought it to be duty to labor with their hands during the week, and preach on the Sabbath without charge, or with a very small compensation. This state of things has continued, it may be, until by natural increase the society has become large and wealthy. Meanwhile it is not impossible that the minister himself has been gradually accumlating, and has become what is commonly called "well off in the world." In such circumstances, he feels not the necessity of inculcating upon the minds of the people the duty of supporting the gospel in their midst; nay, he perhaps feels a sort of satisfaction in contemplating the fact that he has served them without charge, and takes occasion to declaim against preaching for money, as though it were a mortal sin to receive pay for ministerial services. Now let a faithful minister—one who consecrates his whole time to the work—be called to labor in such a society, and what a state of things does he find! Family prayer is a thing scarcely known; the social prayer meeting has been but thinly attended, or perhaps never established; the discipline of the church is of such a loose and general character that it can hardly be called discipline; the idea of contributing regularly for the promotion of religion at home and abroad, seems not to have been entertained; in short, he finds a society that is accustomed to meet and hear a sermon on the Sabbath, but has no plans or desires of a religious nature which extend much farther. He sees before him a great work to do—a work which will require his whole time, his best energies, and the sustaining grace of God. Yet the people have so long been accustomed to their free-and-easy way of doing things connected with the church, that the idea of paying a man enough to enable him to devote himself wholly to the work, startles them. Although they have had a sort of theory, that the minister ought to be supported, it is the work of years perhaps to bring them all to embody this theory in their practice. Let not these remarks be construed as condemning the class of self-supporting ministers to whom allusion has been made. No—they have their place, and may be very useful, often supplying congregations which would otherwise be destitute, and so helping on the good work. But when they assume, that the end for which the gospel ministry was instituted can be fully attained by men who devote themselves to their own business, instead of the interests of the church, six days out of seven, and then attempt to remove from the minds of the people a sense of obligation to support a ministry devoted wholly to the work, by presenting themselves as ministerial examples on the ground of preaching for nothing, they subvert the order which God has established. The church requires *pastors* as well as *preachers*, and without such labors as can justly be called *pastoral*, real and permanent prosperity can not reasonably be expected.

A misconception of what the Bible teaches in relation to ministerial support, has sometimes prevented people from doing what in the abstract they acknowledge to be right. But to us there seems no great obscurity about the subject in the Bible. We think the doctrine is plainly enough taught, that those who are devoted to the work of the ministry have a just claim upon those whom they serve for support. The necessary amount, or the mode of raising it, is of course left to be regulated according to circumstances. Do you ask for texts of Scripture to sustain our view? The first one in the New Testament that occurs to us, is the instruction of our Saviour to his disciples when they were about to engage in their ministerial work. He says to them, in Matt. 10: 10, "Provide no scrip for your journey, neither two coats, neither shoes, nor yet staves, *for the workman is worthy of his meat.*" The concluding sentence lays down a principle which covers the whole ground, and is applicable to all cases. If that principle were fully carried out, there would be no deficiency of ministerial support. In the ninth chapter of first Corinthians, the Apostle Paul argues the matter at large, and sets forth his conclusion in the following question, which we commend to the attention of those who are too scriptural to pay ministers for their work: *"If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things?"* In Gal. 6: 6, he says, "*Let him that is taught in the word communicate to him that teacheth in all good things.*" Such were the Apostle's *precepts.* His *example* was of a like nature. He tells us, or rather the Corinthians, that he "robbed other churches, *taking wages of them*, to do you a service," which implies that he not only took pay for preaching, but that he sometimes took more of churches than was absolutely necessary to pay for the amount of labor bestowed upon them. If these passages do not sustain our position, that the Bible teaches the duty of ministerial support, we know not what would sustain it. Believing that they do, we will stop short, lest any farther remarks of ours should weaken the force of the naked quotations.

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☞ Our desire to have the following article read previous to or at the meetings in New Jersey, induces us to place it on the inside to-day, although another number of the series appears on the outside.

## THE JUDGES JUDGED—NO. 6.

### OUR RIGHT TO CARRY THIS CASE TO THE UNITED STATES COURT IS CLEAR AND INDISPUTABLE.

Mr. Hamilton, on the Judicial Department of the Federal Constitution, says:—

"There is no position which depends on clearer principles, than that every act of a delegated authority, contrary to the tenor of the commission under which it is exercised, is void. No legislative act, therefore, contrary to the Constitution, can be valid. To deny this, would be to affirm that the deputy is greater than his principal; that the servant is above his master; that the representatives of the people are superior to the people themselves; that men acting by virtue of powers, may do not only what their powers do not authorize, but what they forbid." "The States, by the plan of the convention, are prohibited from doing a variety of things, some of which are incompatible with the interest of the Union, others with the principles of good government." "The interpretation of the laws is the proper and peculiar province of the courts. A constitution is, in fact, and must be regarded by the judges as a fuudamental law. It must therefore belong to them to ascertain its meaning, as well as the meaning of any particular act proceeding from the legislative body. If there should happen to be an irreconcilable variation between the two, that which has the superior obligation and validity ought of course to be preferred; in other words, the constitution ought to be preferred to the statute." "The courts of justice are to be considered as the bulwarks of a limited constitution against legislative encroachments." "This independence of the judges is equally requisite to guard the constitution and the rights of individuals from the effects of those ill-humors which the arts of designing men, or the influence of particular junctures, sometimes disseminate among the people themselves." "These sometimes extend no farther than to the injury of the private rights of particular classes of citizens, by unjust and partial laws." "If there are such things as political axioms, the propriety of the judicial power of a government being co-extensive with its legislative, may be ranked among the number. The mere necessity of uniformity in the interpretation of the national laws, decides the question. Thirteen independent courts of final jurisdiction over the same causes, arising upon the same laws, is a hydra in government, from which nothing but contradiction and confusion can proceed." "It may be esteemed the basis of the Union, that the citizens of each State shall be entitled to all the privileges and immunities of citizens of the several States. And if it be a just principle, that every government ought to possess the means of executing its own provisions, by its own authority, it will follow, that in order to the inviolable maintainance of that equality of privileges and immunities to which the citizens of the Union will be entitled, the national judiciary ought to preside in all cases in which one State or its citizens is opposed to another State or its citizens. To secure the full effect of so fundamental a provision against all evasion and subterfuge, it is necessary that its construction should be committed to that tribunal which, having no local attachments, will be likely to be impartial between the different States and their citizens, and which, owing its official existence to the *Union*, will never be likely to feel any *bias inauspicious to the principles on which it is founded.*" "The reasonableness of the agency of the national courts, in cases in which the State tribunals cannot be supposed to be impartial, speaks for itself. No man ought certainly to be a judge in his own cause, or in any cause in respect to which he has the least interest or bias."

We have transcribed these several declarations to show our own friends that the general Government is so framed as designedly to declare and protect the rights of individuals, as well as States; that the adjudication of these in the State courts is not final; they may be tried over again in the Federal Court, with the possibility of their being made void in case of their being proved infractions of "that equality of privileges and immunities to which the citizens of the Union are entitled." The cause of the Sabbatarians in Pennsylvania is not a hopeless one. Impartial men see and acknowledge that there is a sad inequality of privileges and immunities for Sabbath-keepers in Pennsylvania. Those brethren are citizens of the Union, born and nourished in it; they are entitled to all those natural and indefeasible rights which the Constitution was designed to protect. They have a right to pursue happiness by worldly business, or labor, or amusement, on the first day as on any other day; they have just as much right to the public roads for these objects on the first day of the week, as have the carriers of the United States mail. But of these rights on the first day of the week, the State of Pennsylvania has deprived them. If this is not a palpable infraction of our organic laws, what could be so? Suppose the Papists in the State of Louisiana should persuade the State Legislature to pass an act to empower magistrates to fine or imprison every citizen of the State who should refuse to close his shop or store, and suspend his worldly business and labor, on all the great festival days observed by that church; would it be submitted to? We imagine we hear the loud declamations against it reverberating through the land, from the St. John's river to the Rio Grande. But does the Constitution of the United States know any more of the Presbyterian religion than of the Roman Catholic? Not a whit. Roman Catholics have as much right to require legislation for their festivals, as Presbyterians have to require it for their Christian Sabbath. Yet the Presbyterians have had the address to procure the enactment of such laws in most of the States, and claim a right to make them perpetual. "We are a Christian people—a great Christian nation." It is time, then, that we ascertained, from the competent tribunal, whether we are a nation of Presbyterian Christians, or Roman Catholics, or what other form of the Christian religion it is that is recognized by our organic laws. Judge Coulter says, "All over the length and breadth of this great nation, the Christian Sabbath is recognized and guarded by the law as a day of sacred rest. Our National Congress recognizes it." The Christian Sabbath is peculiarly a Presbyterian institution; if it be thus established, the Presbyterian religion is so far established, and the Constitution violated! The Judge is in error respecting this thing. We challenge him to bring the law of this great nation that recognizes the Christian Sabbath, or that guards it as a day of sacred rest. Why, did the Judge never hear of a certain Christian denomination who put forth, at one time, all its power to induce Congress to make such a law? Did he never read the Report which the National Congress published in answer to their petitions? What says that Report? "We look in vain to that instrument for authority to say whether the first day, or seventh day, or whether any day has been made holy by the Almighty. . . . . . The Constitution regards the conscience of the Jew as sacred as that of the Christian; and gives no more authority to adopt a measure affecting the conscience of a solitary individual, than that of a whole community." The State authorities of Pennsylvania have judged otherwise, and despite the Constitution and these interpretations of it, have passed a law establishing a part of the Presbyterian religion, and made an infraction of it fineable, and subject to imprisonment. We should like to know who is the greatest, the State of Pennsylvania, or this great nation. Or, if the position of that State be sustained, whether the Presbyterian religion, or some other form, is to be the dominant one. Will our people unite hearts, hands, and agencies to carry this question to the Supreme Court of the nation? We sincerely deprecate all interference of the magistracy in matters of religion; but we believe all peaceably-disposed people are as much entitled to protection against the ill-humors of society, as they are against the depredations of lawless men. There is a vast difference between asking protection for our persons and estates against these things, and asking for power and authority to compel people to follow our religious notions. The latter authority, Paul expressly disclaims: "Them that are without (i. e. of the church) God judgeth." 1 Corinthians 5: 12, 13. But the same Apostle, when unlawfully bound, and threatened with scourging, claimed his privilege as a Roman citizen, and thereby obtained an exemption from punishment; and when, after repeated trials in the courts of Festus and Agrippa, he found that the clamor of the Jews always prevailed to prevent those fawning judges from doing him justice, he appealed unto Augustus Cæsar. It is with this object that the same Apostle says, "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; *that we may lead a quiet and peaceable life in all godliness and honesty.*" Our privilege, as Christians, to avail ourselves of our civil rights, is so plainly recognized in the New Testament, and withal is so reasonable, that we hope no person among us will hesitate on that ground to aid in any lawful attempt to obtain redress for the wrongs Sabbath-keepers are enduring.

S. D.

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**An abstruse Sermon.**—Rev. Dr. Bushnell, of Hartford, Ct., preached a sermon during commencement week at New Haven, which has been the subject of considerable remark. A report of it, which appeared in the N. Y. Evangelist, is followed by this apologetic remark:—"We are painfully aware of the obscurity and inadequacy of this sketch; but the recondite nature of the themes discussed, as well as the *abstruse method and language* adopted by the preacher, rendered his discourse *intelligible only to a few of his hearers*, and make it impossible to reproduce his thoughts in this brief and disjointed manner."

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**Superannuated Ministers.**—The Freewill Baptists are waking up to the duty of providing for their worn-out and superannuated ministers. The subject has been acted upon by the General Conference, and several of the yearly meetings. A writer in the Morning Star says:—"There can scarcely be a more moving appeal to Christian charity, than that preferred by an aged veteran of the cross, who has given to Zion the vigor of his youth, and the strength of manhood, and finds himself, when enfeebled age has crept on, without scrip or purse. Christian charity did we say? There is not a more honest and just debt contracted in the wide world?"

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**What avails it?**—The editor of the Golden Rule, after alluding to a professor of religion who took the boat and started off on the Sabbath ("first day of the week," he means,) significantly inquires, "What avail Sabbath conventions, resolutions, speeches, prayers, and tears, even tears of blood, so long as God's professing people are reckless in this matter." A very proper question, as it seems to us, and one which we should be glad to see answered by some of those who attend the Sabbath conventions alluded to. They get together, not unfrequently, on the sixth day of the week—pass resolutions condemnatory of Sabbath-breaking, and referring for sanction to that commandment which says "the seventh day is the Sabbath of the Lord thy God"—and then, the very next day, the seventh day, the Sabbath, they start on their journeys home. What avail their conventions and resolutions when their actions are in such direct contradiction to them. The ungodly world, whom they are most anxious to influence, see the inconsistency of such a course, and often laugh at it. And as for God, he has no fellowship for such doings, as it is written, "In vain do ye worship me, teaching for doctrine the commandments of men.

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**The Protestant Establishment in Ireland.**—It is common to represent the unsettled state of things in Ireland as resulting from the preponderance of Roman Catholics in that country. But we do not believe any such representation. The existence there of a Protestant ESTABLISHED Church—a church supported by tithes wrung from those who do not sympathize with it—does vastly more than Popery to perpetuate disorder. Indeed, there is much reason to believe, that the Established Church, by justifying Popery in assuming the tone of a persecuted faith, is one of the main supports of the system. It misrepresents Protestantism, and creates in the Irish mind an almost hopeless aversion to sound Protestant doctrine. To us it seems the height of folly to think of benefiting a nation, much more converting it, through the influence of a church which, while it claims a missionary character, is supported by compulsory taxes. No doubt some of the Roman Catholic priests would like to have the revenues now enjoyed by the ministers of the Anglo-Irish church transferred to themselves, and encourage agitation in hope that such a result may some day be brought about. But whether this be true or not, we think they may justly insist that Catholics and Protestants shall be placed on a level so far as relates to support from the State.

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**The English Church and Government.**—Several circumstances have recently occurred in England, which show that when the Church and the Government come into conflict, the former generally has to give way. The latest illustration of this is in the appointment of a new chaplain at Madeira. It seems that in all such cases the Foreign Secretary allows the residents to nominate the gentleman to be appointed; and it has hitherto been the custom, in order to ensure respectability in the party presented, for the latter to obtain a license from the bishop of London. Under this arrangement, a Mr. Lowe became chaplain at Madeira; he was chosen by the residents, appointed by the Foreign Secretary, and licensed by the Bishop. But Mr. Lowe proving a Puseyite, the congregation grew dissatisfied with him, and refused to vote him his salary. He was admonished, but in vain; and Lord Palmerston then called upon the residents to choose another chaplain, but the Bishop of London refused to revoke Mr. Lowe's license, and to issue another for his successor. Upon this, his Lordship, entertaining no doubt that "a license was an incident arising from and dependent upon the Secretary of State," *dispensed with a fresh license*; and his lordship farther informed the house, that henceforth he intended to dispense with licenses altogether. It will thus be seen, that Lord Palmerston is not a whit behind Lord John Russell in enforcing the rights of the Crown over the Church.

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**Reward for Catching a Methodist Preacher.**—The following advertisement, copied from a Maryland paper, shows how they do things in a Slave State. Perhaps that Methodist preacher is now laboring among the runaways in Canada. If so, the Methodist Church to which he belonged will probably charge his market value as so much paid towards preaching the gospel to the heathen.

$250 Reward.—Ran away from the subscriber, living near Jefferson, Frederick County, Md., a negro man who calls himself Lloyd Smuthers, of about 22 years of age; he is about 5 feet 9 or 10 inches high, of a yellow complexion, and has a down, sly look, a round face, and a short nose. When spoken to he generally smiles before replying, and speaks smoothly. He had on when he left, a blue coat, white hat with a black scarf on it, and a pair of blue pants, and took no clothes with him except what he had on, that is known. He *belongs to a Methodist Church*, and PRETENDS TO BE A PREACHER. He took the stage from the other side of Middletown, on the 20th of Nov., and was seen afterwards in Hagerstown; he has a brother-in-law living near Harrisburg, named Ben. Russell.

The above reward will be given if taken out of the State, and secured so that I can get him, or $150 if taken within the State.

JACOB RIDGELY, near Jefferson,
acting for Ruth Ridgely.

## THE CHOCTAW INDIANS.

The following sketch of the condition and prospects of the Choctaw tribe of Indians, affords a happy illustration of the benefits arising from well-directed missionary effort. As a whole, the history of the aborigines of this country is exceedingly gloomy, and perhaps on this account an occasional bright spot is the more noteworthy. Immense good might be done for the much-abused race, if the money now paid to Indian agents who have no regard for their permanent improvement, were wisely expended in promoting civilization and Christianity among them. Government is slowly learning this, and the good fruit is beginning to appear. May it increase a thousand fold.

"The Chocktaw Nation of Indians now numbers, about 20,000 souls, the majority of whom emigrated to the westward of the State of Mississippi in 1840. The remainder have since been following, till now the whole tribe, except 3,000 or 4,000, are permanently located in the territory apportioned them by our Government, between the Red and Arkansas rivers, West of the State of Arkansas. Here, occupying 19,500 square miles of arable land, diversified in surface, and enjoying a salubrious climate, their numbers are increasing. Their government is thoroughly republican, being modeled after ours, and strictly local. Their constitution is of their own framing, and their laws of their own enactment and under them the penalties of their violation are enforced. This healthful state of affairs has been brought about mainly through the instrumentality of Northern Christians laboring among them, and chiefly connected with the American Board of Misions. For thirty years, Messrs. Kingsbury, Dwight, Byington, and Hotchkins, have been among them, and with such results that it is not extravagance to say that these Indians exceed the surrounding whites in morality, intelligence, and skill in the mechanical arts. The Choctaws are chiefly engaged in growing wool and the culture of cotton, which they manufacture into fabrics suitable for apparel. There are six missionary stations among them, having under their supervision ten large boarding schools and three academies, five of the former female, in each of which from 40 to 100 young persons are preparing for usefulness. Six are studying theology. These institutions are supported at an annual expense of $26,000, which is the product of the National School Fund, made up of the annuities received by the Nation from the United States, for nearly 20 years past, but shortly to be discontinued. The publication of a newspaper is now contemplated, and Mr. Dwight and Mr. Wright, one of the tribe, are at present in New York, for the purpose of translating the New Testament in the Choctaw language. Several of the standard works are already issued in that language. The Testament is advanced nearly to completion at the American Bible Society's house."

## RECOGNIZING THE HOLY SPIRIT.

The agency of the Holy Spirit in the conversion of men is often underrated, if not entirely overlooked, by ministers of the gospel who claim to be orthodox in their sentiments. The consequences are generally disastrous, as might be expected from placing an improper estimate upon an important doctrine. The following paragraph upon the subject, written by Proff. Finney, who has long been noted as one of the most active men in using what are regarded by many as extreme measures for the promotion of religion, is pointed and timely. We bespeak for it a careful perusal:—

"I have thought that, at least in a great many instances, stress enough has not been laid upon the necessity of divine influence upon the hearts of Christians and of sinners. I am confident that I have sometimes erred in this respect myself. In order to rout sinners and backsliders from their self-justifying pleas and refuges, I have laid, and I doubt not others have laid, too much stress upon the natural ability of sinners, to the neglect of showing them the nature and extent of their dependence upon the grace of God and influence of his Spirit. This has grieved the Spirit of God. His work not being made sufficiently prominent, and not being able to get the glory to himself of his own work, he has withheld his influences. In the mean time multitudes have been greatly excited by the means used to promote an excitement, and have obtained hopes, without ever knowing the necessity of the presence and powerful agency of the Holy Ghost. It hardly need be said, that such hopes are better thrown away than kept. It were strange indeed, if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost is not recognized as having any thing to do."

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**Moral Reform in England.**—The British House of Lords has lately had under consideration a bill proposed by the Bishop of Oxford, a son of Wilberforce, aiming to secure some greater protection to females, and to dry up one of the sources of misery and crime in the metropolis. The bill was favorably entertained, but defeated by a majority of seven in a House of forty-nine peers. The difficulties involved in the protection proposed seem to, have been the great argument against passing the bill. If it were pheasants, instead of women, that demanded protection, Punch thinks a way to do it would have been devised.

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**Magnetic Telegraph Lawsuit.**—An important trial has been in progress for several days past at Frankfort, Ky., in relation to magnetic telegraphs. Prof. Morse, Amos Kendall, and F. O. J. Smith contend for an exclusive monopoly of the principle of electro-magnetism in its application to telegraphing in the United States. This claim is resisted by H. O'Reilly, who maintains that a general principle, like electro-magnetism, can not possibly be made the subject of a patent. Eight days, up to September 2, had been consumed in reading depositions and examining various telegraphs. There is much yet to be done. The case is one of the most important ever tried in the United States.

# General Intelligence.

## SEVEN DAYS LATER FROM EUROPE.

The steamer Niagara, which sailed from Liverpool on the 19th ult., arrived at New York on the evening of the 31st, with seven days later foreign news.

In Ireland, arrests continue to be made. Meagher, Leyne, and O'Donoghoe, have been arrested, or rather have given themselves up almost as unresistingly as did Smith O'Brien, and near the same spot. Several American sympathizers have also been arrested. O'Gorman, O'Donnell, and Doyle, it is positively asserted, have escaped to America. The trial of State Prisoners is progressing; O'Doherty has been acquitted, and John Martin convicted. The Catholic clergy, in great numbers, are petitioning the Queen "to take into merciful consideration the unfortunate situation of Wm. Smith O'Brien, and his deluded associates," and that no lives may be sacrificed on account of the recent disturbances.

In England, many chartists and sympathizers with the Irish have been arrested. Fourteen men were arrested at a public house in London, upon whom were found pistols, daggers, and other weapons. At Manchester, also, a batch was arrested, who have figured as leaders in the disturbances of the last three months. At Liverpool, several persons have been arrested, who were engaged in supplying arms to the Irish.

While these things have been going on, an enemy of even more appalling character than civil war has again made its appearance, in the form of the potato disease, in Ireland, also in England and Scotland. All the indications of destruction which discovered themselves in the autumn of 1845 are now re-appearing; and a luxuriant field of this essential esculent becomes in twenty-four hours a withered and blackened mass. A famine is thus threatened, which may carry off more than would have perished in the most desolating war.

From France, there is nothing of special importance. A review and sham-fight, which was to have taken place near Paris on the 13th, was postponed on account of the discovery of a plot to assassinate Gen. Cavaignac. It is said that the General has notified the Austrian Government, that any invasion of the Roman, Tuscan, or Piedmontese territory, will be regarded by France as a cause of war. Distress among the operative classes in Paris is said to be every day becoming more intense.

All doubt as to the fall of Milan is now at an end, Charles Albert having capitulated to the Austrians on the 6th of August. There are various rumors as to what he now intends to do, but the latest, and probably the most authentic, is, that he is going on with the war, and that the priests and dignitaries of the church are converting it into a holy war. Should mediation prove unsuccessful, the loss of life must be fearful.

An outbreak of a very serious nature has occurred at Bologna, in the Papal dominions. A company of Austrians, numbering some 2500 men, under some pretence, began to bombard the town, and finally set it on fire in several places. The people rose, and drove them off, after severe fighting, and the loss of many lives.

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An Exploring Expedition to Africa.—An expedition is about to be fitted out by the Minister of Commerce, with the assistance of the Minister of Marine, to explore that portion of the eastern coast of Africa comprised between the bay of Lagoa and Cape Guardafui, for commercial purposes. The expedition will visit the ports of Lindy, Quiloa, Monfia, Zanzibar, and Pemba, dependencies of the Imaum of Muscat, opened to the French flag by the treaty of the 17th of November, 1844, and Inhambane, Sofala, Angola, Mozambique, and Gigo, Portuguese factories. M. Loarer, who has been recommended by the Chamber of Commerce of Nantes, is to command the expedition. He has orders to touch at Mayotte and Nassi Be, and to visit, if possible, the western coast of Madagascar. M. Bolvin, a botanist, has been appointed to examine and collect such natural produce as can be introduced into France. A delegate, appointed by the Chamber of Commerce of Nantes, has been supplied with patterns of the principal manufactures of France by the different Chambers of Commerce, in order that he may see what produce is best suited to those markets. A number of articles, such as watches, arms, books, and stuffs, have been provided for the commander of the expedition, which he is to offer as presents to the African chiefs.

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College in Liberia.—Some time since, says the Journal of Commerce, Mr. Pinney, formerly Governor of Liberia, made some statements before a meeting in the Broadway Tabernacle, to the effect that 200 slaves had been manumitted, near Natchez, Miss., by the will of Capt. Ross; that the estate to which they belonged was valued at $400,000; and that all the property, real and personal, except the slaves, who were given their liberty, was destined first to defray the expenses of their passage to a settlement in Liberia, and the residue, estimated at $100,000, was to found a College on the same coast. The fact has since been communicated to him, that this ample property has been so wasted by protracted litigation, that the present cotton crop of the estate will scarcely pay the debts. Happily, while these hopes have proved delusive, a movement is now making which promises fair to repair the previous loss, and found on the shores of Africa an Institution which shall grow up with the people and mould their character.

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Ohio in Africa.—We learn, from the Gazette, that a benevolent gentleman of Cincinnati offers to Mr. David Christy, Agent of the American Colonization Society, for Ohio, the sum of $2,000, for the purchase of a portion of the African coast, outside the present limits of Liberia, to be paid as soon as the necessary arrangements can be made. His design is to offer the territory to the colored people of Ohio, Indiana and Illinois, for their acceptance, upon which to establish a new State, in connection with the Republic of Liberia. The Agent at Washington, Rev. Wm. M'Lain, recommends that the purchase be made north-west of Liberia, so as to include the Gallinas, and those other "darkest dens of the slave trade." This purchase would embrace the coast between the Republic of Liberia and Sierra Leone, and forever banish the slave trade from that region.

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Appearances at Niagara Falls.—The Rochester Democrat says: "Business at the Falls is becoming of more importance than heretofore. The unlimited water power is beginning to be made of service in various branches of manufacture. In less than one year, the number of mechanics has increased nearly two hundred. A magnificent hotel is soon to be commenced on the site now occupied by the superstructure of the one commenced over ten years since. It will front on two streets, being 330 feet on one, and 300 feet on the other. The dining-room is to be 150 by 50 feet, and 20 feet high; the parlors 64 by 46 feet, and the entrance hall 74 by 40 feet. Six or eight of the parlors will have from two to four bed-rooms and bathing-rooms attached. The tower will be 175 feet high, affording a fine view of the Falls, the surrounding scenery, and the country for many miles on both sides of the river. It is designed to accommodate 700 guests."

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Important Decision.—We learn from the Boston Times, that an important case was decided in the Supreme Court at its recent sitting, in which an action was brought by J. D. Potter against G. E. Greeley, for a violation of a bond not to run a bread cart on his own account or for any other person except the plaintiff, over a certain route, for a specified length of time. Greeley plead, that though the bond was *dated* on a week day, it was in fact made and signed on the Lord's day, between sunrise and sunset; and, not being a work of necessity, charity, or mercy, was in contravention of the Lord's day Act, and consequently null and void. Chief Justice Shaw decided that the bond in this case was void, because made at a time when such an act could not be legally done, and gave judgment accordingly for the defendant.

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The Millions of China.—The editor of the National Intelligencer, in a letter from France, states on the authority of Mr. Hedde, who visited Sou-Tchou, the principal silk market in the interior, that it is probably the largest city in the world, having a population of five millions within its walls, and ten millions within a radius of four leagues around. Situated on the great Imperial Canal, it has ten thousand bridges. Since 1718, when the missionaries quitted it, no individual, until Mr. Hedde succeeded, could get ingress. He did so, disguised as a Chinese trader.

## SUMMARY.

An arrival from Rio Janeiro, says the Chronotype, brings the particulars of the loss of the ship Cassandra, of Providence. The fire was discovered about 4 o'clock in the morning in the lower hold, near the mainmast where four barrels of tar had been stored. Every effort made by the crew to save the ship was unavailing. The officers and crew, 23 in number, left in three boats. After experiencing distressing hardships, on the 10th day the boats landed on a beach near Conventas, in the province of St. Catharine's, Brazil.

Several cases of Yellow Fever having recently appeared at Staten Island, near the Quarantine, the authorities of New York have prohibited steamboats from landing or taking up passengers at the Quarantine or Stapleton Ferries. Up to Friday last there had been 34 cases of what is considered yellow fever, 12 of them malignant, of which 6 died.

There was a mob at Cincinnati on the night of August 23, with sad results. Two returned Mexican volunteers had been put in the jail on a charge of rape upon a small girl. A mob collected around, with a view to take them out and administer Lynch law. But the jail was protected by an armed constabulary force, who, after the mob had torn down the fence, fired upon them, killing four men outright, mortally wounding two others, and slightly wounding six or seven more.

The Buffalo Express tells a story of a knavish fellow being caught rumaging in the state-rooms of the steamer Michigan, on the lakes, and attempting to steal from the captain's trunk. Instead of delivering him over to justice, Capt. Stewart took the scoundrel to the hurricane deck, and in the presence of all his passengers, administered to him a wholesome chastisement, with a stout cane.

The pastor of the South Church in Ipswich, Mass., a short time since, called on a member of his society, Mrs. Kinsman, who was sick. This lady was 90 years old. In the room were a daughter aged 75, and a son aged 73. Mrs. Kinsman was married at the age of 15. She lived with her husband more than 70 years.

The shipments of copper this season by the Cliff Mining Company, will be at least 1,000 tons, which will yield at least $250,000, and enable the Company, after discharging its old debts, and paying for its land, to divide to its stockholders $180,000.

A Free Soil Convention was held at Baltimore on the 28th ult., at which the proceedings of the Convention at Buffalo were ratified, and an Electoral Ticket selected.

Lord Ashley has opened a poor man's library and reading room in one of the poorest parts of London, with courses of philosophical lectures, at a subscription of three half-pence per week.

Mr. Gerrit Smith, of Peterboro, N. Y., with his characteristic philanthropy, has given $500 for the relief of the sufferers by the late fire at Albany.

Moses B. Corwin is the whig candidate for Congress in the Champaign district of Ohio, and his son, John A. Corwin, is the loco foco candidate.

As the steamboat Antelope, on her way from New York to New Brunswick, *on Saturday afternoon*, was towing up a small boat containing four persons, and when near the dock at New Brunswick, the tow-line broke, leaving the boat in the swell of the steamboat, by which it was capsized and two of the persons drowned, one of them, Bergen Sillcocks, a respectable citizen of New Brunswick, the other a colored man named Samuel Boyce.

A negro man of 17 years of age, belonging to one Mr. Parker, of Scriven, Ga., murdered his mistress a little more than a week ago, and also a white laborer, who was at the time sleeping on the piazza. All this occurred at early dawn, Mrs. P. being asleep with an infant in her arms. The only reason said to be alledged by the murderer for this horrid crime is that "they had made him angry." He has been tried, and hung.

Chief Justice Benedict, of Liberia, has presented to the American Institute a sample of the indigenous coffee of that republic. He states that the sample was raised on his farm, near Monrovia, in Liberia. The trees were collected when quite young, from the forests around, and transplanted into plantations. The quality of this coffee, is said by gentlemen capable of judging, to be equal to the Mocha.

The Controller has given notice that all circulating notes issued by the Farmers' and Mechanics' Bank of Ogdensburgh must be presented at the Controller's office for payment, within five years from the 28th of August, 1848, or that the funds deposited with the Controller for the redemption of its notes will be given up to said Bank.

The Brazilian steamer Providencia, commanded by a Spaniard, has lately brought into Rio Janeiro, from the coast of Africa, a full cargo of unfortunate Africans, 1,200 in number. It is reported that she originally took in 1,500, but the horrors of their pent-up condition were greatly augmented by constantly recurring deaths among them, resulting in the loss of not less than 300, it is said, before arriving there.

The New Orleans Picayune says:—"We hear very unpleasant accounts of outrages perpetrated on the Mexicans by armed parties of Americans. The latter are said to be commanded by Texans of character, from whom such proceedings were not to have been expected. Several towns are said to have been made to pay arbitrary and wholly unjustifiable contributions, and life has been mercilessly taken in enforcing such contributions."

Pompey, the negro man convicted of a brutal assault on a little girl, was privately executed in the jail of the third municipality at New Orleans. He was furious, and when finally suspended, the rope slipped over his head, and he was shot through the head with a pistol.

Mr. Charles A. Meigs, a merchant of Edgefield, S. C., has been arrested for robbing the Post Office at that place. The Post Office was in the same building with Mr. M's. store. He acknowledged the theft; has heretofore sustained a good character.

The Scientific American says that Mr. T. C. Schaffer, of Portsmouth, N. H., has just invented a fan which is propelled regularly by a weight operating upon wheels like clock work. Placed by the side of a bed it will run two or three hours without winding up, much to the disturbance of flies and mosquitoes which revel on hot summer evenings, and keeps the air in constant motion.

Two large vessels are now loading with turpentine at Wilmington, North Carolina, for direct voyages to London. The "Commercial Review" speaks of this as an unusual circumstance, and urges an increase of the facilities of trade with the back country, to continue and encourage such a promising line of business.

Mr. Christopher Dunn was instantly killed by lightning, at Belgrade, Me., on Thursday last. The lightning was attracted by a gun and bayonet, hanging on the wall of his room, near which he happened at the time to be, and glancing thence struck him on the shoulder.

We see, says Prentice of the Louisville Journal, that a couple of fools in Virginia are talking about "a duel on horseback." If they must fight, they should be compelled to fight on foot. They have no right to endanger the lives of their betters. The horses, we suppose he means.

The South Alabamian says that some very rich lead ore has been found in Butler county. It was obtained on the plantation of Col. Gregory, and is remarkable for its richness, yielding, the editor was told, from 80 to 90 per cent. of pure lead. The extent of the mine is unknown.

Wisconsin makes the 30th State of the Confederacy. It contains some 90,000 square miles of territory—two-thirds larger than all New England, and as large as New York, New Jersey, and Pennsylvania combined.

It is stated that the President of the Wesleyan Methodist Conference in England is henceforth to be distinguished by the high-sounding ecclesiastical title of "The Very Reverend the President!"

The length of the Potomac bridge at Washington is 5,300 feet. The longest known except the succession of wooden bridges at Nantes, which extend collectively 9,600 feet.

It is stated by a correspondent of the Freeman's Journal, that the population of Galveston, Texas, has decreased during the last two years from 7,000 to 2000. Nearly 400 houses there are untenanted.

Attempts are being made to establish large sugar plantations in the Sandwich Islands, and several sugar mills have been ordered from this city.

Halifax papers state that since the late heavy rains, the Potatoe vines have become green again, with prospect of a good and healthy yield.

On occasion of M. Chateaubriand's funeral at St. Malo, the family of the deceased distributed 8,000 francs to the poor.

Crittenden is elected Governor of Kentucky by a majority of nearly 9000 votes.

There is a field of corn, 21 miles below Cincinnati, Ohio, which contains six thousand acres.

There has recently been a Free Soil meeting in Lafayette, La. The N. O. Picayune referring to it says that strong speeches were made and much excitement created, and the meeting finally broke up in disorder. The Mayor of Lafayette being present, and considering the language of some of the speeches seditious, subsequently issued a proclamation against all violations of the Black Code, forbiding speeches and writings calculated to make "certain classes of our population dissatisfied."

There have been, recently, some most singular developments made in relation to the Chester County Bank robbery, and two or three additional arrests have been the consequence, while others well known to the community are implicated. But there is now a probability that the perpetrators of the robbery will be secured.

The English papers say that the Jews of Safet and Tiberias are about to petition the Queen of England to appoint Mr. James Cohen as British Consul. Mr. Cohen is a missionary sent by the Society for promoting Christianity among the Jews.

Capt. Elijah Bailey, for more than 40 years past the postmaster in Groton, Ct., died in that place on the 24th ult., aged about 90 years. He was the husband of "Mother Bailey," the heroine of Stonington, who gave her petticoat to make into cartridges, when the British were bombarding the town. She still survives.

A Mrs. Lawrence, residing at Hempstead Plains, L. I., while riding the other day in a wagon, had her clothes take fire from her husband's pipe. She was so badly burned that she died in a short time after being taken to a neighboring house.

Sixty miles of the Auburn and Rochester railroad are already relaid with the heavy H rail, and the entire route of 77 miles will be complete in a few weeks. It is contemplated to run from Rochester to Auburn in three hours.

It is stated that the government of France has ordered above six hundred of the insurgents, arrested during the late riots in Paris, to be conveyed to the Marquesas Islands. They are to form the nucleus of a new nation in the Pacific.

At a meeting of the Mayor and Aldermen of Boston, the petition of Dr. Collyer, for a license to exhibit his model artists, was unanimously rejected; after an argument from the petitioner in its favor, and an opposing argument from Rev. C. W. Denison.

Gen. Shields declined the appointment of Governor of Oregon in consequence of the bad state of his health. He does not think that, with his present wounds, he would be able to cross the Rocky Mountains.

The Chronotype says: Of the whole amount received by the City Clerk of Boston during the last quarter, $674 65, the sum of $290 50 was for certificates of "marriages intended," and $126 for licenses of dogs.

We learn from the Skowhegan (Me.) Press, that there was a slight frost in that vicinity on the night of the 20th ult. The Bangor Whig states that in Aroostock Co. the crops have been injured by frost.

Daniel Drayton has been sentenced by the Criminal Court of Washington, to 20 years' imprisonment in the Penitentiary, for aiding in the escape of slaves from the District of Columbia.

The great Mormon Temple at Nauvoo has been purchased by Isaac Prower for the Protestant College.

There was a fire in New York on Wednesday of last week, which burned up the N. Y. Gas Company's establishment; loss about $35,000.

Rev. Jonathan Wade and lady, missionaries of the American Baptist Missionary Union, recently arrived at Boston from St. Helena in improved health.

The yellow fever is represented to be prevalent at Norfolk, Va., having been brought from Vera Cruz by the returning troops. The number of deaths had already been eight or ten per day.

The Annual Meeting of the American Board of Commissioners for Foreign Missions is to be held in Boston on Tuesday, the 12th of September, to continue until Friday, the 15th.

Soldiers' land warrants are selling freely, and form quite an important feature in business. The rate is now $110.

An old man, seventy-five years of age, has been committed to jail in Syracuse, N. Y., on a charge of forgery.

The cultivation of the grape, and the manufacture of wine, has been commenced with success in Mississippi.

The last Cleveland, Ohio, papers notice the arrival of 300 barrels of mackerel, direct from Halifax, N. S., consigned to a merchant of that city.

### New York Market, Monday, Sept. 28.

ASHES—Pots $5 41; Pearls 5 87.——FLOUR AND MEAL—Flour has advanced since the arrival of the steamer; prices range from 5 94 to 6 12. Jersey Meal 3 37; Brandywine 3 50. Rye Flour 3 87.——GRAIN—Genesee Wheat 1 30 a 1 34; Southern 1 18 a 1 20. Corn has improved some 5c. on the bushel, and is selling at all prices from 65 to 72c. Rye 72c. Oats 32 a 34c.——PROVISIONS—Prime Pork 89c.; Mess 11 50. Lard 8½c. Butter is in good demand; Ohio sells at 11c. Cheese 5½ a 6½c.

### MARRIED,

In Amity, N. Y., July 1, 1848, by Eld. Rowse Babcock, Mr. Daniel G. Ayers, of Albion, Wis., to Miss Betsy Ann Millard, of Amity.

In Plainfield, N. Y., August 22, by Eld. S. B. Crandall, Mr. Jacob Fluno, of Little Falls, N. Y., to Miss Sarah Ann Burdick, of the former place.

### DIED,

At Newport, R. I., three o'clock first-day morning, Aug. 27, of dysentery, Lucius Crandall, only son of Edmund D. and Catharine D. Barker, aged 2 years, 1 month, and 23 days. A bud, full of promise, taken on high to bloom.

### LETTERS.

E. D. Barker, D. Browning, J. Jennings, J. Ogden, A. C. Spicer, J. P. Burdick, G. M. Langworthy, G. R. Wheeler, S. B. Crandall, J. Burdick, W. C. Kenyon (box & letter sent.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| W. Ingalls, Abington, Ct. | $2 00 | pays to vol. | 6 | No. 7 |
| G. Lanphear, Westerly, R. I. | 2 00 | " | 5 | " 52 |
| B. F. Langworthy, Ston'n, Ct. | 2 00 | " | 5 | " 52 |
| G. R. Wheeler, Salem, N. J. | 2 00 | " | 5 | " 52 |
| L. A. Davis, Milldale, O. | 2 00 | " | 5 | " 26 |
| J. Babcock, " | 2 00 | " | 5 | " 52 |

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By William Henry Black, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records, London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

## THE SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association will hold its next session with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, at 10 o'clock A. M. Introductory Discourse by L. A. Davis; alternate, Joshua Hill. We would be much gratified to be favored with the presence of delegates from our sister Associations. Come over from the north-east and north-west and help us.

JEPTHA F. RANDOLPH, Cor. Sec.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
EDWIN B. CLAPP, Instructor in Mathematics.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistants.

### TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | |
|---|---|---|
| First, commencing Wednesday, | Aug. 23, | ending Nov. 29. |
| Second, " " | Dec. 13, | " March 21. |
| Third, " | April 4, | " July 11. |

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 00 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

STATE OF NEW YORK, SECRETARY'S OFFICE.—Albany, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next;

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City:

And also, a Representative in the said Congress for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3, article 3, part 1, page 140. aug31-1awtE.

### LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—J. P. Livermore.
Leonardsville—W. B. Maxson.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn

VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke

## The Sabbath Recorder,

PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

### TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

George B. Utter, No. 9 Spruce St., New York.

## Miscellaneous.

### MY MOTHER'S SMILE.

My mother's smile! how oft in sleep
It lies like sunshine on my heart,
Till when I wake, I wake to weep,
That aught so lovely should depart.

I sometimes sit and dream of fame,
But when I foolishly the while
Would link its glories to my name,
I meet a sad, reproving smile.

As o'er I number, one by one,
Through all my youth's misguided years,
The things which I should not have done,
How darkly dim that smile appears!

But when I hush my bosom's wrath,
Or smooth beneath the pilgrim's feet
The weary and uneven path—
O, then that smile is heavenly sweet!

When last I kissed my mother's brow,
She called me a poor orphan child,
And with me in my spirit now
Is the last smile she ever smiled.

From the Boston Mail.

### THE SOLDIER'S WIFE AND WIDOW.

During a recent visit to the encampment of the Massachusetts Regiment at Brighton, we were an eye witness to a most distressing scene. While standing near the entrance to the apartment allotted to the officers, a young and well dressed female came with faltering steps to the door. Throwing aside a thick, black veil, a face of uncommon beauty was revealed, but it was evident that grief and anxiety had partially effaced the rosy hue of health from her cheeks, and care and watchfulness dimmed the lustre of her eyes. Her form was fragile, and a sad presentiment shook it as she reached the door, and drew forth a letter from her bosom.

'What is your wish, young woman?' inquired the officer who guarded the entrance, and who, at the same time gently prevented her from passing into the room.

'I wish to see one of the volunteers,' she replied.

'Is he an officer or a private?' asked the sentinel.

'He is a private,' answered the female.

'To what company does he belong?'

'I do not know.'

'What is his name?'

'It is Clarke,' replied the female, and at the same time impatiently pressed forward to the entrance of the door.

'I cannot let you pass; my orders are most strict,' continued the sentinel, 'but if you will wait, I will send for him at once.'

'Do send for him,' said the female with great enthusiasm; and for the first time hope seemed to possess her care-worn face with his blessed promise.

The sentinel called an attendant, and gave an order for Mr. Clark to be called.

'Clark—Clark, what company does he belong to?' asked the attendent.

'What company, young woman?' continued the sentinel.

'Of company I,' said the female, hesitating.

'Company I,' repeated the sentinel; 'there is no such company in the regiment; you must be mistaken.'

'I dare say I may be,' said she, and referring to a long and very closely written letter for a moment she replied, 'I was mistaken, it was company E.'

'Clark of company E,' ejaculated the attendant; 'Clark of company E, why, he is *dead!*'

We never wish to be present again at another such a scene. Hope, that had for a moment shone upon that poor female, had sunk forever from her sight. Had some strange commotion of nature swallowed up every living being, and every thing that the eye delighted to look upon and the heart to cherish, and left desolate that one poor creature, the transition could not be greater. It was not an extravagant sorrow, but a silent deep anguish that rent every human channel, and dissolved the great chain that connected the being with its kindred; all was gone. The doubts and hopes that had alternately struggled together, were at an end; the last struggle was over; and that female who a year ago looked forth upon the great vista of futurity for many happy years, was now alone—*alone in the world.* Hundreds of young and buoyant spirits were upon that camp ground, and while the air rang with many shouts for those who had returned home in safety to the bosoms of their friends and families, we saw that poor female mechanically thread her way through the noisy crowd, with tear-filled eyes and grief-choked utterance, and a crushed and broken heart.

### A NIGHT WITH A DUELIST.

A duel was fought near the city of Washington under circumstances of peculiar atrocity. A distinguished individual challenged his relative, who was once his friend. The challenged party having the choice of weapons, named muskets, to be loaded with buckshot and slugs, and the distance ten paces; avowing at the same time his intention and desire that both parties should be destroyed. They fought. The challenger was killed on the spot; the murderer escaped unhurt!—Years afterwards, a gentleman was spending the winter in Charleston, South Carolina, and lodged at the same house with this unhappy man. He was requested by the duelist, one evening, to sleep in the same room with him, but he declined, as he was very well accommodated in his own. On his persisting in declining, the duelist confessed to him that *he was afraid to sleep alone*; and as a friend who usually occupied the room was absent, he would esteem it a great favor if the gentleman would pass the night with him. His kindness being thus demanded, he consented, and retired to rest in the room of this man of fashion and honor, who some years before had stained his hands in the blood of a kinsman. After long tossing on his unquiet pillow, and repeated half-stifled groans, that revealed the inward pangs of a murderer, he sank into slumber; and as he rolled from side to side, the name of his victim was often uttered, with broken words that discovered the keen remorse that preyed like fire on his conscience. Suddenly he would start up in his bed with the terrible impression that the avenger of blood was pursuing him; or hide himself under the covering as if he would escape the burning eye of an angry God, that gleamed in the darkness over him, like lightning from a thunder cloud! For him there was "no rest, day or night." Conscience, armed with terrors, lashed him unceasingly, and who could sleep? And this was not the restlessness of disease, the raving of a disordered intellect, nor the anguish of a maniac struggling in chains! It was a man of intelligence, education, health, and influence, given up to himself—not delivered over to the avenger of blood, to be tormented before his time; but left to the power of his own *conscience*, suffering only what every one may suffer who is abandoned of God!

### A GENTLE REPROOF.

One day, as Zachariah Hodgson was going to his daily avocations after breakfast, he purchased a fine large codfish, and sent it home, with directions to his wife to have it cooked for dinner. As no particular mode was described of cooking, the good woman well knew that, whether she boiled it or made it into a chowder, her husband would scold her when he came home. But she resolved to please him for once, if possible, and therefore cooked portions of it in different ways. She also, with some little difficulty, procured an amphibious animal from a brook back of the house, and plumped into the pot. In due time her husband came home. Some covered dishes were placed on the table, and with a frowning, fault-finding look, the moody man commenced the conversation.

"Well, wife, did you get the fish I bought?"

"Yes, my dear."

"I should like to know how you have cooked it. I will bet anything you have spoiled it for my eating. [Takes off the cover.] I thought so. What in creation possessed you to fry it? I would as lief eat a boiled frog."

"Why, my dear, I thought you loved it best fried."

"You did n't think any such thing. You knew better; I never loved fried fish. Why did n't you boil some?"

"Dear, the last time we had fresh fish, you know I boiled it, and you said you liked it best fried. But I have boiled some."

So saying, she lifted a cover, and, lo! the shoulders of the cod, nicely boiled, were neatly deposited in a dish, a sight of which would have made an epicure rejoice, but which only added to the ill-nature of her husband.

"A pretty dish this!" exclaimed he. "Boiled fish? Chips and porridge! If you had not been one of the most stupid of womankind, you would have made it into a chowder."

His patient wife, with a smile, immediately placed a tureen before him, containing an excellent chowder!

"My dear," said she, "I was resolved to please you. There is your favorite dish."

"Favorite dish, indeed!" grumbled the discomfited husband; "I dare say it is an unpalatable, wishy-washy mess. I would rather have a boiled frog than the whole of it."

This was a common expression of his, and had been anticipated by his wife, who, as soon as the preference was expressed, uncovered a large dish near her husband, and there was a large BULL-FROG, of portentous dimensions, and pugnacious aspect, stretched out at full length! Zachriah sprung from his chair, not a little frightened at the unexpected apparition.

"My dear," said his wife, in a kind, entreating tone, "I hope you will at length be able to make a dinner."

### NEW INVENTIONS.

From the Farmer & Mechanic.

A Mr. Blake, of Akron, Ohio, has discovered a mineral substance, which, when taken from the mine, exhibits the consistency of cold tallow, but on exposure to the atmosphere for a few days, turns to a hard slate or stone. It is already in use for roofing—about fifty houses have been covered with it in Rochester, N. Y., as we learn from the Genesee Farmer. The cost of it is small, 100 lbs. being sold for $3 or $4. It is ground to a powder after being dried, and is then mixed with linseed oil, and applied to the roof.

A lieutenant in the British navy has invented a "peril indicator," to show when steamers or other ships are running into shoal water. The apparatus consists of two bars which project ten feet below the keel of the vessel, and as soon as these bars touch the ground, they spring up on a level with the keel, and ring a bell, which warns the engineer that he must reverse the engines, and drive the ship astern.

A mode of manufacturing charcoal in France, is to fill all the interstices in a heap of wood to be charred, with dry powdered charcoal; then cover the whole mass with earth or sods, and burn it in the usual way. By this means, much of the access of air is prevented, and a saving of ten per cent. in volume, as well as weight of charcoal, will be gained over the ordinary modes.

### A DISCOVERY BY ACCIDENT.

The chief discoveries in the arts have been made by accident, not from forethought or a deep knowledge of the principles in nature. It is related that the discovery of glass-making was effected by seeing the sand vitrified on which a fire had been kindled. The discovery of the manufacture of plate-glass is said to be accidental. Bloncourt relates, as the mode in which the casting of plate-glass was discovered, that a person who was melting some of this material in a crucible, accidentally spilt it, while fluid, upon the ground. The metal run under one of the large flag-stones wherewith the place was paved, which obliged the workman to take up the stone in order to recover the glass. He then found it in the form of a plate, such as could not be produced by the ordinary process of blowing. The man's attention being roused by this fact, he was unable to sleep, and, conceiving at once the superiority of this method for forming mirrors, he immediately commenced experimenting, and before the day appeared, had proved the practicability of the improvement, which the purest chance had placed within the sphere of his observation.

ENCOURAGEMENT TO PRINTERS IN OLD TIMES.—The Council of New York passed the following resolve on the 23d March, 1692, old style:

"It is resolved in Council, that if a Printer will come and settle in the city of New York for the printing of our Acts of Assembly and Public Papers, he shall be allowed the sum of forty pounds, current money of New York, per annum, for his salary, and have the benefit of his printing besides what serves to the public."

DELIRIUM TREMENS.—The following awful illustration of the effects of intemperance is copied from one of the papers in the city of Albany. The reading of it makes one's blood run cold:—

"A day or two ago we saw a woman raving with the delirium tremens. She was young, handsome, and a mother. An uncontrollable passion for intoxicating drinks soon made a hell of a once happy home, drove a kind-hearted husband to despair and death, and brought the wretched mother and her two young boys to the degradation of public shame and street beggary. Her ravings were terrible. She fancied herself a fiend in perdition, compelled by a superior power of darkness to thrust her children into fierce flames, and hold them there till their bodies were burnt to a crisp! Her description of what she saw in her madness, and of what she fancied she was obliged to do, were awful and indescribable. Occasionally the wretched being would fly to the farthest corner of the room, uttering piercing screams of agony, and pressing the palms of her hands over her eyes in a vain attempt to shut out the horrid spectacle presented to her distorted vision. Then, as if impelled by an irresistible power, she would rush forward, clutching wildly at what she thought were her children, and with loud outcries, plunged them again and again in the furnace of fire, mingling horrid curses and imprecations with the most touching and fervent prayers. This hallucination haunted the miserable creature long after she was rendered powerless by the restraints of the strait-jacket, and was succeeded by others, even more terrible in character, and too shocking for detail, which continued until death closed the scene."

NUTMEG TREE.—The nutmeg tree flourishes in Singapore, near the equator. It is raised from the nuts in nurseries, where it remains until the fifth year, when it puts forth its blossoms and shows its sex. It is then set out permanently. The trees are planted thirty feet apart, in diamond order—a male tree in the centre. They begin to bear in the eighth year, increasing for many years, and they pay a large profit. There is no nutmeg season. Every day of the year shows buds, blossoms, and fruit, in every stage of growth to maturity. The nutmeg is a large and beautiful tree, of a thick foliage and a rich green color. The ripe fruit is singularly brilliant. The shell is glossy black, and the mace it exposes when it bursts is of bright scarlet, making the tree one of the most beautiful objects of the vegetable world.

BUSINESS FIRST, THEN PLEASURE.—A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied, "My father taught me never to play till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, *and in half an hour.* After this was done, I was allowed to play; and I could then play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in its time, and it soon became perfectly easy to do so. It is to this habit that I now owe my prosperity." Let every boy who reads this go and do likewise, and he will meet a similar reward.

THE GAMBLER AND HIS MOTHER.—Said a gambler, seated at the gaming table on board one of our steamboats, "My mother taught me never to spit on the carpet." I noticed he was faithful to fulfil the injunction, every time he had occasion to remove the filthy tobacco juice from his mouth. The mother, no doubt, from his infancy had impressed it indelibly upon his mind, never to violate this rule, and the young gambler remembered it, even now, when removed from her immediate influence. Had that same mother said to him in boyhood's days, "*My son, never gamble,*" and impressed it as indelibly as the other, he doubtless would have said, if solicited to play the game of chance, "*My mother taught me never to gamble,*" and thus he would have been saved from the ruin that now awaits him.

PERSONAL DEVOTION.—At the attack at Ratisbonne, in April, 1809, after an obstinate conflict, Marshal Lannes became at length master of the place. An officer of the major staff, though mortally wounded, hurried at the top of his horse's speed to the little mount, where Napoleon was waiting, surrounded by his officers, and leaping to the ground, advanced feebly toward him, deathly pale, and covered with blood.

"Sire," cried he in an exulting voice, "Ratisbonne is ours. Behold, our banners wave over the walls of the town. Sire, behold your eagles!"

"Sir, you are wounded!" interrupted the Emperor.

"No, sire!—*I—I—am killed!*" responded the heroic messenger. And pronouncing this speech he fell dead.

"JUST LIKE HIM."—A poor, pious negro woman being addressed by her teacher on the goodness of God, was asked whether she was not astonished at his mercy in giving his Son, and his condescension in giving that Son for her, she replied she was not. Supposing she was not sufficiently impressed with the subject, and defective in the fine feeling of gratitude, he continued to expatiate on the vastness and freedom of his love, giving additional emphasis to his language and coloring to his subject, closing again with the question, "What, are you not astonished at this?" "No, massa," was still the reply. Turning upon her with a degree of impatience, "And why are you not astonished?" he inquired "Why, massa, me no astonished, *because it be just like him.*"

ANOTHER MISSIONARY FOR CHINA.—Rev. Henry Goodale, native of Massachusetts, but for the last four years a native of Kentucky, was appointed on the 31st of July, by the Foreign Mission Board of the Southern Baptist Convention, as a missionary to China. Mr. Goodale has just completed a course of study at Georgetown, Kentucky. He was a member of the Second Baptist Church in Louisville, Ky., and before entering college, labored one year as a colporteur of the American Tract Society, in Kentucky. His field will be Canton, and Providence permitting, he will sail about the 15th of September. So says the Christian Chronicle.

## VARIETY.

Mr. David, cutler, of Leadenhall-street, London, has recently registered under the Utility Designs Act, a razor of highly improved configuration, which consists in giving a curvilinear form, lengthwise, to the edge of the blade, and leaving more room for obtaining a good purchase on it when shaving. The handle also is beveled within-side, to allow more space for the entry of the blade when shutting to—thus preventing the injury to its edge, that frequently occurs from catching on the sides of the handle.

Drawing fresh water from old ocean's bed is among the latest achievements of science. It has been acomplished at New Haven, by boring to a depth of forty feet, through the wharf, salt water and soil; and sinking an iron tube to that depth. Fresh water, pure and sweet, flows up through the tube so abundant that it can not be exhausted by two pumps.

A quarter of a century ago Lowell, Mass., was not known. It was then almost uninhabited. Now, it contains 35,000 inhabitants, 47 cotton and woollen mills, 11 1-2 millions of incorporated capital, 260,000 spindles, and 8,000 looms. There are from 10,000 to 15,000 girls employed in the mills. On every side new buildings are being erected, and improvement is the order of the day.

A decision relative to the slave trade was recently rendered by Judge Kane, of Philadelphia, in the case of Lovett *vs.* Lieut. Bispham. The Lieut had seized a vessel suspected of engaging in the slave trade, and the proprietors brought an action for damages. Decision rendered for the defendant, thus establishing the right of American cruisers to detain and search vessels suspected of being connected with the slave trade.

Dr. Andrews, President of the Inventors' Institute, at Perth Amboy, N. J., advertises that he has invented a car for the "navigation of the atmosphere," which, when constructed, will be one hundred feet long, forty wide, and thirty-two high. In order to raise the means to construct it, building lots near the Institute are offered for sale.

A Mr. Versepary of England has patented a method for manufacturing white lead in closed vessels, whence it is extracted and mixed with water. It cannot, consequently, be diffused in dust through the atmosphere of the workshop; the workman neither touches nor breaths it; the only contact which occurs, with some precaution, is to put it in and take it out of the stove.

In England all railways to which the act requiring cheap trains applies, are required to run one train daily, including Sundays, if they run any Sunday trains, carrying passengers at a fare not exceeding a penny a mile, at an average rate of speed not less than 12 miles an hour, including stoppages. The carriages are required to be provided with seats, and to be protected from the weather.

S. B. Stockwell, an artist, is engaged in transferring to canvas the principal features of the Mississippi, from the Falls of St. Anthony to the mouth. Sketch-book in hand, he has descended the whole distance. The scenery of the Upper Mississippi is beautiful, and no doubt when transferred by a master hand to the canvas, its pleasing effect will be increased. It will probably be completed during the fall, when it will be exhibited a short time before leaving for Europe.

An exchange tells a story of lightning-freaks, where an apple-tree in Helderberg was struck and split from top to bottom. A young man named Smith was leaning against the tree at the time, and slid into the cavity, when the tree closed and held him fast. Axes and crowbars were resorted to before the young man could be released.

Messrs. Crossett and Childs, of Baltimore, have exhibited the most simple, and it appears, useful machine for getting out barrel staves that has been seen. It gets out from 10,000 to 15,000 per day. It is supposed it will in a great measure supersede the usual methods of stave dressing now in use.

For the year ending 5th of January last, the whole amount of the public expenditure of Great Britain was $296,000,000. Of this large sum, $57,285,000 was expended in maintaining the army and navy upon a war footing in a period of profound peace. This exceeds the sum appropriated to the same object in 1835, by thirty-five millions of dollars.

We learn from the English papers, that a new white paint is made of oxide of antimony, (argentine flowers, as it used to be called by the old chemists.) It is an excellent body paint, superior to white lead, and much cheaper. Its color is more permanent, it is lighter and more subtile, and can be spread over a much larger surface.

India Rubber is coming into use upon some of the Eastern Railroads. For several miles, on the Stonington Road, it has been placed under the bearings of the rails, upon chairs and sleepers, and is said to work admirably, as a relief to all the finer parts of the machinery of the locomotive, and the friction of the cars. The Long Island Route has commenced using it.

A private in the Virginia Regiment of Volunteers, after his discharge, proceeded to the hotel where one of his late officers boarded, and deliberately cowhided him in presence of the whole company at the hotel.

Oregon is said to contain 218,536,230 acres; California and New Mexico contain 500,000 square miles. These and the other territories of the Union equal at least 1,600,000 miles or 260,000,000 square acres.

It is said that a Mr. William Vickery, an ingenious mechanic, has been employed for some time past in constructing a machine for mowing grass, &c.

There are 778 banks in the Union. Their capital is nearly $210,000,000. Circulation about $125,000,000. Specie about $50,000,000.

The Wheeling Gazette says that $180,000 have been expended in that city, during the last year, in steamboat building.

There are eighty-five John Smiths in New York city, and of these, thirty-five have no middle name to distinguish them.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

### BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will hoard in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2. Punctuality in attending all regular Academic exercises will be required.

3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.

4. Playing at games of chance cannot be allowed.

5. Using profane language cannot be allowed.

6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.

7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.

8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.

9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.

10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.

11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.

12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to $18 | 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| EXTRAS—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 13. NEW YORK, FIFTH-DAY, SEPTEMBER 14, 1848. WHOLE NO. 221.

## The Sabbath Recorder.

### EXTRACT OF A LETTER OF BRO. WARDNER.

SHANGHAI, China, Feb. 20, 1848.

You may have felt disappointed at not receiving from us a more minute description of this place, with the character and customs of its inhabitants. It would have been otherwise, were it not that we supposed you had access to more competent sources of information. It appears by the Recorder, that you have had a general outline of the natural and national history of the country from Rev. Mr. Williams. Dr. Bridgeman, Editor of the China Repository, is now here, and has given a minute description of the most interesting characteristics of this place in that periodical, to which I suppose you have access, as I have seen some extracts from it in the Recorder. However, agreeable to your request, I will note a few particulars.

As respects the climate, no country can boast of one more delightful. There are two or three months of extreme hot weather in which the thermometer rises to over a hundred degrees in the shade. The cold is much more trying at the same degree of temperature, than in our native country, owing perhaps to the dampness of the air, as it proceeds from the sea. The lowest the thermometer has fallen during the present winter has been about twenty degrees. The seasons throughout are said to be about like those of Virginia, by individuals who have formerly lived in that State. The productions of the country are abundant, and of greater variety than are generally found in America, and some of the land is kept under cultivation during the whole year. The inhabitants are generally industrious, avaricious, deceitful, and theivish, though mild, friendly, and sociable. They show much respect for foreigners who treat them with civility. Instances have been rare in which we have been treated with the slightest rudeness, though their curiosity sometimes leads them to be somewhat annoying.

Education is held in high estimation among the Chinese and is that by which they are distinguished in rank and office. Their qualifications are tested through judges appointed by government, who select one essay from every hundred written upon some literary topic, and presented by aspirants for distinction, which is published, and a title of honor conferred on the writer, who is then regarded as a suitable candidate for promotion. Their love for books seems truly encouraging. More than once have I started with a bundle of tracts to distribute among the families of certain districts, but was invariably thronged the moment it was known, till every tract was gone. Our house is visited almost daily by applicants for books. Nor do these messengers appear to be entirely without effect. A few weeks since, a man who had chanced to meet with some of them, came a considerable distance to visit Dr. Medhurst, that he might learn more of the doctrine. Do not these things appear like the dawning of a better day? May God dispel the dark clouds which now enshroud their minds, that the day-star of hope may dawn upon their vision.

The laws of the Chinese are extremely rigid and severe. Even their fashions are under the control of the Emperor to such an extent that they are not allowed to change their clothing to adapt it to the seasons, till authorized by the example of the Viceroy or chief officer in each respective province, who also awaits the imperial edict. Notwithstanding their great severity, in many respects they appear to be very inefficient, owing in a great degree no doubt to the deception and bribery practiced among the mandarins.

The Chinese seem to have no statutory provisions for the poor generally, except that they are quartered upon certain districts, where they subsist by begging, with the provision that no man owning a house or shop can thrust them from his door without first giving them a *cash*, which is equal to about one-fourteenth of a cent. In consequence of this arrangement, the streets are thronged by them, especially in the fall of the year as they are migrating to a warmer climate. Some of them present the most wretched appearance of which the imagination can conceive.

A few mornings since, as I was returning from my usual walk, I met a funeral procession proceeding out of the city. In advance were two men with lighted lanterns, followed by a man bearing a straw sack containing ghost-money, which he was scattering in the street. Next followed a band of music, succeeded by a man with a torch, who burned a quantity of ghost-money at each angle of the road. Then a company of Touist priests walking double file, followed by two more at intervals with robes of coarse sacking girded with straw bands. Then a company of mourners on foot, followed by a large bier, covered with dark cloth, and borne by sixteen men, while five or six chairs, trimmed with white, containing the female friends of the deceased, brought up the rear. The whole scene was calculated to strike the beholder with a feeling of solemnity, notwithstanding its marks of heathenism and superstition. Their lamentations on such occasions, are truly heart-rending; for they mourn as those without hope. * * * *

The fifth of this month was the Chinese new year's day—a season of general mirth and festivity. Stores and shops were closed, and all business was laid aside for two or three days, and with some from ten to twenty days. On the evening previous, all are expected to have their debts square up for the year, and in case of failure their credit is ruined for the ensuing year. For about a week preceding, fire-crackers, gongs, and various kinds of music, were to be heard in all directions, and at nearly all hours of the night; and each morning the streets were strewed with the ashes of ghost-money, straw houses and images, paper, sedan chairs, &c. "On the last night of the old year at midnight, all engage in the performance of sacred rites, or in preparing their houses for the solemnities of the new year. Every dwelling is swept and garnished; and the shrine of the household gods decorated with huge porcelain dishes or vases containing the fragrant gourd—the large citron, called by them the hand of Budh." "Early in the morning of the first day, crowds repair to the different temples in their best attire" to conciliate the favor of their gods. "A man hardly knows his own domestics on that day, so finely are they attired; and on all sides along the streets may be seen the bowings and half-kneelings, with the affected efforts to prevent them, which constitutes a part of Chinese ceremonies of courtesy." So says Davis, in his History of China. Each house has a large red card pasted on the door, bearing the inscription, "happiness." From three to ten days are occupied in passing from house to house, making presents, congratulating friends, and receiving their hospitality. Each one carries a bundle of red cards containing his name and good wishes, which he leaves with those on whom he calls, and thrusts one through the cracks of the doors of those houses where he intends to call. Their proceedings were marked with as much civility as we usually witness in our own country on such occasions. For two days they strenuously avoid drawing water from their wells, lest (as is said) they should disturb the devils, who, they think, set apart those two days for rest and repose.

Last night (being the fifteenth of their month) was their feast of lanterns. The following is a very correct description of such occasions, given by Mr. Davis:—

"The first full moon of the new year is the feast of the lanterns, being a display of ingenuity and taste in the construction and machanism of an infinite variety of lanterns made of silk, varnish, horn, paper, and glass; some of them supplied with moving figures of men galloping on horse-back, fighting or performing various feats, together with numerous representations of beasts, birds, and other living creatures, the whole in full motion. The moving principle in these is the same with that of the smoke-jack, being a horizontal wheel turned by the draught of air created by the heat of the lamp. Their circular motion is communicated in various directions by fine threads attached to the moving figures." "The fire-works of the Chinese are sometimes ingenious and interesting, rather, however, on account of the variety of moving figures which they exhibit, than the brilliancy or skill of the pyrotechny, which is inferior to our own. Their best thing of the kind is what Europeans call a drum, from its being a cylindrical case, in which is contained a multitude of figures folded into a small space, and so contrived as to drop in succession on strings, and remain suspended in motion during the explosion of the various fire-works contained within the cylinder. They likewise contrive to make paper figures of boats to float and move upon the water by means of a stream of fire issuing from the stern. Their rockets are bad, but blue-lights they manufacture sufficiently well for the use of European ships."

There is in the suburbs of this city a Catholic cathedral of immense size going up. On the 8th I went, in company with several missionaries, to visit another large establishment beautifully situated, about four miles into the country, designed for preparing missionaries on their first arrival to send into the interior. We were received and entertained with much cordiality, and conducted through several of the principal apartments. It contains in all about forty rooms, including a small chapel. Our conductor informed us that there were about three thousand converts to their faith in that region.

Leaving this, we went to visit a pagoda, about a mile and a half distant, which the Chinese call, "Hs-bo-koo," situated on the Woosung, and four miles from this city. It is about one hundred feet in circumference at the base, of an octagonal shape, and seven stories or one hundred and fifty feet high, with a spire on the top. Each story is furnished with a veranda, guarded by a highly ornamented railing, and a projecting tiled roof over head. On each corner of this is hung a bell, with a flat piece of metal attached to the clapper, by which means a slight breeze keeps the whole fifty-six constantly ringing. On the inside are stairs by which we were enabled to ascend to the seventh story, where we had a delightful view of the surrounding country—a vast plain beautified with meandering rivers and canals. The inhabitants seem to be situated in little hamlets, with their farms stretching out from them as a centre. From this position we could see a group of hills about twenty miles distant, which are said to be abrupt and rocky, and the only ones that are to be found in this region of country. A few rods from this pagoda, are two heathen temples. The first is in a very neglected and dilapidated condition. It contains one idol, the only relict of its former glory, which is constructed of wood, and in a sitting posture, about twelve feet high, having its head covered with points of colored glass or stone. The other is about thirty-five feet square, with a variety of images on three sides, some having from four to eight arms. In the centre are three more, about six times the size of a common man; one of which sits on the back of an elephant reading a scroll. In one corner is a bell about eight feet high and five in diameter, hung in a frame and struck by a block of wood suspended at its side. On one side it is worn quite through, and nearly so where it is now beaten. In the opposite corner is a drum about four feet in diameter, which, with the bell, is probably used for waking the gods.

At a short distance from these, reaching across a branch of the Woosung, named "Pa-bo-kong," is an elegant bridge, which the natives call "Pa-bo-jaw." It is about two rods long, resting on two hexagonal granite abutments towards the centre, and supported near the ends with slabs of the same material set vertically; also covered at each end with similar slabs, twenty-five feet long, two wide, and thick enough for adequate strength. The rest is covered with bricks handsomely arched, and furnished with substantial railings.

### CASTE IN MADURA.

Extract from Dr. Scudder's Journal in the Missionary Herald.

*November* 5, 1847.—A few days ago, while Mr. Muzzy was riding through the streets of this city, he requested a low caste man in his employ to go to the assistance of a high caste woman, who had been providentially knocked down and lay in the street. He refused, saying that he could do nothing for her, as she was of the Brahmin caste.

Here we have another instance of the direful effect of this system. The caste person, just alluded to, is a Pariah. The touch of this caste is considered to be pollution. If a high caste person goes into their houses, he loses his caste. If he drinks the water they have drawn, or drinks it from vessels which they have handled, he loses his caste. In some districts the poor Pariahs are so much despised, that they are obliged to make a long circuit when they see Brahmins in the way, that their breath may not infect them. In other places their approach is considered sufficient to pollute a whole neighborhood. For a Brahmin to touch one, even with the end of a long pole, would be defiling. Such being the state of things, if a Brahmin should see a Pariah in the act of being drowned, he could not afford him assistance. He must let him die. Should a Brahmin be in similar circumstances, the Pariah must let him die.

To our great sorrow we have lately been called to witness the bad effects of this system of caste in our missions. To give but a single instance. Not long since, Mr. Muzzy gave employment to one or two catechists from Tanjore. As it is the duty of these catechists to make a report of their labors, they stated that they had been to some low caste villages to proclaim the word of God, when they had not been near them. They chose rather to tell a lie, than to defile themselves by visiting them.

To give an instance of the effects of caste out of our circle. Not long since, one of the missionaries of the Gospel Propagation Society, thought it proper to employ a Pariah catechist to labor among the native Christians of his charge in Madras. This was an innovation, and it was complained of as such. "How can a Pariah catechist come into our house to pray?" some said. Others refused even to attend church, because he was permitted to read the Scriptures and sometimes a sermon. As the missionary would not yield to their wishes, more than four hundred and fifty persons of high caste left him, and formed a new congregation. About twenty only remained with him. Of course, whenever we see such relics of heathenism, we feel it to be our duty to root them out.

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EFFECT OF POWER.—The beginning of Nero's reign was marked by acts of the greatest kindness and condescension; by affability, compliance, and popularity. The object of his administration seemed to be the good of his people; and, when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "I wish to heaven I could not write!" He was an enemy to flattery; and when the Senate had liberally commended the wisdom of his government, Nero desired them to keep their praises till he deserved them. But mark the corresponding tendency of arbitrary power! This was the wretch, who afterwards assassinated his mother, who set fire to Rome, and destroyed multitudes of men, women, and children, and threw the odium of that dreadful action on the Christians. The cruelties he exercised towards them were beyond description, while he seemed to be the only one who enjoyed the tragical spectacle. "The heart is deceitful above all things and desperately wicked; who can know it?" [Arvine.

### THE HOLY LAND.

Written by Lamartine previous to his departure for Palestine, about 1835.

I have not felt o'er seas of sand
 The rocking of the desert bark;
Nor laved in Hebron's fount my hand,
 By Hebron's palm trees cool and dark;
Nor pitched my tent at even-fall,
 On dust where Job of old has lain,
Nor dreamed beneath its canvas wall,
 The dream of Jacob o'er again.

One vast world-page remains unread;
 How shine the stars in Chaldea's sky,
How sounds the reverend pilgrim's tread,
 How beats the heart with God so nigh!
How round gray arch and column lone,
 The spirit of old time broods,
And sighs in all the winds that moan
 Along the sandy solitudes!

In thy tall cedars, Lebanon,
 I have not heard the nation's cries,
Nor seen thy eagles stooping down
 Where buried Tyre in ruin lies.
The Christian's prayer I have not said
 In Tadmor's temples of decay,
Nor startled with my dreary tread
 The waste where Memnon's empire lay.

Nor have I from thy hallowed tide,
 Oh Jordan! heard the low lament,
Like that sad wail along thy side,
 Which Israel's mournful prophet sent!
Nor thrilled within that grotto lone,
 Where deep in night, the Bard of Kings
Felt hands of fire direct his own,
 And swept for God the conscious strings.

I have not climbed to Olivet,
 Nor laid me where my Saviour lay,
And left his trace of tears, as yet
 By angel eyes unwept away;
Nor watched at midnight's solemn time,
 The garden where his prayer and groan,
Wrung by his sorrow and our crime,
 Rose to one listening ear alone.

I have not kissed the rock-hewn grot,
 Where in His mother's arms He lay,
Nor knelt upon the sacred spot
 Where last His footsteps pressed the clay;
Nor looked on that sad mountain head,
 Nor smote my sinful breast where wide
His arms to fold the world he spread,
 And bowed his head to bless, and—died!

### "SIR, WHO HAVE YOU BEEN TALKING WITH?"

There lived in the town of ——, in Vt., says a correspondent of the Christian Mirror, a man who had a large family of children. He was poor, and unable to keep them at home; he put some of them away from home to live. It was the favored lot of a little girl, I think, about eight years of age, to fall into a family where daily prayer was offered up to Almighty God. Prayer she was unacquainted with. The subject was new to her. An astonishment seized her, when she saw her master, night and morning, talking, as she termed it, with something that she could not see. An anxiety swelled in her little bosom to know who it could be. Unwilling to ask any one of the family with whom she lived, yet solicitous to know, she obtained leave to go home. She had hardly reached the lonely cottage, before she asked her mother who it was that her master talked with, night and morning. She told her that she did not know, being herself a heathen, though in a Christian land. Not satisfied, she asked her father, who answered, in a thoughtless and inhuman manner, "The devil, I suppose." The inquisitive little child returned uninformed to her master, where she witnessed the same promptitude and holy ardor as before. Not many days had elapsed, before she summoned fortitude enough to put the question.

One morning, after her master had been talking with the unknown Being, she stepped up before him, and said, "Sir, who have you been talking with, this morning?" The question was so unexpected, and from such a source, that at first he felt unable to answer her; and was unusually impressed with the importance of the duty of prayer, and the weight of obligation resting upon him to approach God aright. But after recollecting himself a little, he said, and that with reverence, "I have been trying to talk with God." "God!" said she with astonishment, "where is he? where does he live?" &c. Many questions of a similar nature she put with much interest and feeling, to which her master gave her such answers as were calculated to awaken the liveliest feelings of her mind, in regard to Jehovah. After she had learned all her little mind could contain of divine things, she desired to go home and see her parents, with an earnestness that could not be resisted. Go she must; leave was granted; she went home to her father's cottage, a place where prayer was not wont to be made, with her little bosom beating with a high tone of pious feeling in view of the importance of prayer. She went to her father, and said, "Father, pray." She urged with warmth a compliance; but he utterly refused. She then went to her mother and asked her to pray; but with no better success. She could not endure it any longer; her feelings must vent themselves in words. She said, let us pray. She knelt down and prayed, and it appears to me, that the Scripture was fulfilled. "The effectual fervent prayer of the righteous availeth much." In answer to her prayer, both of her parents were brought under conviction, which terminated in hopeful conversion to God. And this was the beginning of an extensive revival of religion.

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A CUTTING REPLY.—An avaricious divine seeing a poor boy in a deplorable condition, called him to the door, and giving him a piece of mouldy bread, asked him if he could read, to which he answered in the negative; to the question whether he could say the Belief and the Lord's Prayer, the answer was the same. "Well," said the divine, "I will teach you that: Our Father." "Our Father," repeated the boy; "What! your Father as well as mine?" "Yes, certainly." "Then we are brothers." "To be sure we are," was the ready reply. "Why, then," said the boy, pulling the crust from behind his coat, "how could you give your poor *brother* this mouldy piece of bread?"

### HABITS OF CHRISTIANS.

There is a beautiful story told of a pious Quaker lady, who was much addicted to smoking tobacco. She had indulged herself in this habit, until it had increased so much upon her, that she not only smoked her pipe a large portion of the day, but frequently sat up in bed for this purpose in the night. After one of these nocturnal entertainments she fell asleep, and dreamed that she died and approached heaven. Meeting an angel she asked him if her name was written in the book of life. He disappeared; but replied, upon returning, that he could not find it. "O," said she, "do look again; it must be there." He examined again; but returned with a sorrowful face saying, that it was not there! "O," said she in agony, "it *must* be there! *I have an assurance that it is there!* Do look once more!" The angel was moved to tears by her entreaties, and again left her to renew his search. After a long absence, he came back, his face radiant with joy, and exclaimed, "we have found it! we have found it! *it was so clouded and covered with tobacco smoke* that we could hardly see it!" The good woman, upon waking, immediately threw her pipe away, and never indulged in smoking again.

### THE FROZEN DEAD AT ST. BERNARD.

The scene of the greatest interest at the Hospice—a solemn, extraordinary interest, indeed—is that of the Morgue, or building where the dead bodies of lost travelers are deposited. There they are, some of them as when the breath of life departed, and the death angel, with his instruments of frost and snow, stiffened and embalmed for ages. The floor is thick with nameless skulls and bones, and human dust heaped in confusion. But around the wall are groups of poor sufferers in the very position in which they were found, as rigid as marble, and in this air, by the preserving element of an eternal frost, almost as crumbling. There is the mother and child, a most affecting image of suffering and love. The face of the little one remains pressed to the mother's bosom, only the back part of the skull being visible, the body enfolded in her careful arms—careful in vain—to shield her offspring from the elemental wrath of the tempest. The snow fell fast and thick, and the hurricane wound them up in one white shroud, and buried them. There is also a tall, strong man, standing alone, the face dried and black, but the white unbroken teeth firmly set and close, grinning from the fleshless jaws—it is a most awful spectacle. The face seems to look at you from the recesses of the sepulchre, as if it would tell you the story of a fearful death struggle in the storm. There are other groups more indistinct, but these two are never to be forgotten, and the whole of these dried and frozen remnants of humanity are a terrific demonstration of the fearfulness of this mountain pass, when the elements let loose in fury encounter the unhappy traveler. You look at this through the grated window; there is just light enough to make it solemnly and distinctly visible, and to read in it a powerful record of mental and physical agony, and of maternal love in death. The little child hiding its face in its mother's bosom, and both frozen to death—one can never forget the group, nor the *memento mori*, nor the token of deathless love. [Dr. Cheever's Wanderings.

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CHRISTIAN DECISION.—If the word of God be true, submit yourselves to it in all things, even in those which are ever so opposed to our corrupt nature and wayward desires. Believe it heartily, both in its promises and threatenings. Neither attempt to compromise between God and the world. If Christianity be of God, decide for it with both body and soul; embrace the cross; be willing to suffer affliction with the despised people of God; forsake the pomps, pleasures, and vanities of the world, and employ all your endeavors to promote the kingdom and glory of Christ. Do not waver between the righteousness of Christ and your own. Which of the two will avail you in the judgment? If it be only the righteousness of Christ, then value yourselves no longer on your own supposed virtues. Neither be undecided as to the choice of your friends and associates; "he that is not with me," saith Christ, "is against me, and he that gathereth not with me, scattereth." [Krummacher.

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DON'T COMPLAIN.—A merchant was one day returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such hard weather for his journey. He soon reached the border of a thick forest. What was his terror on beholding on one side of the road a robber, who, with his levelled gun, was aiming at him, and attempting to fire; but the powder being wet with the rain, the gun did not go off, and the merchant giving spur to his horse, fortunately had time to escape. As soon as he found himself safe, he said to himself, "how wrong was I not to endure the rain patiently, as sent by Providence! If the weather had been dry and fair, I should not probably have been alive at this hour. The rain which caused me to murmer came at a fortunate moment to save my life, and preserve my property."

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SAILORS.—At a recent meeting of a benevolent society in Bangor, Me., the Rev. Mr. Chickering remarked, that since his return from Europe he had four wonders respecting seamen. 1. That any parent ever sends a son to sea. 2. That any sailor ever goes to sea a second time. 3. That any man who is a sailor is not morally ruined. 4. That so little is done by Christians in behalf of sailors.

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It was a saying of a great divine that he had found more good people in bad people, and more bad people in good people, than he ever expected.

# The Sabbath Recorder.

New York, September 14, 1848.

## ANNIVERSARY OF THE MISSIONARY ASSOCIATION.

The Sixth Anniversary of the Seventh-day Baptist Missionary Association was held at New Market, N. J., on the fifth and sixth days of last week, Sept. 7th and 8th. The attendance was quite large, and the deliberations generally interesting.

The exercises were introduced with a discourse by Eld. Eli S. Bailey, from Rom. 10 : 5—15. In the outset, the preacher portrayed the fallen and degraded condition of men, the insufficiency of all humanly-devised schemes for their reformation, and the impossibility of solving the problem how a sinner can be saved without a knowledge of the plan of salvation revealed in the Word of God. He then showed the necessity of receiving the Gospel by faith, in opposition to the notion that men may be saved in ignorance of Christ or without relying upon him. In view of this he urged the duty of activity on the part of the Christian church, as the grand instrumentality for preaching the Gospel to those who sit in darkness. The various objections which are from time to time presented against missions in general, and a *foreign* mission in particular, were stated and answered very clearly and with good effect. The preacher had been intimately acquainted with all the proceedings of the Seventh-day Baptist denomination from the time when there were but eight churches and twelve hundred members to the present time. Their increase commenced with an increase of missionary labor, and their growth has been very nearly in proportion to the amount of such labor performed. Within the last thirty years their increase has been greater than for two hundred years previous. But the work is now only begun, and must be pressed forward with increased vigor.

The Treasurer's Report was presented soon after the opening of the session, and showed rather an encouraging state of things. There has been received during the year, including the balance when the last report was made, $1744 27; paid out during the same time, $1095 90; leaving a balance in the treasury of $649 37. It was also stated, in connection with this report, that a variety of useful articles for the missionaries had been received and forwarded to their destination.

The Annual Report of the Executive Board was presented and read by the Corresponding Secretary. This document is lengthy, and will abundantly repay a perusal when it shall be placed in a printed form before the public. We can only say now, that it shows a good degree of attention to their business on the part of the Board, and presents such facts connected with the foreign mission as are calculated to awaken gratitude in the hearts of its friends. The last Annual Report left our missionaries in China, discussing the merits of different places as fields of labor. The present report shows that they have not only selected their field, but have been for about a year successfully pursuing their studies preparatory to the work, and are now beginning to speak to the heathen of the plan of salvation through Jesus Christ. In the department of *domestic* missions, but little has been done, on account of the deficiency of funds placed at the command of the Board. Incipient steps have been taken, however, for the establishment of a mission in the western part of this country, which, it is hoped, will prove a blessing to the denomination and the world.

Eld. James Bailey moved that the Report be adopted, and published under the direction of the Board. He accompanied his motion with remarks, in which he alluded very feelingly to the evidences of divine favor which were seen in the progress of our mission in China. He said he could not contemplate them without grateful emotions, and he was sure there were thousands who would read the report with similar emotions. Some of our aged brethren, as they look at the prospects of the mission, will be ready to say, with Simeon of old, "Lord, now lettest thou thy servant depart in peace." Many of our brethren in middle life will find their strength and confidence increased. And not a few, who are preparing for usefulness in Christ's vineyard, will see new light shining upon their path. They will feel assured that a field will open as soon and as rapidly as they are prepared to occupy it.

Mr. Wm. M. Jones, a missionary to Hayti from the Baptist Free Mission Society, followed, and spoke of his emotions in contemplating the labors of missionaries as presented in the report. He knew something of the feelings of missionaries. Standing as they do in the midst of heathenism, they become identified with their work, and feel that to do it is their meat and drink, and that to abandon it would be their greatest deprivation. He then alluded to the common expectation and desire to see the fruits of labor bestowed—a desire which is prehaps in many cases too strong. Some of the most successful missions have waited long for the blessing, but it has come in due time, and so it will in every case where labor is faithfully bestowed.

The following resolution was presented by Wm. B. Maxson, and adopted by the Association:—

*Resolved*, That the kindness of our Heavenly Father, in protecting the lives of our missionaries, and otherwise favoring them in the dispensations of his providence, demands our warmest gratitude; and that we will not cease to implore the continuance of his kindness.

Bro. Maxson, in presenting the above resolution, spoke of the changes which had taken place since the foreign mission was determined upon. Then we looked around for men to engage in the work, scarcely knowing where to find them; and as our thoughts ran forward to the day when they should be found and go forth, we anticipated evil tidings from them, because we had not learned to trust the Lord in all these things. But now what do we see? The men have been found; they have gone forth; their journey was pleasant; their settlement was auspicious; they have entered upon their labors; and instead of sad news and disappointments, we have nothing discouraging, but every thing to cheer us. How appropriate, in view of the facts of the case, is such an expression of thankfulness as is contained in this resolution! Allusion was then made to the change which has taken place in respect to the support of the mission. When the enterprise was proposed, doubts were expressed of our ability to support it, and some even refused to help, because they regarded the project as visionary. But now the possibility of sustaining it has been proved, and it would be much easier to increase the mission than it was at first to start it.

Eld. N. V. Hull presented the following resolution, which was remarked upon by himself, Eld. W. B. Gillett, and others, and adopted:—

*Resolved*, That no enterprise is more truly in consonance with the nature of Christianity, than that of missions, and that it is inconsistent with real discipleship to withhold from it our aid.

Bro. Hull spoke of the condition of man by nature, and the wonderful change produced upon him by regeneration. In nothing is this change more manifest, than in his views of his appropriate work. The renewed man, instead of regarding his own gratification as the end of life, sees a noble work before him, to expend his energies and strength in religious enterprises—in doing good to the world. Reference was then made to the benefits which we enjoy through the Christian religion, and in view of them the claims of the heathen were urged. The speaker regarded the declaration of the resolution, that the missionary spirit is indispensable to Christianity, as an axiom with all those who have had true Christian experience.

Bro. Gillett spoke of the ways in which private individuals, even in the humblest walks, may aid the missionary work. Those who have not talents to engage personally in the work, nor means to contribute largely, may act as agents in their own neighborhoods. The duty and advantages of efforts of this kind, are not understood and appreciated. If they were, there would be no complaint of inability to serve the missionary cause, and no lack of funds.

*Resolved*, That this Association considers it important that our missionary operations be enlarged, and that the spirit of missions should be cultivated in our churches, until witnesses to the everlasting equity and perpetuity of God's law, and to the gospel of Jesus as the only power competent to save souls, shall be sent to all lands.

The above resolution was presented and advocated by Eld. Eli S. Bailey. In regard to the enlargement of our missionary operations, he spoke earnestly. He regarded it as the substance of Christianity to love God and man; and the existence of that spirit necessarily prompts to action. The design that the Gospel should extend its influence, is indicated by the figure of a stone cut out of the mountain. Furthermore, the commission of the disciples, required them to go into all the world, and preach the gospel to every creature. In order to the increase of our missionary operations, there must be an increase of the missionary spirit, for the two go together. And the only way to increase the missionary spirit is to present the doctrine of the cross in its simplicity and purity. If that will not do it, nothing else will. The importance of multiplying witnesses to the validity of the divine law was warmly urged in view of the fact that so few are engaged in that work.

Eld. Wm. B. Maxson followed with some remarks on the importance of enlarging our operations. He thought we ought not to be contented with our present number of missionaries, and he regarded the prospect as much better now for the support of an increased number than it was originally for the support of the two we first proposed to send out.

The following resolution was presented by Eld. Samuel Davison, and adopted by the Association. Bro. Davison made some interesting remarks in support of the resolution, but our notes of them are not sufficiently ample to enable us even to give their substance:—

*Resolved*, That while the efforts of missionary enterprise, moved and regulated in strict accordance with the requirements of God, should be used with unremitting diligence, our dependence for success at last is not upon him that planteth, or upon him that watereth, but upon God that giveth the increase.

Eld. Lucius Crandall moved the following resolution, which was adopted after some remarks:—

*Resolved*, That we instruct our Board to proceed to the employment of a missionary permanently in some destitute region of the West.

Eld. Wm. B. Maxson moved the following resolution, which was adopted:—

*Rerolved*, That this Association instruct the Executive Board to make the necessary arrangements for adding to the mission at Shanghai in China one or two missionaries as soon as circumstances will warrant.

Eld. Wm. M. Jones, a missionary of the Free Baptist Mission Society, being present, requested permission to say something in relation to the position and plans of that Society. The permission was granted, and he proceeded to state that the Society is composed principally of Baptists who have seceded from their denominational missionary organizations on account of their connection with slavery; that it has a mission in Hayti, now in a flourishing condition; that the friends of the Society are establishing a literary institution at McGrawville, Cortland Co., N. Y.; that they desire a friendly acquaintance with us, and would be glad to see a delegate from us at a semi-annual meeting of the Society soon to be held in McGrawville, or at the annual meeting in Charles town, Mass., in May next. The subject was taken up by the Association, and the Corresponding Secretary was directed to communicate with the McGrawville meeting, acknowledging the visit of Mr. Jones, and expressing our friendly feelings. Lucius Crandall and S. S. Griswold were appointed delegates to the annual meeting in May next.

A question was raised as as to the propriety of securing an incorporation of the Association under the general law of the State of New York, so as to enable it to hold property and receive bequests. After some discussion, the subject was referred to the Board, with full power to act in the case.

The Association adjourned to meet with the First Church in Hopkinton, R. I., on the first day of the week before the second Sabbath in Sept., 1849, at 10 o'clock A. M., when a missionary discourse is to be preached by Eld. Lucius Crandall.

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### Officers for the Ensuing Year.

*President*—DAVID DUNN, of New Market, N. J.

*Vice Presidents*,

WM. B. MAXSON, SAMUEL DAVISON,
ELI S. BAILEY, THOMAS B. STILLMAN,
NATHAN V. HULL, JOSEPH POTTER,
LEMAN ANDRUS, GEORGE H. PERRY,
JAMES BAILEY, ISAAC MOORE,
LESTER T. ROGERS.

*Cor. Sec.*—THOS. B. BROWN, of New York.
*Rec. Sec.*—G. B. UTTER, of New York.
*Treasurer*—A. D. TITSWORTH, of Metouchin, N. J.

*Directors*,

WALTER B. GILLETT, JOHN D. TITSWORTH,
LUCIUS CRANDALL, EDWIN G. CHAMPLIN,
GEORGE GREENMAN.

## ANNIVERSARY OF THE TRACT SOCIETY.

The American Sabbath Tract Society held its fifth Anniversary at New Market, N. J., on sixth-day, Sept. 8. Prayer was offered by Eld. Joshua Clarke, after which the President read the Constitution, and a list of delegates was made out.

The Treasurers' Report was presented soon after the meeting was organized, from which it appears that the receipts for the year have been small, amounting only to $456 81. The expenses have been $259 54, leaving a balance in the Treasury of $197 27.

The Annual Report of the Board of Directors was read by the Recording Secretary. The Board has made considerable effort during the past year to secure the services of a General Agent who should devote his entire energies to the objects contemplated in the Society's organization, by lecturing from place to place, introducing Sabbath publications to notice, forming new auxiliary societies and stimulating to renewed action those already in existence, and when not otherwise employed superintending the Society's Depository and preparing its issues. But no agent has been employed, because the subscriptions for that object have not been sufficient, in the judgment of the Board, to warrant them in going forward. In consequence of the attention given to this subject, probably less has been done than would otherwise, in the way of gratuitous distribution of tracts by colporteurs. Besides furnishing its stereotyped tracts to those who have wished them, the Board has issued a new tract of eight pages, entitled "Misuse of the term Sabbath;" also a German translation of tract No. 10, entitled "The true Sabbath Embraced and Observed," and an old and valuable work by Edward Stennett, first printed in 1658, entitled "The Royal Law contended for." The Report concludes thus:—"The Board would remind the Society, that the signs of the times are indicative of our duty to be on the alert. Probably there never was a period, when there was so little confidence in the claims of the first day of the week to religious regard, as at present. In various forms, the Sabbath question is agitating the public mind. May the Lord of the Sabbath imbue us deeply with the spirit of wisdom and might, that we may be prepared to act our part as we ought."

The reading of the Annual Report was followed by remarks from a number of individuals in relation to the condition of the Society, and the best means of promoting its interests. Among the speakers were S. S. Griswold, W. B. Maxson, Lucius Crandall, Samuel Davison, Eli S. Bailey, James Bailey, and T. B. Stillman, all of whom seemed to regard the Society as an important auxiliary of our common cause, and to desire that its operations may be enlarged. We are confident that another year will enable the Board to report a larger amount of labor in the way of distributing tracts, and will show a growing interest in this work on the part of the denomination.

The subject of appointing an agent, to labor constantly in behalf of the Society, was discussed at considerable length, and finally referred to the Board. An amendment of the Constitution, bearing upon this point, was proposed by Paul Stillman, and adopted. The first article of the Constitution defines the object of the Society as being, "to promote the Scriptural observance of the Sabbath, in connection with the interests of vital godliness and sound morality, by the circulation of religious tracts;" to which was added, "*and the employment of colporteurs and agents.*"

The time and place of the next meeting of the Society was left to be fixed by the Executive Board.

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### Officers for the Ensuing Year.

*President*—NATHAN V. HULL, of Alfred, N. Y.

*Vice Presidents*,

ALFRED STILLMAN, WM. FAHNESTOCK,
DAVID DUNN, PAUL STILLMAN.

*Cor. Sec.*—GEO. B. UTTER, of New York.
*Rec. Sec.*—THOMAS B. BROWN, of New York.
*Treasurer*—T. B. STILLMAN, of New York.

*Directors*,

LUCIUS CRANDALL, EDWIN G. CHAMPLIN,
WM. B. MAXSON, AZOR ESTEE,
CLARK ROGERS.

## CHRISTIANITY UNIVERSAL.

### Does the Bible teach the ultimate conversion of the World to Christianity?

To a reflecting mind, the moral aspect of the world is not the most pleasing. Borne down by error, the race has long groaned under a weight of sorrow. Earth and its elements seem to have conspired to render the scene still more dismal. Its briars and thorns have goaded man to desperation, while erratic reason has failed to point him to a sovereign antidote. As the wandering mariner, bereft of his compass, and driven by the storms and tempests of the ocean, is unmanned by foreboding ruin, so is it with man. His frail bark has been the sport of winds and storms, while fearful premonitions have nearly engulfed him in despair. His hopes, so long deferred, have made his heart sick. But is man ever to sorrow on?—are his hopes always to be blasted? Has earth a sorrow that Heaven can not cure?

That man is a lapsed being, reason and revelation testify. But a lapsed state is not always of necessity a hopeless state. Man is therefore a "prisoner of hope." Although sin has entailed consequences most serious upon our race, whereby its fairest prospects of moral and intellectual improvement have been blighted, yet may we not adopt the language of Campbell?—

> "O Zion! lift thy raptured eye,
> The long expected hour is nigh;
> The joys of nature rise again,
> The Prince of Salem comes to reign."

And of Watts—

> "No more let sin and sorrow grow,
> Nor thorns infest the ground;
> He comes to make his blessings flow
> Far as the curse is found."

That a period, pregnant with blessings, is yet to arrive in the history of our world, has been maintained by many in all ages. For this the bard has strung his lyre; ancient seers, with prophetic ken, have seen the glorious scene rise upon their vision; and the revelator John, while exiled in Patmos, viewed the glory of the latter day in dramatic symbols.

The general expectation, that a golden age is yet to transpire, is strong presumptive evidence of such an event. But over and above all this, we have the sure word of prophecy touching the subject. Isaiah 2: 24, says, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountain," &c. See also Is. 11th, 49th, and 60th chapters; and Daniel 7: 27. See also Matthew 13: 23, where the kingdom of heaven is likened unto leaven hid in meal till the whole was leavened. See also Revelations 19th, 20th, 21st, and 22d chapters, particularly the 19th.

The above are but a few among the many passages in the Bible which foretell a period of greater prosperity than this world has ever enjoyed since man was exiled from Eden. But whether this will be the result of conversions to Christianity through the medium of a preached gospel, or whether it will be caused by the direct personal appearance of Jesus Christ to establish a new kingdom, or whether it will be the resurrection state of the dead, is *the* question. And so long as the mind vacillates upon the answer, so long will effort to accomplish the object be weakened. Faith must be fixed to be operative. It must stand on the "munition of rocks." The great question, then, relative to the subject, appears to be, Is the millennial glory of the church, or the fulfillment of prophecy concerning the latter day, the result of physical or moral omnipotence. S. S. G.

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**The Western Mission.**—We are happy to announce, that the Executive Board of the Missionary Association has determined to establish a permanent mission at the West. Bro. Samuel Davison has been appointed to the work, and is authorized by the Board to visit different sections of Illinois, Iowa, and Wisconsin, for the purpose of selecting the best field to be occupied. Bro. Davison expects to attend the approaching meeting of the South-Western Association, and to proceed thence on his tour of exploration. A full statement of the plan will probably soon be laid before the denomination by the Corresponding Secretary of the Missionary Association.

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**Revival.**—Bro. John Sphinx has been holding a series of evening meetings for some weeks past in Purdy Creek, in Hartsville, N. Y., which have, under the blessing of God, resulted in the hopeful conversion of some fifty souls, most of whom have united with the Methodist Episcopal Church.

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**Jacob Ayers**, formerly of Shiloh, N. J., requests his correspondents to address him at Westerly, R. I.

## SLAVERY AND WAR.

To the Editor of the Sabbath Recorder:—

From a recent number of the New York Tribune, we learn that Gen. Gaines, in his general order on resuming the command of the eastern division of the army, speaks of war and slavery as great evils, but which have nevertheless contributed to civilization! He adds, that he has been a warrior and a slaveholder, because he loved peace and freedom; and that both evils will disappear in the coming century, if the American people will do their duty. Aye, here is the rub; that fatal *if*, which stands in the way of or opposed to the accomplishment of so many noble purposes. *If* Government officers had done their "duty," we should have had no war with Mexico, and saved thousands of valuable lives, and near a hundred millions of money. If the southern slaveholders had done their "duty" to their African slaves we should have no slavery at the present time to contend about. That war will never cease while slavery exists, is in my opinion as evident as that light will never cease on earth while the sun continues above the horizon.

When the United States felt themselves oppressed by the tyranny of Great Britain, they petitioned in vain for a redress of their grievances. No attempts were made to settle the controversy by arbitration, but they appealed to arms, and obtained their liberty, and an honorable peace, and a conspicuous station among the nations of the earth. Unhappy Ireland is following our example. She has our sympathies and best wishes for her success. And thus will it ever be, while time endures. The same cause ever has and ever will produce the same effect. If then slavery must be abolished, I think our duty is made plain, while we adhere strictly to the Wilmot Proviso, to maintain an uncompromising hostility to the farther extension of slavery in the United States, leaving the original slave States in the full enjoyment of liberty to manage their own business in their own way, and to fight their own battles. Mr. J. Van Buren, in his speech at Philadelphia, says, "Slavery must extend itself or die." If so, by confining it to the present limits we have a double chance to accelerate its fall.

Gen. Gaines says he has been a warrior and a slaveholder, because he loved peace and freedom. Can slavery produce freedom or peace? As soon might we "expect grapes from thorns, or figs from thistles." "A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit."

I was always an enemy to slavery, but never an abolitionist, because I could not see the propriety of taking the subject to the ballot-boxes, for I firmly believed nothing could be done by law to interfere with the provisions of the Constitution. But the case seems now to be altered. Gen. Gaines says we have a duty to do, and I firmly believe it, not only at the polls, but at our fire-sides, in our work-shops, and in our closets.

I believe there is nothing prophetic, in holy writ, of the existence or termination of slavery, as I do not find the word slave but twice from the beginning to the end of the book; but of war it is said, that the nations shall beat their swords into plough-shares, and their spears into pruning hooks, and learn war no more; and I would feign believe that the happy day is fast approaching and near at hand. J. S.

## A QUESTION FOR THE CURIOUS.

The editor of the Ohio Bugle thinks that the next presidential inauguration will raise a perplexing question. It seems that the 4th of March, the day fixed by the Constitution for the inauguration of the President, occurs on Sunday. "Now as James K. Polk cannot hold the office over that Sunday, nor the President elect be inaugurated before, either the Sabbath must be broken by the ceremony, or the people will have to be one day without a President. As that officer is the *head* of the government, the government will have no head, and it is to be presumed no life. This nation will therefore have to break the Sabbath or adopt No-Governmentism for at least one day. Which is the lesser evil?"

We do not think there will be much difficulty in the case. The Supreme Court of Pennsylvania has recently decided that the observance of Sunday is merely a civil regulation, and of course entirely under the control of the civil authorities. Now let the Supreme Court of the United States announce the same opinion, and it will be very easy to make the people think, that such important civil business as the inauguration of a President may properly be attended to on a day which has no sacredness except what the civil law gives it. Or, if there is any doubt about convincing the people that it would be right to proceed with the inauguration on Sunday, just let Congress pass a law authorizing such a course, and then certainly there can be no qualms on the subject.

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**Strange Use of Churches.**—The old Dutch Church on the corner of Nassau and Liberty streets, N. Y., was turned into a riding school during the revolutionary war, and is now used as the Post Office. Thousands walk daily over vaults in which our Dutch ancestors repose, searching for news from the living. The little church at the corner of Frankfort and William streets, in which so many Hessian officers were buried during the war, in full regimentals, is now used as an auction room, and the auctioneer knocks down property from that pulpit where for so many years peace and good will were preached.

# General Intelligence.

## EUROPEAN NEWS.

Since our last the steamship Hibernia arrived at Boston, bringing us full reports from the continent up to the 25th, and from Liverpool to the 26th ult., the day of sailing.

The news is not so exciting as it sometimes has been, but it never was more important, whether viewed in reference to the old world or the new. Nearly all the revolutionary feelings of Europe seem to have effervesced, and there will be comparative quiet for a while; worse things than political turmoils are likely to befall the nations of the old world. The spread of the potato rot, and the unfavorable prospects of the harvest in all parts of England, owing to the prevalence of cold and wet weather, are, in truth, the most painfully interesting items of intelligence received by the steamer.

Among the most important news is that of the destruction of the packet ship "Ocean Monarch," 1300 tons burthen, Capt. Murdock. She was discovered to be on fire, when but a few hours sail from Liverpool on her way to Boston, with 380 souls on board. The fire originated through the carelessness of one of the steerage passengers. Fortunately the ship was in sight of a number of other vessels, all of which hastened to her assistance; yet too late to save more than 229 of the 380 on board, thus leaving 151 who are supposed to have perished.

The Irish trials were proceeding slowly. The only one of the rebels yet convicted is John Martin, proprietor of the Felon newspaper, who was sentenced to ten years' transportation. This is probably the mildest sentence that any of them can anticipate.

There have been no satisfactory changes in France. Marrast, the editor of the National, has been reelected President of the National Assembly, and he appears to be the most powerful man in the Nation, after Cavaignac. Lamartine has become so unpopular that he received two votes only, as the rival of Marrast.

From Italy and Germany there is nothing new of particular importance.

There was a reported insurrection in Petersburg, but probably without foundation.

The most peculiarly interesting intelligence from the north of Europe is that of the spread of the Cholera. This terrible disease is steadily making its way westward, like star of empire, and providentially fortunate shall we indeed be, if we escape a visitation of the scourge until a year from this time.

◆

**Homœpathy and Allopathy.**—The proportion of deaths reported from Russia and the Turkish Provinces of Moldavia, in the present progress of the Cholera, seems to exceed even that which characterized its former visits. In the alarm created by the statistics of this invader, considerable attention seems likely to be excited by statements put forth by the Homœpathists of the comparative mortality under their treatment and under that of the Allopathists. Documents, some of which are beyond question, and which extend over a large number of cases, show the Homœpathic loss of patients to have been about 8 per cent.; while under the ordinary treatment it was forty per cent. Certified returns have also been published of the comparative results of the respective methods in the treatment of the aggravated form of dysentery, prevalent during the famine in Ireland in 1847. These show 14 per cent. of deaths under the Homœpathic against 36 per cent. under the Allopathic, and as they have been widely made known, it is probable that if the Cholera should ultimately reach us, the two systems will now be tried side by side to a sufficient extent to afford to the medical profession the means of distinctly forming a judgment on the question.

◆

**Fruit Growers' Convention.**—The N. Y. Tribune says that the Great National Convention of Fruit Growers, to be held in Judson's Hotel, in this city, on the 10th of October, bids fair, from the extensive preparations in progress, to be a fine affair. Twenty-five delegates from the Pennsylvania Horticultural Society have been commissioned to represent that body, and notices of other appointments have been made. One of the principal objects of calling the Convention, is to effect a comparison of fruits from different sections of the country, with a view of arriving at correct conclusions as to their merits, to settle doubtful points concerning them, and to adopt, if possible, a uniform and systematic nomenclature.

◆

**New Mexico.**—The Santa Fe Republican of the 16th of July, having just received the message of Governor Wood, of Texas, in which he sets up a paper claim to the best portion of New Mexico, ridicules the pretension with great severity. It says that Texas might as well have legislated a claim to Louisiana, as to any portion of New Mexico; that if the Texan authorities attempt to govern that country, they will find themselves awfully taken in; and that Mexico has a population competent to elect their own officers and make their own laws, and never will submit to this unexpected and unjust claim. "We are well aware that the Government is too well acquainted with the location and position of this country ever to acknowledge it as a part of Texas."

**Curiosities.**—The Rockingham (Va.) Register gives an account of something new in the curiosity line:—"The celebrated 'Runkel Family,' of Rockingham, we understand, will start in a few days down the valley, with the intention of visiting different portions of the United States. This family, consisting of two brothers and two sisters, will be found to be objects of no ordinary curiosity, being, in all probability the largest family of human beings ever exhibited in this or any other country. Their united weight is 1,400 lbs! One of the young ladies is so fleshy as to be unable to walk, and when moving of her own accord goes upon her hands and knees. They are of the ordinary height, and their mother is an unusually small woman; their father, however, is an ordinary sized man.

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**Large Sale of Steamboats.**—Messrs. Daniel Drew and Isaac Newton, proprietors of the People's Line of steamboats on the North River, and Messrs. Converse & Co., Wm. W. Colt and Horace Whittiker, of Norwich, as we learn from the Boston Advertiser, have purchased of the Norwich and Worcester Railroad Company, their interest in the steamboat line between this city and Norwich, consisting of the steamers Worcester, Knickerbocker, and Cleopatra. They also promise to build a new boat, to be completed next spring, and with the whole, to run as at present, in connection with the Boston and Worcester, and Norwich and Worcester Railroads. By this arrangement the debt of the Norwich Railroad Company is reduced $200,000.

◆

**The Murderer of Mr. Schoolcraft.**—Letters, says the Cleveland Times, received from Sault St. Marie, state that disclosures have been recently made at Fort Brady, indicating that the assassination of the late James L. Schoolcraft, near that fort, on the 6th of July, 1846, was directly or indirectly, the act of Lieut. Tilden, the officer who was subsequently convicted of robbery and murder in the city of Mexico, and sentenced to be hanged.

◆

**Great Fire in Brooklyn.**—There was a fire in the city of Brooklyn on the evening of the 9th inst., which burned six hours, laid waste eight blocks of buildings in the most active part of the city, destroying upward of two hundred houses, and property to the value of one million five hundred thousand dollars. Among the buildings destroyed were three churches, the post-office, and several others belonging to the public.

## SUMMARY.

Mr. Branin, of Trenton, N. J., has some wheat from the bank of the river nearly opposite Catskill, where it had remained ever since the year 1777. The building in which it had been stored was burned down that year, and several thousand bushels of the grain, completely charred, were suffered to remain on the spot. By scratching the bank with his fingers, Mr. B. informs us that the wheat rolled down, perfect in size and form. Wagon loads of it have thus remained for seventy-one years, incorporated with the earth, and exposed to the action of the elements, without showing any disposition to modify its principles.

The Milledgeville Journal of the 22d ult. says: The boll worm has commenced its ravages upon the cotton in our vicinity. A neighbor brought to our office yesterday about half a peck of cotton bolls, some partly open and others in every state of growth, completely destroyed. These were stated to have been taken from only two or three stalks. It remains to be seen to what extent further damages may be done.

We are happy to learn that the foundation of the Washington National Monument is moving upward as rapidly as the nature of the work will admit. It is eighty feet square, and of solid stone. The masonry is said to be, so far, most skilfully and carefully executed, and promises to do great credit to all concerned in the erection of this magnificent memorial of the gratitude of the American people to the illustrious father of his country.

There has been great suffering among the Mormons at Salt Lake, California, on account of a want of provisions, being obliged to kill their working cattle for food, and their stock of breadstuffs was nearly exhausted. Their wheat and barley crops have been entirely destroyed by crickets, which appeared in astonishing numbers, and, like the locusts, destroyed every kind of vegetation in their path.

The Newport papers mention the death of Mrs. Wilkes, the wife of Capt. Wilkes, who commanded the South Sea Exploring Expedition. She was spending the season at Bellevue Hotel, and died during the absence of her husband in the south. Mrs. W. was the sister of Prof. Renwick, of Columbia College, and daughter of Robert Burns' celebrated Blue Eyed Mary.

The Albany Journal says: There is a law in this State which holds railroad companies pecuniarily responsible for deaths on their roads. Under this law Mr. Howard, father of the young man who was killed in May last, by a collision near Herkimer, applied for damages, and the Company offered to pay all expenses and $2,200 besides. The offer was accepted.

We would caution our readers against all torn or deficient notes, as the rogues seem to have changed, in part, their method of operation. Genuine bills on the Farmer's Bank of Albany, are in circulation, we understand, so skilfully torn and put together again, that one bill is gained from the pieces taken from every ten so altered.

The Philadelphia Ledger says: The new experiment of executing the printing of Congress by contract, which went into operation at the beginning of the last session, has saved to the Government already nearly eighty-nine thousand dollars.

A specimen of iron has been exhibited in Charleston, S. C., procured from the works of Cooper, Strouth & Wiley, Cass Co., Ga., converted into steel, and pronounced by judges to be fine for razor blades.

Abraham Whitcomb, aged 24 years, was run over near West Acton, on the Fitchburg railroad. The wheels passed over both his thighs, and it is thought that he cannot recover.

A letter has been received from Mr. Bancroft, our Minister to England, giving strong reasons to hope that before long a satisfactory international postage law will be established with Great Britain.

A vote was taken in the English House of Commons on the 9th of last month on the expediency of electing members by ballot. The motion was carried by a majority of nine to vote by ballot.

There were manufactured at Harper's Ferry, during the year ending 30th June, 1848, 11,000 percussion muskets, and 2,802 percussion rifles.

In the seven months of this year to the 31st of July, the whole number of immigrants arrived at this port in vessels from abroad, was 101,404. In the eighth previous months, or from the 5th of May (the time of the organization of the Department of the Commissioners of Emigration) to the 31st of December, the number was 129,002, being 239,486 in the last fifteen months. From May to December, 1847, there were 53,180 Germans, and 52,496 natives of Ireland; but from December to August, 1848, the number from Ireland has exceeded by some thousands those of Germany. This is owing, no doubt, to the war between Denmark and Germany.

Gen. Gaines has issued a long general order in New York, on resuming the command of the eastern division of the army, and tenders to the troops returned from Mexico his cordial congratulations. He speaks of war and slavery as great evils, but which have nevertheless contributed to civilization. He adds that he has been a warrior and slaveholder because he loved peace; and that both evils will disappear in the coming century if the American people do their duty.

Several years ago, Mr. Ellet, the successful engineer of the Niagara suspension bridge, proposed to the citizens of St. Louis, to construct a similar bridge across the Mississippi at that place. The possibility of achieving such an undertaking was then doubted, and the matter was dropped; but, now that the Niagara bridge has been complete, attention is seriously directed to Mr. Ellet's proposition by the people of St. Louis.

A meeting of the Newark (N. J.) Anti-Slavery Society was dispersed the other evening, by a crowd of men and boys, who rushed into the room, and commenced yelling, upsetting the benches, &c., and not content with this, they took the books belonging te the Society, carried them into the street and burned them.

Illinois and Missouri are at present in a hostile attitude to each other. The harbor of St. Louis being in danger of filling up by sediment, an attempt to fill up the channel between Bloody Island and the Missouri shore was made. An injunction was taken out against the operation in Illinois, but the St. Louis people not obeying, a cannon was brought down to the shore by the Sheriff of St. Clair county, to oblige the workmen to desist. Such a powerful argument was succeesful.

After the steamship Columbus had got to sea, on her last trip from Charleston, S. C., to this port, a colored man, who proved to be a runaway slave, was found concealed among the rigging in the locker. The vessel, to avoid the severe penalty to which she was liable, put into Wilmington, N. C., ond had the fugitive sent back to Charleston, in the steamer Vanderbilt.

It is estimated that the harvest of the United States this season is sufficient to feed half the people on the globe, abundantly. With scarcely an exception, every species of grain, fruit, and vegetable, is yielding throughout the country an extraordinary crop. Of beef, pork, butter, cheese, &c., the same plenty abounds, and while our population are secure of every comfort and luxury in the way of food, we shall have a surplus sufficient to meet all the famine that may occur in the Old World.

The pernicious practice of opium eating appears to be alarmingly on the increase in England, and is evidently extending to all ranks of society. By the reports of the Board of Trade down to the 5th of May, 1848, it is shown that the consumption of opium has been doubled in England in one year. The imports of this drug for the past year amounted to 24,929 lbs.

Mr. Nathaniel Thomas, of North Hanson, Mass., was so seriously injured on *Saturday*, while blasting rocks in that town, that but faint hopes of his recovery are indulged. His skull was badly fractured. He was endeavoring to draw a charge which had been dampened by a shower.

The American Association for the Advancement of Science will hold its next annual meeting at Philadelphia, commencing on the 20th of September. Its membership is open to the friends and cultivators of the positive sciences, in every department, and the pliancy of its organization will meet the wants and wishes of all who may attend.

The watchmen of Boston picked up fifty-one persons on Saturday and Sunday night who were intoxicated, and locked them up for safekeeping. Most of them were discharged when sufficiently sober to navigate the crooked streets.

The schooner Palmyra arrived at Nantucket a few days since with a cargo of 62,000 fish. This is the largest "fare" yet taken by any of the fishing vessels which sailed from Nantucket.

A National Convention of "colored citizens" was held at Cleveland, Ohio, on the 6th inst., the object as stated in the call to "take action upon measures of vital interest and to debate upon subjects in which the colored people are interested."

A new journal, the Giornale Romano, appeared at Rome on the 8th ult. It is adorned with the pontifical arms, and is the official organ of the Pope, as the Gazette de Rome is that of the Ministry.

The number of deaths in London during the first week in July, 1848, was 1,100. About 350 died of contagious diseases. Births during the same week, 1,552.

Emigration continues to flow into the far West very rapidly. Over $180,000 have been received at the land-office in Green Bay, during the last four months; equivalent to the purchase of more than 145,000 acres.

The drought in New Jersey has destroyed the late planted corn, buckwheat, and turnips. Wheat and rye have been harvested in an excellent condition, both yielding unusually heavy crops.

Halifax, N. S., papers state that since the late heavy rains, the potato vines have become green again, with the prospect of a good and healthy yield.

The Providence Transcript says that a paper carrier in that city, on Thursday, ate 152 good-sized peaches in 52 minutes on a wager.

Forty-eight seamen have been flogged in the short space of two months, on board the American ship of war Jamestown.

The Louisville, Ky., Examiner, the Anti-Slavery paper of Kentucky, in an article on the subject of the recent escape and recapture of fugitive slaves in that State, deprecates the practice of encouraging slaves to escape from their masters, as tending to exasperate the slaveholder, retard the progress of emancipation, and strengthen the bonds of the slaves.

There arrived at New Haven, Conn., on Wednesday last, in the schooner Gold Hunter, Porto Rico, twenty-three passengers, Portuguese, who were forced to leave the Island of Madeira some two years since, in consequence of their religion being obnoxious to the laws of that country. It is stated that they are of the Presbyterian denomination.

A correspondent of the N. Y. Evening Post writes that Mr. Benton, who is still at Washington, declines the challenge of Senator Butler, to fight a duel, in a letter of eight pages foolscap.

The Government has given orders to officers and other authoritives on the frontier of Mexico, to oppose the Sierra Madre expedition or "Buffalo Hunt," by prompt and effectual means.

More fighting with the Indians is reported by an arrival at St. Louis from the plains. Twenty-one Pawnees were killed on the 20th June by Capt. Jones' detachment. Capt. Griffin is accused of having attacked the Camanches near Fort Mann, without provocation.

The number of emigrants arriving and stopping at Toronto, during the past year, was upwards of 39,000. The whole population of the city is only 24,000.

A boy about 15 years of age, had his left leg nearly bitten off by a shark, while bathing near the ship yard, at the mouth of the Falls, in Baltimore harbor, a few days since.

The ship Anglo American, which cleared from Boston for Liverpool on Monday, has on board 14,000 bushels of corn, 600 barrels of corn meal, and about 550 bales of cotton.

The Calais Advertiser, states that many of the potatoe fields in that vicinity that were struck with the rust and seemed doomed, have begun to put forth new leaves, and look nearly as well now as they did before they were struck.

A couple were recently married at Niagara Falls, on board of the steamer Maid of the Mist, as she was crossing the river. It is to be hoped that the parties will not always remain in troubled waters.

The Britannia brings the intelligence of the the death of the popular novelist, Capt. Marryat. He expired at his seat in the county of Norfolk on the 9th ult., in the 56th year of his age. The cause of his death was the bursting of a succession of blood vessels.

Thursday, November 16, has been appointed by the Governor of New Hampshire as a day of thanksgiving ane prayer.

Look out for counterfeit $20 bills on the Oneida Bank. They are said to be plenty.

Dr. C. Morrill recently made an ærial voyage in his balloon from Boston.

Patrick Welan, was hung at Wheeling, Sept. 1, for the crime of murder.

### MARRIED,

At New Market, N. J., on the 7th inst., by Rev. D. T. Hill, Mr. Alfred B. Babcock, of Scott, N. Y., to Miss Amie Ann Giles, daughter of John Giles, Esq., of the former place.

In Alfred, N. Y., August 31, by Eld. N. V. Hull, Mr. Daniel R. Doty to Miss Luanna M. Coon, all of Alfred.

On the same day, by the same, Mr. Charles W. Cornwell, of Hartsville, N. Y., to Miss Sabrina Olin, of Hornellsville, N. Y.

In Alfred, N. Y., August 31, by Eld. H. P. Burdick, Mr. Israel T. Lewis to Miss Elmina Worden, both of Alfred.

In Hopkinton, R. I., August 28, Mr. Jared C. Barber, of Hopkinton, to Miss Sarah Ann Green, of Charleston, R. I., now residing in Hopkinton.

### DIED,

In DeRuyter, N. Y., July 27, Nathaniel M. Allard, son of Henry Allard, in the twentieth year of his age. He was a member of the DeRuyter Institute, a youth of promise and unusual sobriety and modesty, and highly esteemed by all who knew him.

In Alfred, N. Y., August 28, of apoplexy, Mrs. Hannah Spicer, wife of Gideon L. Spicer, of Friendship, N. Y., in the 67th year of her age.

In Phoenix Village, Warwick, R. I., on the 4th inst., Mrs. Elizabeth Stone, wife of Horatio A. Stone, in the 28th year of her age.

In Hartsville, N. Y., August 24, 1848, of a fever, Philander Neff, aged 18 years. He died in full hope of a glorious immortality.

At Mystic Bridge, Ct.. August 23, of dysentery, Charles C., only son of Clark and Harriet Greenman, aged 4 years and 14 days.

At Mystic Bridge, Ct., September 2, of dysentery, Helen Elizabeth, only child of Ethan and Elizabeth F. Lanphear, aged 1 year, 1 month, and 10 days.

### LETTERS.

W. M. Fahnestock, Wm. Stillman, Jonathan F. Randolph, H. P. Burdick, S. P. Stillman, Asa West, Jacob Ayers, W. C. Kenyon, A. Stone, J. R. Irish, Andrew Babcock, Eph. Maxson (A. C.'s account is square to end vol. 4.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| J Spicer Hopkinton R I | $2 00 | pays to vol. | 5 | No. 52 |
| Reuben Brown " | 2 00 | " | 5 | " 52 |
| J W Langworthy " | 2 00 | " | 5 | " 52 |
| F G Wilbur 2d " | 2 00 | " | 5 | " 52 |
| Jas W Brown " | 2 00 | " | 5 | " 52 |
| G H Perry " | 2 00 | " | 5 | " 52 |
| S Merritt Jr " | 2 00 | " | 5 | " 52 |
| Henry Clarke " | 2 00 | " | 5 | " 52 |
| Benj Green " | 2 00 | " | 5 | " 52 |
| S C Carr " | 3 00 | " | 4 | " 52 |
| J T Davis Shiloh N J | 2 00 | " | 5 | " 52 |
| John Davis " | 2 00 | " | 5 | " 52 |
| N Tomlinson " | 2 00 | " | 5 | " 52 |
| Lewis Davis " | 2 00 | " | 5 | " 52 |
| C Sheppard " | 2 00 | " | 5 | " 52 |
| A C Heritage " | 2 00 | " | 5 | " 52 |
| Wm Dunn Plainfield N J | 2 00 | " | 5 | " 52 |
| J D Titsworth " | 2 00 | " | 5 | " 52 |
| L Titsworth New Market N J | 2 00 | " | 5 | " 52 |
| Asa Dunn " | 3 00 | " | 5 | " 52 |
| Jona F Randolph New Salem Va | 2 00 | " | 6 | " 7 |
| Jesse F Randolph " | 2 00 | " | 5 | " 52 |
| Wm F Randolph " | 2 00 | " | 5 | " 52 |
| Samuel Clarke Newport R I | 2 00 | " | 5 | " 52 |
| D Babcock Rock Prairie Wis | 3 00 | " | 5 | " 26 |
| M M Crandall Ceres Pa | 2 00 | " | 5 | " 52 |
| E J Maxson West Genesee | 2 00 | " | 4 | " 52 |
| Z Gilbert Richburg | 2 00 | " | 5 | " 52 |
| S P Crandall Nile | 1 00 | " | 5 | " 38 |
| John Powers New York | 2 00 | " | 5 | " 26 |
| Azor Estee Petersburg | 2 00 | " | 5 | " 52 |
| Joseph Wells " | 1 00 | " | 5 | " 52 |
| Elias Frink Sacketts Harbor | 2 00 | " | 5 | " 52 |
| Judith Clarke " | 2 00 | " | 5 | " 52 |
| Andrew Babcock Brookfield | 2 00 | " | 5 | " 52 |
| R Stillman " | 2 00 | " | 5 | " 52 |
| H B Babcock " | 1 00 | " | 5 | " 26 |
| N Burch West Edmeston | 2 00 | " | 5 | " 52 |
| I Burdick " | 2 00 | " | 5 | " 52 |
| Ezra Coon " | 2 00 | " | 5 | " 52 |
| H S Berry Westerly R I | 2 00 | " | 5 | " 52 |
| G C Stillman New London Ct | 2 00 | " | 5 | " 52 |
| C Stillman " | 1 50 | " | 5 | " 52 |

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By William Henry Black. Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records, London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

## THE SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association will hold its next session with the Church in Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October next, at 10 o'clock A. M. Introductory Discourse by L. A. Davis; alternate, Joshua Hill. We would be much gratified to be favored with the presence of delegates from our sister Associations. Come over from the north-east and north-west and help us.

JEPTHA F. RANDOLPH, Cor. Sec.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

### TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " " April 4, " July 11.

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 00 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DeRuyter, Madison Co., N. Y., June 12, 1848.

STATE OF NEW YORK, SECRETARY'S OFFICE.—Albany, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next:

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City:

And also, a Representative in the said Congress for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3, article 3, part 1, page 140. aug31-1awtE.

## LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
Darien—Ethan Saunders.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W. B. Maxson.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.
CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.
Newport—E. D. Barker.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn

VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church
WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke

The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.
$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to
George B. Utter, 9 Spruce St., New York

# Miscellaneous.

## THE STRANGER ON THE SILL.

BY T. BUCHANAN READ.

Between the broad fields of wheat and corn,
Is the lowly home where I was born;
The peach tree leans against the wall,
And the woodbine wanders over all;
There is the shaded door-way still,
But a stranger's foot has crossed the sill.

There is the barn—and, as of yore,
I can smell the hay from the open door,
And see the busy swallows throng,
And hear the pee-wee's mournful song;
But the stranger comes—O! painful proof—
His sheaves are piled to the heated roof.

There is the orchard—the very trees
Where my childhood knew long hours of ease,
And watched the shadowy moments run
Till my life imbibed more shade than sun;
The swing from the bough still sweeps the air,
But the stranger's children are swinging there.

There bubbles the shady spring below,
With its bulrush brook where the hazels grow;
'T was there I found the calamus root,
And watched the minnows poise and shoot,
And heard the robin lave his wing—
But the stranger's bucket is at the spring.

O, ye who daily cross the sill,
Step lightly, for I love it still;
And when you crowd the old barn eves,
Then think that countless harvest sheaves
Have passed within that scented door,
To gladden the eyes that are no more.

Deal kindly with these orchard trees;
And when your children crowd their knees,
Their sweetest fruit they shall impart,
As if old memories stirred their heart;
To youthful sport still leave the swing,
And in sweet reverence hold the spring.

The barn, the trees, the brook, the birds,
The meadows with their lowing herds;
The woodbine on the cottage wall—
My heart still lingers with them all.
Ye strangers on my native sill,
Step lightly, for I love it still.

## A THRILLING NARRATIVE.

The following narration of the loss of a whale-ship by fire, and the subsequent suffering of the crew in the boats, was furnished to a Rio Janeiro paper by the captain :—

The ship "Cassandra" Henry Winslow, master, sailed from Providence on the 19th of November, 1847, on a whaling cruise. Nothing occurred worthy of remark until the 1st of May, 1848, between 4 and 5 A. M. it blowing a moderate gale from north-west at the time, the alarming cry of "fire" was heard. All hands were instantly on deck, and it was soon discovered the fire was in the lower hold, apparently near the foremast, where four barrels of tar had been stowed; it was also discovered that two of the crew—negroes from the coast of Africa, had jumped overboard; I hove a rope's end to one of them, but he refused to take it, and sunk out of sight. Orders were instantly given, and every exertion made to extinguish the fire and save the ship, but the fire being in the lower hold, and the smoke so dense and the flames so rapid that none could enter the between decks, our efforts proved unavailing.

Attempts were then made to procure bread and water, but the smoke in the steerage was so dense as to prevent us—this led us to believe that the ship had been fired aft as well as forward. Three boats were lowered, with the customary boat kegs of water, a small quantity of bread, some raw meat, taken from the harness cask, my nautical instruments, and a few articles of clothing.

Shortly after leaving the ship the second mate's boat picked up one of the Africans who had jumped overboard when the alarm of fire was first given. He afterward confessed that his companion had fired the ship, and then plunging a knife in his side jumped overboard, and that he was his accomplice. He gave as their reason for acting as they did, their fears that they would be sold as slaves at the first port we entered. I hope it is not necessary for me to say their fears were without the shadow of a foundation.

Being now daylight, it was found that all the ship's company except the African were in the three boats, in all 23 souls. We found our supplies to be two boat-kegs and one tea-kettle, in all about ten gallons of water, about 15 pounds of bread and some raw meat. According to the previous day's reckoning we were in lat. 34 deg. 30 min. South, long. 45.50 West—400 miles from the nearest land. No one who has never been in a similar situation can appreciate the sufferings that succeeded. Confined to one gill of water and a small portion of bread a day, in bad weather, and obliged to pull against the wind, we soon became exhausted and had to trust to our sails, heading as nearly towards the land as we could.

Nothing of importance occurred until the morning of the 5th, (lat. 32, long. 47,) when, about 10 A. M., we discovered a sail; all hands took to the oars, and after pulling and making signals of distress for five hours, we came up with her, and found her to be a Spanish brig, 100 days from Barcelona, bound to Montevideo. He made every effort to get away from us; the mate's boat came up with her first, the captain would not let him come alongside, but gave him a rope and towed him some distance astern. I then came alongside, and though an interpreter stated my distressed circumstances, and asked permission for me and my crew to come on board—he refused most positively. I then begged him to take us to Montevideo, or St. Catherine's or one or two days' sail toward land. He refused.

I asked him to let us come on board for one night then, that we might get some sleep and rest, to enable us to bear the fatigue and hardship consequent on a renewal of our voyage. This also he refused. He gave us some bread, wine, and water, and then passed a pencil and piece of paper down to me to write the name of my ship, that he might report me. I refused to write it unless permitted to come on board, and, against his express wishes, jumping into the main chains I went on board. He asked me if he could do anything more for me. I told him nothing but take us on board. This of course he refused, and I left him. Thank God, such instances of "man's inhumanity to man" are rare, very rare, among seafaring men, and Capt. Dominick, of the brig "Alercidita," will have the satisfaction of knowing he stands "alone in his glory."

We again made sail and proceeded, without accident, until the night of the 6th, when it commenced blowing very heavy in squalls; hove the boats to until daylight, by making a line fast to the oars and paying them out ahead. At daylight again made sail, until 11 o'clock, when it began to blow a heavy gale from N. to N. E., and we were compelled to heave to. About 4 P. M. my boat was swamped, and we were left to the mercy of the sea. We supported ourselves by the capsized boat until the two remaining boats came to our relief, when all, 8 in number, were saved. By this accident I lost my nautical instruments, and all my water. The two remaining boats now contained 23 persons, and their gunwales were not more than six or eight inches out of water. In this situation we passed the night; nothing was heard save the awful roaring of the tempest and occasionally the voices of some of the officers and crew offering up a prayer to the Almighty Ruler of wind and wave for their safety. He heard our prayers. In the morning the wind moderated, and the sea was beaten down by a heavy shower of rain. From this time we had fine weather and proceeded toward the land, where we arrived 5 P. M., 10th of May, on the beach near Conventas, in the Province of St. Catherine, Brazil, nearly exhausted, having no water and very little food left.

The mate's boat was capsized in the surf on landing, and Barney Reed, a boat-steerer, was drowned, he being so weak as to be unable to extricate himself from the surf. Near where we landed we discovered a house, at which we were furnished with water and provisions.

Two days after, I left for St. Catherine's, to give notice to and ask assistance from the United States Cousul there. Shortly after I left, the negro either deserted or was stolen; most probably he met the fate, his fears of which were the cause of so much suffering.

## APPEARANCE OF THE COUNTRY IN ENGLAND.

BY REV. W. BELLOWS.

*April* 28.—We had our first view of the face of England to-day, in a ride on a stage-coach from Warwick to Oxford. The distance is forty-five miles, and was accomplished in five hours and a half, including at least an hour's stoppage. Nothing can exceed the charm of a drive through this lovely country in the spring time, over the roads as smooth as a floor, behind horses as fleet as stags, between hedges green as new grass and white with blossoms; in view of thatched cottages, ivy-clad village churches, grey with moss and time, with the familiar features of the Old England of the story books, and the drawing-master's gable end, tumble-down wandering picture-houses, all "large as life, and twice as natural," full before you! There is but one word descriptive of English scenery—England is one great garden. Everybody says so, because nobody can say any thing more or less. We found the grounds about Eaton Hall, concerning which much is said, no finer than the general appearance of the country wherever we went. It all looks much like the immediate neighborhood of Boston. Many slopes of gentle hill-sides, or stretches of meadow, reminded us vividly of the undulations of Roxbury and Brookline, and the banks of the Charles, which is a very good sample of an English river, of the *largest* size. To an American eye, accustomed only to the beginnings or progress of things, it is very delightful to come upon a country that is *finished.* The order, plan, and cultivation of English ground, seems perfect. You may ride fifty miles and not see one neglected plot of land, one broken-down fence, one new building, one make-shift device. But amid all this perfection of agriculture, all this order and solidity and finish of structure, it is painful to see how little room the people take up, how inferior their accommodations are; how small a feature the homes of the million form in the landscape. The dwellings or those who cultivate this soil, are hardly higher than the hedges, and wear the look of stone sheds, or places for farming tools. Seeing the marks of so thick a population in the tillage, the traveler looks around for the farm-houses, which, in America, would so prominently enliven and distinguish the landscape; but in England the common people dwell in *cots* that make a surprisingly small figure in the prospect, and give the agricultural districts almost the appearance of being uninhabited. We could not help continually asking, where are the people, and where do they live, who did all this work?

## THE FIVE PEACHES.

A peasant returning from the city brought home with him five peaches, the most beautiful ones which he could find. It was the first time his children had ever seen this fruit. Therefore they admired them and were delighted with their red cheeks and delicate down. The father then divided them among his four children, reserving one for their mother.

At evening, before the children went into their sleeping room, their father asked them, "Well, how have the peaches tasted?"

"Deliciously, dear father," said the eldest. "They are fine fruit, so juicy and sweet. I have carefully kept the stone, and I will plant it and rear a tree."

"Good," replied the father; "that is acting prudently, and caring for the future as becomes a farmer."

"I ate mine up at once, and threw away the stone," said the youngest, "and mother gave me half of hers."

"Well," said the father, "you have not acted very wisely, but still natural and like a child. Wisdom will come by-and-by."

The second son then said—"I picked up the stone which little brother threw away, and cracked it. There was a kernel in it just like a nut. But I sold my peach, and received for it money enough to buy twelve when I go to the city."

The father shook his head and said—"It was wisely done, indeed, but it was not natural nor child-like. I think you are destined to be a merchant."

"And you, Edmund?" asked the father. Edmund frankly and carelessly answered, "I carried my peach to our neighbor's son, the sick George, who is ill of a fever. He refused to take it. Then I laid it upon his bed and came home."

"Well," said the father, "and who has made the best use of his peach?"

Then all three cried out—"Brother Edmund!"

But Edmund was silent, and his mother embraced him with tears in her eyes.

## A FATHER'S LOVE.

Some feelings are to mortals given,
With less of earth in them than Heaven,
And if there be a human tear
From passion's dross refined and clear,
A tear so limpid and so meek
It would not stain an angel's cheek,
'Tis that which pious fathers shed
Upon a duteous daughter's head. [Scott.

We have read these lines many times. We have repeated them, and meditated upon them, until we could almost see the limpid tears falling upon the cheek of some fair girl. There is beautiful sweetness in this truly poetic thought, which touches a tender chord in every sympathizing bosom. It is a gem sparkling with sentiment and feeling refined and spiritual.

The father's love for his daughter seems more pure, more exalted, than his love for a son. She is the mother's counsel—the mother's assistant; and when the wife has gone to that

Bourne whence no traveler e'er returns,

it is the daughter who takes her place, who wipes away a father's tear and cheers the desponding heart by kind attentions. It is she who watches over her young brothers and sisters—who imparts to them those lessons a mother taught her when a child. The father regards such a being as more than a daughter, and if any feelings have "less of earth in them than heaven," it is those with which he watches her self-sacrificing devotion and faithfulness. She a is treasure dear as the heart's warm blood, and the affection she merits justly entitles her to

A tear so limped and so meek,
It would not stain an angel's cheek. [Tem. Stan.

ANCIENT METALS.—Of the use of these, the Scriptures make very early mention. In the days of Moses, gold is spoken of as put, and sometimes kept in a liquid state, while it is beyond our power to reduce it to a powder. The corners of the stones of the pyramids are so sharp as to break the skin of the hand when passed over them, and so hard as to resist the sharpest steel. The French found great difficulty in carving two lines upon the obelisk now in La Place Concorde; yet the ancients had covered all the façades with figures. According to history, they had an art, now lost, of making copper, (one of the softest of all metals) harder than steel, and it was of this they made their tools. The famous Delhi Blades, as it is well known, are unrivalled. They would cut off the heads of a row of hob nails placed one after another without dulling their edge; and were yet so pliable that the point could be made to touch the handle. Then the warrior, too impatient to wait for his sword to be cooled in the usual way, snatched it red hot, and waving it in the air, thus gave it its temper. They tried in Paris lately, thus to temper their steel, but without success. Scott gives a description of the swords of Richard, which cut down steel with the same facility. The cannons of the British in India, it is well known, soon became honey-combed by the dampness of the dew, and to be totally useless in war. The lines of Byron, on the rust upon the steel of the warriors, are according to truth, though that warrior had lain but one night beneath the open sky. Necessity has been to the East Indian, the mother of invention. He will take the cast off hoop of an English cask, and make of it a sword equal to the best Prussian blade. The pliability of the steel of the ancients was wonderful, but that of their bronze was more so.

IMPROVED PLANTING MACHINE.—Mr. Robert Crisswell, residing at Buena Vista, Franklin Co., Pa., has invented a new and ingenious machine, combining a plough and planting machine, and answering alike for corn, potatoes, &c. It is so constructed as to score out two rows at a time, for either corn or potatoes, to drop and cover them as it passes along, dropping at any required distance apart, and covering to any required depth, and by a peculiar arrangement, the rows are at once kept straight and parallel. As the hoppers drop opposite and at the same time, corn can be planted so that it can be farmed both ways, without the necessity of scoring the ground out in the opposite direction previous to planting. By this means one man and team can plant from twelve to fifteen acres per day, whereas, it would require four men and teams to score that number of acres both ways, and eight or ten persons to plant and cover them in the ordinary way. After planting, the hoppers, wheels, &c., can be taken off, and the plow remains with which double the amount of labor can be performed, that a common plough will do. [F'r. & Mec.

A GREAT LITTLE TOWN.—It is a remarkable circumstance, says an exchange, that the little town of Westmoreland, Va., which lies on the Potomac, about seventy miles below Washington, and has only about 206 voters, is said to have produced two Presidents of the United States; three Judges of the Supreme Court; three Governors, and three Revolutionary Generals. It is the birth place of General Washington, Mr Monroe, of Arthur Lee the first Minister to France—of Chief Justice Marshall, and Judge Washington—of Henry Lee, the great orator of the first Congress, and who, but for the illness of his wife, was to have written the Declaration of Independence.

HISSING NOSES.—The Rev. Thomas P. Hunt was once lecturing, when a number of rowdies, who were present, attempted to hiss him down. Mr. H., as every one knows, is not easily scared off the track, and instead of being intimidated by this goose-like method of augumentation, he addressed the noisy ones as follows:

"Who are those persons attempting to disturb the meeting? Who are they? Oh, I see now. They are some red nosed rummies, and they always hiss just so, when I dip their noses in cold water."

Mr. Hunt was never again troubled with hissing in that region.

NEW USE OF THE TOMATO.—The Cheraw (S. C.) Gazette states that, in addition to the advantages of the tomato for table use, the vine is of great value for food for cattle, especially for cows. It is said that a cow fed on tomato vines will give more milk and yield butter of a finer flavor, and in greater abundance, than any other long-feed ever tried. It is thought, too, that more good food for cattle, and at less expense, can be raised on a given quantity of ground planted in tomatoes, than from any other vegetable known to the Southern country.

TEMPERANCE IN THE EAST.—The last report of the Boston Parent W. T. Abstinence Society shows, that since the formation of the Society (in April, 1841) 57,381 persons have signed its pledge at its various meetings, and at its hall; and from the best information obtained, by inquiry and a rigid examination, less than ten per cent. of this number have forsaken their allegiance to the pledge; thus leaving more than 50, 000—residents in this city and other places—who still enjoy the blessings of a life of total abstinence from intoxicating drinks. Of this number, according to the best means of information possessed, something more than 1,000 have united themselves with the various churches in the city and its vicinity—showing, so far as this number is concerned, that their reform did not end in signing the pledge. At meetings during the year, 1,531 have signed the pledge of total abstinence. During the year, 511 persons have been lodged.

## VARIETY.

A Methodist and a Quaker were traveling in company, when the Quaker reproved the Methodist for their boisterous manner of worship. "Why," said he, "we can take more pleasure in our private rooms of meditation, where we think of nothing worldly during our stay." "Sir," said the Methodist, "if you will take a private room, stay one hour, and when you return, say that you have thought of nothing worldly, I will give you my horse," which proposal was accepted. After the time had expired his friend asked him if he claimed the horse. "Why," said he, "I could not help thinking what I should do for a saddle to ride him home with."

The Scientific American says that a fearful tempest and curious phenomena occurred at Bromberg, in Prussia, on the 18th of June, during which masses of electrical fire like broad sheets of flame encircled the steeples, towers, and chimnies. In a moment they would blaze with lurid flame, and the next be buried up in murky darkness. The thunder was like roaring artillery and the rain like deafening rushing cataracts. Lofty towers and piercing spires were hurried from their foundations and buried in the earth, and the city is now one mass of ruins.

A woman went one day to hear Dr. —— preach, and, as usual, carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found that she had no use for her Bible there; and on coming away, said to a friend, 'I should have left my Bible at home to-day, and have brought my dictionary. The doctor does not deal in scripture, bnt in such learned words and phrases as to require the help of an interpreter to render them intelligible.'

"Is a man and his wife both one?" asked the wife of a certain red-eyed gentleman, who in a state of stupefaction was holding his aching head with both hands. "Yes, I suppose so," was the reply. "Well then," said she, "I came home drunk last night, and ought to be ashamed of myself." This backhanded rebuke from a long-suffering, but affectionate wife, effectually cured him of his brutish propensity.

Mr. Adams was once asked, what he lamented most in his life. "My impetuous temper and vituperous manner of speech," said he, "which prevents me from returning good for evil, and induces me, in the madness of my blood, to say things that afterwards I am ashamed of."

On a very wet day in the west of Scotland, an English traveler inquired peevishly of a native, whether it *always rained* in that country." "No," replied the Highlander *dryly*, "it sometimes *snows*."

"How," said Mr. Munsel to Mr. Yates, "do you accomplish so much in so short a time? Have you any particular plan?" "I have. When I have any particular thing to do I go and do it."

Sound beams, formed of the wood of mulberry tree, have been found in the ruins of Ninevah, where they are supposed to have been placed at least seven hundred years before Christ!

When a young man has a love for reading, and of course a healthful relish for intellectual pleasures, he has become possessed of one of the best preservatives against dissipation.

Nature teaches us that we are all dependant, that we are like cog-wheels, pushing each other along by filling up mutual voids.

There is a want of simplicity, and nobleness about a great person whose condescensions is fully felt at the time.

New York city is now second only to London and Paris, of all the cities of Europe. London has a population of 2,000,000; Paris 1,000,000; New York over 500,000.

Gen. Sam Houston and Gen. Rusk, Senators from Texas, on their way home, were robbed on a steamer at the Cincinnati wharf, together, of about $60 and a watch. The thieves got into their state-room, and "reveled in *hauls*," to the contentment of their desires.

The annual shower of falling stars appeared on the 11th ult., to the New Haven observers, who counted 475 in the course of two hours and a half.

The ship Serampore recently cleared at the Boston Custom House for the Sandwich Islands with an assorted cargo valued at $89,182, including some $15,000 worth of domestics.

The city of Manchester, N. H., at a legal meeting on the 19th ult., decided by a vote of 397 to 20, to surrender their city charter and go back to a town organization.

In Boston there are 257 physicians, besides eight female practitioners, registered in the Directory, and eighteen Thomsonian practitioners in various parts of the city.

A large agricultural meeting has been held in England, and a Mr. Slocum awarded a medal for the introduction of agricultural tools from the United States.

A mechanic in Wilmington, Delaware, has invented a cast-iron saddle, which is represented to be both excellent and cheap.

A tobacco chewer died recently at Springfield, Mass., from swallowing a large quid of tobacco in his sleep.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| EXTRAS—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 14. NEW YORK, FIFTH-DAY, SEPTEMBER 21, 1848. WHOLE NO. 222.

## The Sabbath Recorder.

### THE JUDGES JUDGED—NO. 7.

CONSEQUENCES OF THE DECISION.

The Supreme Court of Pennsylvania has decided that *their* Sunday law, "is essentially but a civil enactment." "Its sole mission is to inculcate a temporary weekly cessation from labor; but it adds not to this requirement any religious obligation." "The selection of the day of rest is but a question of expediency"—but "a civil regulation made for the government of man as a member of society." "It cannot be said, a primary object of the Act was, authoritatively, to assert the supremacy of Sunday as of divine appointment." "The *State* may without impropriety interfere to fix the time." "The command to abstain from labor is addressed to every citizen, irrespective of religious belief." Every one of these propositions, we extract verbatim from the published "Opinion." Of course they are good authority in the State of Pennsylvania. Well, now, this is the best thing the State authorities of Pennsylvania have ever done touching the Sunday question! Whether wittingly or not, they have done a great service to the cause of truth. They have affirmed the same propositions which the hierarchists of Europe have made before them. Neander says, "Sunday was always only a human institution." Archbishop Cranmer says, "We observe the Sunday, and certain other days, as the magistrates do judge convenient, whom we ought in this thing to obey." Seventh-day Baptists and Jews have long affirmed that Sunday, alias the Lord's day, alias the Christian Sabbath, derived all its authority from kings, courts, and councils. *Now* it is so decided, and put on permanent record in the highest court in Pennsylvania. Heretofore the disputants of Sunday sanctity have been browbeaten by references to the standing authorities of our land. Here is the authority of the highest court in a great State, "after much reflection," when the question was submitted to it! This will do. It is an ill wind that blows nobody any good. The Court has decided against our persecuted brethren in Pennsylvania; but it has so decided as to confirm and exalt before the people truths of great practical consequence to all the observers of the seventh day in their future efforts to get rid of the thraldom of religious despotism. Our Presbyterian brethren are the only religious sect in the land who take ecclesiastical action to obtain, from the Legislatures of our States, laws for coercing the people to the Sunday observance. To them we would especially commend the string of propositions which introduce this article. They believe in the magistrates having authority in matters of religion; they must surely admit these, coming from the highest Court in their pet State, and that "after much reflection" upon the very subject! The Court has doubtless put it upon the only ground on which they judged it safe for the magistrate to enforce the law upon Sunday workers. If we might whisper in the ears of the Executive Committee of the American and Foreign Sabbath Union, we would advise them to publish the "Opinion" verbatim in the next Permanent Sabbath Document, and it will no doubt do good. It will form a just counterpart of the dollar-and-cent arguments, and profit-and-loss considerations, contained in their addresses to Canal Commissioners, and Railroad Directors, adopted and sent out from the National Sabbath Convention held at Baltimore. The arguments of the Court are most surely the legitimate consequences of those addresses circulated with so much zeal and commendable liberality; and it is certainly just for the friends of those measures to take home to themselves the benefits thereof.

Another consequence of this decision, we hope, will be allowed to accrue to ourselves. Heretofore, whenever we have applied to the State Legislature for relief from Sunday restraint, certain interested persons have taught our legislators that they could not relieve us without violating a "fundamental, permanent, universal, moral law." Now be it known, hereafter, that the Supreme Court has decided otherwise; it is no such thing! It is "established by common consent," a "civil regulation," "a question of expediency;" the time is fixed "by the legislative power of the State without impropriety." It is very easy to see, now that this point is thus authoritatively settled, how "strong the argument might be felt when addressed to the Legislature as a reason for the modification of the statute." We must certainly regard the Court as friendly to such a movement by their condescending to put these arguments in our mouths. Should we deem it best to act upon this friendly intimation of the Court, we beseech all parties to hold fast to the decision which the Court has published. Being now put upon record, and that in establishing a former decision of the same Court in a similar case, the maxim *stare decisis* requires that all concerned should quietly abide the decision. Nothing can be plainer in the world than that the legislative power which interferes to *fix* this civil regulation, can interfere to unfix it. Farther, as the statute "adds not my religious obligation," it would be taking none away to repeal it, or so to modify it as to relieve Jews and seventh-day Christians. No proposition in Euclid is clearer than this: If *a plus* adds nothing to C. S., take *plus a* away, and it leaves C. S. whole. If the "Act of Assembly of 1705, and the Act of 22d of April, 1794," confers "no superior religious position upon those who worship upon the first day of the week, (and so the Judge decides,) repeal it, and it will take none from them! If "the law intends no preference," let it be repealed, and Sunday can lose no preference from the State. "A portion of our citizens belonging to a respectable Christian sect," believe it to be unconstitutional, because it invades conscience, and takes away a portion of their civil rights, and gives a power to wretched men who follow the business of informers on Sunday, saying, "Let us lurk privily for the innocent without cause; let us swallow them up alive as the grave, and whole as those that go down into the pit: we shall find all precious substance; we shall fill our houses with spoil." It is surely a serious thing for the State authorities to cast in their lot among them, and "all have one purse!"—a purse filled with the gains of persecution! Yet such is an unavoidable consequence of the enactment and confirming of the Sunday statute. "To say the object of the Legislature was to assert the sanctity of the particular day selected, is to say nothing in proof of the—constitutionality of the Act, unless in this the religious conscience of others has *not* been offended, and their rights invaded"—the very thing complained of in carrying the case to the Supreme Court.

Another important consequence growing out of this decision, is, that being but a civil regulation, the Legislature is bound by the Constitution of the State, and of the nation, to make it bear equally upon all classes of citizens. Its present operation is as unequal as five dollars are to six, or two hundred and sixty to three hundred and twelve per annum. The constitutions specially give equal privileges and immunities to citizens individually. It is a just immunity to release the citizens observing the first day of the week as a Sabbath, from all public civil duties on that day. But is it not equally just that they who observe the seventh day of the week as a Sabbath should be released from all public civil duties on the day they so observe? By what right can the authorities of Pennsylvania make so invidious a distinction between the citizens of the State, as is made between first-day and seventh-day people? If the Constitutions guarantee equal privileges to all citizens observing the first day as a Sabbath, to pursue business and labor on those six days of the week which *they* believe to be working days, why do they not equally guarantee to those observing the seventh day as a Sabbath, to pursue business and labor on the six days of the week which *they* believe to be working days? Can any one give us a satisfactory constitutional answer to this question? It is our opinion, that the State of Pennsylvania is liable to an action for damages, by their infraction of our organic laws on the persons and estates of Jews and Seventh-day Baptists. At a moderate calculation, the State of Pennsylvania takes away from every seventh-day Sabbath keeper fifty-two dollars per annum; and we suppose, at least, that there are two thousand such persons in that State! A hundred and four thousand dollars per annum, recovered of the State of Pennsylvania, would be but a poor compensation for the injury which these persons are sustaining from the operation of the Sunday laws. It could never pay for the offences offered to their consciences, and the indignities done to their persons and characters by the persecutions they have suffered.

The operation of the Sunday laws is seriously endangering our religious liberties. Had the question of our rights been submitted to the framers of our national Constitution, or to the Courts that sat in those times, we cannot entertain a doubt but that our rights would have been honestly awarded us; nay, they were so awarded in the only cases of which we have heard occurring at that time. That statutory provision was not made for us at that time, is easily explained. First, Sabbatarians were few and unmolested, and they were disposed to trust to progressive liberty infused into American institutions. Secondly, the legislators of those times were disposed to indulge the prepossessions of the people, where there was no immediate clashing with any one's rights, trusting to time and the working of liberal principles to correct the unharmonious working of the statutory with the organic laws. Mr. Hamilton holds the following language on this point in the Federalist;—"The enaction of a new government, whatever care or wisdom may distinguish the work, cannot fail to originate questions of intricacy and nicety." "Time only can mature and perfect so compound a system, liquidate the meaning of all its parts, and adjust them to each other in a harmonious and consistent whole." Several important questions which were *then* trusted to the people on these premises, *now* assume a shape before the people, which shows that there is a strong tendency in the selfishness of human nature, to fall back to arbitrary principles when not pressed by external circumstances. Our liberties can only be preserved at the price of eternal vigilance. The religious rights of the people is one of these question. The present race of Judges, like the later Pharaoh's of Egypt, know not Joseph. They have grown up with the Sunday institutions standing side by side with other municipal regulations; and they feel averse to making inroads upon what has come to be considered established usage; and whoever suffers by it must take the consequences. "It is part of the common law of the land." Hence Judge Coulter affects to be surprised that it should be allowed by the Court to be "an open question." Why, we could tell the Judge that we suppose the rights of conscience are always to be considered an open question. Pro-slavery men had an overshadowing influence at the formation of our government, and now they claim the right to make the same eternal. The Sunday coercionists, who are chiefly Presbyterians, had sufficient influence with the early legislatures to induce them to retain and modify the old Puritan laws respecting Sunday, Lord's day, or the Christian Sabbath; and now they set up a claim that it is part of the common law of the land, and though it breed persecution as bitter as the Cotton Mather Code, when men and women were whipped and expatriated from the soil of Massachusetts for working on Sunday, "it is according to precedent, and for the establishment of conservative authority." "Why then should the Supreme Court not regard it as our forefathers regarded it?" To this question the Sabbatarians answer, that we live under a different form of government; we live under organic laws which recognize our mutual and indefeasible rights; such as the rights of conscience and uninterrupted pursuit of business and labor; and we suppose it was never intended that Puritan Judges should determine what conscience may hold sacred and what not. "The Christian, the Jew, the Mohammedan, and the Pagan, are alike entitled to protection." But if the Court may expound what is conscience-worthy and what is not, then there is no protection at all, but to Puritan Sunday-keepers. Was it ever expected that the Courts of Pennsylvania would feel conscientious on many points on which the Jew, the Mohammedan, or the Pagan Indian feels very conscientious? In our humble opinion, according to the Constitution, an Indian at his Pagan festival, with a pow-wow and a dance, is as much entitled to protection as the Christian observing the Lord's day. A Mohammedan giving his oath upon the Koran and the Prophet of God, is as much entitled to the benefits of our Courts as the Christian who kisses the New Testament. And the Jew or seventh-day Christian, secularizing the first day of the week in obedience to the law of Jehovah, is as much entitled to the protection and benefit of municipal law, as the observers of the first day are to the same when secularizing Jehovah's holy seventh-day Sabbath. The Constitutions "intend no preference." It matters not what the observance is, so long as it is not prejudicial to the public weal; no Court nor legislature has any right to interfere with it. By the public weal is meant the civil and property interests of society; not the religious predilections of one or more sects, who might agree together to say that "both men and beasts live longer, can do more work, and in a better manner, by observing the Christian Sabbath."

The operation of the Sunday law is as odious as any thing can well be. Pennsylvania has her Trenton, Reading, Lancaster, Columbia, Chambersburg, York and Wrightsville, Norristown, Germantown, and West Chester Railroads, and her numerous canals, all worked on the first day! Nobody sues these companies. It is because these huge bodies have no souls. But if a poor Jew shave a Christian citizen of Philadelphia on that day, or a poor Seventh-day Baptist cart a load of manure out of his own barnyard to his potato patch on Sunday, why some poor wretch who spends his Sunday in watching for them, goes to a (Presbyterian?) magistrate and informs, gets a summons, and then, with all the sanctity of "a civil regulation," he is put into the Puritan thumb-screws. And this thing is done by the men who join means to send Protestant lecturers through the length and breadth of the land to warn the people of the danger our liberties incur by the increase of Papists! What difference, whether our liberties be wrested from us by Papists or Presbyterians? It would not hurt our pockets, backs, nor consciences, to be fined, whipped, or imprisoned by Papist coercion, more than by Presbyterian coercion. A Protestant prison is as cold as a Catholic one; it is as hard to earn money to pay a Protestant fine, as it is to pay a Catholic one. It is as much against our consciences to be compelled to keep Sunday as it would be to be compelled to keep Christmas-day. Had shame any patrons at the present day, Protestants of the prevailing sects would rise and stop the persecution of Jews and Seventh-day Baptists, before they sent out any more railers against Catholics. But having grown up beyond the reach of arbitrary laws themselves, they care not for the sufferings of a few Jews and Seventh-day Baptists. We are a great nation, proclaiming liberty to the mighty, and bondage to the weak! So did the Tudors, the Stuarts, and the Bourbons! Where are they now? S. D.

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### PERSEVERANCE UNDER DIFFICULTIES.

The late Professor Heyne, of Gottingen, was one of the greatest classical scholars of his own or any other age; yet he had spent the first thirty-three years of his life, not only in obscurity, but in almost incessant struggle with depressing poverty. He had been born indeed amongst the lowest indigence, his father being a poor weaver with a large family, for whom his best exertions were often unable to provide bread. In the memoirs of his own life, Heyne says:—"Want was the earliest companion of my childhood. I well remember the painful impression made on my mind by witnessing the distress of my mother when without food for her children. How often have I seen her, on a Saturday evening, weeping and wringing her hands as she returned from an unsuccessful effort to sell the goods which the daily and nightly toils of my father had manufactured." His parents sent him to a child's school. Having learned everything comprised in the usual course of the school, he felt a desire to learn Latin. A son of the school-master was willing to teach him at the rate of fourpence a week; but the difficulty of paying so large a sum seemed insurmountable. One day he was sent to his god-father, who was a baker, in pretty good circumstances, for a loaf. As he went along, he pondered sorrowfully on this great object of his wishes, and entered the shop in tears. The good-tempered baker, on learning the cause of his grief, undertook to pay the required fee for him—at which Heyne tells us he was perfectly intoxicated with joy, and he ran, all ragged and barefooted, through the streets, tossing the loaf in the air, it slipped from his hand, rolling into the gutter. This accident, and a sharp reprimand from his father, who could ill afford such a loss, brought him to his senses. What sustained his courage in these circumstances (we use his own words) was neither ambition nor presumption, nor even the hope of one day taking his place among the learned. The stimulus that incessantly spurred him on, was the feeling of humiliation of his condition, the shame with which he shrunk from the thought of that condition which the want of a good education would impose upon him—above all, the determined resolution of battling courageously with fortune. He was resolved to try, he said, whether she had thrown him among the dust, he would not be able to rise by his own efforts. His ardor for study only allowed him two nights' sleep in the week; and all the while his god-father (not the good tempered baker, but another, a well endowed but parsimonious Churchman) scarcely ever wrote to him but to inveigh against his indolence—often actually addressing his letters on the outside, "To M. Heyne, idler, at Liepsic."

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### HEBER'S PRAYER FOR HIS COUNTRY.

From foes that would the land devour;
From guilty pride, and lust of power;
From wild sedition's lawless hour;
From mental slavery—

From blinded zeal by faction led;
From giddy change by fancy bred;
From poisonous error's serpent head;
Good Lord, preserve us free!

Defend, oh God! with guardian hand,
The laws and ruler of our land,
And grant our church thy grace, to stand
In faith and unity.

The Spirit's help of thee we crave,
That thou, whose blood was shed to save,
May'st at thy second coming have
A flock to welcome thee!

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### CHINESE SUPERSTITION.

There is no state religion in China; but large sums of money are received by priests who exercise a profitable trade by divining the fortunes of those who resort to their temples to consult their destiny, or to know the result of any important undertaking. According to the *Chinese Repository* there are 1,560 temples dedicated to Confucius alone; and 62,606 pigs, rabbits, sheep, and deer, and 27,000 pieces of silk, are annually presented on their altars. But it not unfrequently happens that these offerings fail to produce the desired effect. The expedients then resorted to are both ludicrous and melancholy.

In 1835 the Prefect of Canton, on occasion of a distressing drought of eight months, issued the following invitation, which would have better befitted a chieftan of the Bechuanas: "Pwan, acting Prefect of Kwang-chau, issues this inviting summons. Since for a long time there has been no rain, and the prospects of drought continue, and supplications are unanswered, my heart is scorched with grief. In the whole province of Kwang-tung, are there no extraordinary persons who can force the dragon to send rain? Be it known to you, all ye soldiers and people, that if there be any one, whether of this or any other province, priest or such like, who can, by any craft or arts, bring down abundance of rain, I respectfully request him to ascend the altar (of the dragon) and sincerely and reverently pray. And after the rain has fallen, I will liberally reward him with money and tablets to make known his merits." This invitation called forth a Budhist priest as a "rain-maker," and the Prefect erected an altar for him before his own office, upon which the man, armed with cymbal and wand, for three days vainly repeated his incantations from morning to night, exposed barefooted to the hot sun, the butt of the jeering crowd. The unsuccessful efforts of the priest did not render the calamity less grievous, and their urgent necessities led the people to resort to every expedient to force their gods to send rain. The authorities forbade the slaughter of animals—or, in other words, a fast was proclaimed. To keep the hot winds out of the city, the southern gate was shut, and all classes flocked to the temples. It was estimated that on one day 20,000 persons went to a celebrated shrine of the goddess of Mercy, among whom were the Governor and Prefect and their suites, who all left their sedans and walked with the multitude. The Governor, as a last expedient, the day before rain came, intimated his intention of liberating all prisoners not charged with capital offences. As soon as the rain fell, the people presented thank-offerings, and the southern gate of the city was opened, accompanied by an odd ceremony of burning the tail of a live sow while the animal was held in a basket. Sometimes devotees become irritated against their gods, and resort to summary means to force them to hear their petitions. It is said that the Governor having gone repeatedly in a time of drought to the temple of the god of rain, in Canton, dressed in his burdensome robes, through the heat of a tropical sun, on one of his visits, said—"The god supposes I am lying when I beseech his aid; for how can he know, seated in cool niche in the temple, that the ground is parched and the sky hot?" Whereupon he ordered his attendants to put a rope around his neck and haul his godship out of doors, that he might see and feel the state of the weather for himself; after his excellency had been cooled in the temple the idol was reinstated in its shrine, and the good effect of this treatment considered to be fully proved by the copious showers which soon after fell.

When all other means fail, the Emperor, we are told, prays, and makes offerings to his gods for the desired object. [Athenæum.

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THE AFFECTIONS.—"Were I in a desert," says the sympathetic Sterne, "I would find something in it to call forth my affections. If I could not do better, I would fasten them upon some sweet myrtle, or seek some melancholy cypress, and repose beneath its shades; I would carve my name upon them, and declare they were the loveliest trees throughout the desert. If their leaves withered, I would teach myself to mourn, and when they renewed their verdure, I would instinctively rejoice. The heart and the affections require to be called forth; and if we are so unfortunate as to be destitute of friends, we must endeavor to place them upon something that is sensible of our attachment; for to a mind endowed with feelings and sensibility, nothing can be so dreadful as a state of indifference."

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### NEW YORK AS IT IS.

We have often been tempted to try our hand at describing scenes which meet our eyes in the city, but no scenic representation, much less any pen, can adequately give to a stranger a true idea of the variety of fortunes and feelings which mark its dense population. It is a false idea that the poor suffer vastly more in the winter than in the summer. We are satisfied of this. Free air is a blessing from God, and thousands die here for want of it.

We were passing down B—— street, the other day, and saw a child sitting on the door-step of a hovel. He, mayhap, had known the trials of three years. He certainly had known a few of their joys. The heat was intense, although the sun had left the pavement, and the little fellow was evidently longing for pure, cool air. He had a mild blue eye, and one of those faces that always wins you to stop and look at it; but all about him indicated the extremest poverty. He was a sufferer. His neck and the sides of his head were bound in a large poultice, and the hot air was sadly annoying. We stopped and looked in his face. He raised his eyes to us. A world of sorrow looked out of those blue windows. His expression was one of perfect hopelessness—absolute despair. It was a painful sight to see a young heart so crushed; the lightsome heart of childhood, out of which life was wholly gone. As we paused, he looked up feebly, but did not smile; there was no change of expression, nor look of interest. A merry group was sporting in the street. His gaze wandered vacantly toward them, and then away again. The slow movement of his eyes from object to object, was inexpressibly mournful. His mother came to the door. He half turned to her, and lifted a tiny hand, as if to ask her to take him in her arms, but dropped it again slowly and sorrowfully into his lap, and fixed that unchanging gaze of sadness on her face. At length he buried his little fist in his cheek, and with his elbow on his knee, turned his eyes toward the clouds that were drifting across the narrow strip of blue above him, and then we fancied we saw a smile flitting around his lip; but as we watched, it was gone, and only that look of agony remained. An hour afterward we had forgotten him, for these changing scenes efface each others' impressions rapidly.

But a few days afterward, we were passing down B—— street again, and saw three carriages standing before the door at which the boy had been sitting. The poorest of the Irish poor find means to have carriages at their funerals.

Our little sufferer was doubtless dead. The broken heart had sprung to life again.

How miserable life has become when death is an actual relief! and yet thousands in our city long for such a relief; worn old men as well as sad-eyed boys. [Jour. Com.

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### MYSTERIOUS PROVIDENCES.

BY DR. W. A. ALCOTT.

In a town of this Commonwealth, containing some two thousand or more inhabitants, the number of deaths of children under five years of age, during the year 1847, was no less than thirty-three. This was regarded by every body as a most mysterious Providence. Even the minister at the desk exhorted his hearers and people to behold in it the immediate hand of God.

These mysterious Providences—this immediate hand of God—are not confined to occasions; they are every-day occurrences. In another of our Massachusetts villages, after the death, in rapid succession, of a great number of little children, and a general outcry, it was discovered that a collection of putrid matter had found its way to every pump, where the children had sickened and died. The mystery was now dispelled. Neither preacher nor people had a remaining doubt.

In general, however, it is not so. We have not been accustomed to trace the relation between the effect and its cause. And consequently, when a person dies, and the cause is not obvious, we refer it to a mysterious Providence; or, as some express it, to the immediate hand of God.

A young medical gentleman died a short time since, of erysipelas. His death was sudden, and to most persons, even his physicians, unexpected. There was a universal cry raised, not only by the mass of community, but by the physicians themselves, of mysterious Providence. The mass do not reason, and are therefore superstitious; the physicians, in many instances, cannot themselves reason far enough to find out the cause, or have not the necessary time—or at least think they have not—and too proud to confess their own ignorance, they join in the general cry, and arraign at the same bar the great and all-wise Creator.

Is this wisdom? Is it true humility? Is it a true Christianity? I for one have not so learned Christ. I believe in the relation of cause and effect; and that diseases, of every kind and grade, are the result of human transgression. [Boston Prisoner's Friend.

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THE PEDANT SILENCED.—At a dinner party one of the company challenged any person to start a question to which he could not give a satisfactory answer. All were silent, till a worthy clergyman said, "This plate furnishes me with a question. Here is a fish that has always lived in salt water; pray tell me why it should come out a fresh fish, and not a salt one?" The boaster was silenced: nor was there one in the room who envied him his feelings.

# The Sabbath Recorder.

New York, September 21, 1848.

## SABBATIC QUERIES ANSWERED.

It is a rare thing, in these days, to find a newspaper with its columns open to the discussion of both sides of a disputed question, however important. Even the *religious* press, as it is called, is generally occupied in advocating the popular view, or the view entertained by the particular sect to which it belongs, without manifesting the least disposition to furnish readers with what is said on the other side, so as to enable them to judge for themselves. The Bible Sabbath has suffered greatly from this state of things. A rival institution—which is sedulously and pertinaciously, though in the face of reason and Scripture, called *the Sabbath*—is constantly urged upon the attention of community through the medium of the religious press; but when the advocates of God's institution desire to set forth *its* claims through the same medium, the door is closed, and every effort made to keep the people in ignorance upon the subject. We are glad to know that there is an occasional exception to this general remark; and such we regard the paper from which the following articles are taken. It is published at Utica, N. Y., and is the organ of that portion of the Baptist denomination who have seceded from the popular Baptist missionary organizations on account of their connection with slavery, and united in establishing what is called the Free Mission Society—a society which refuses to receive contributions from slaveholders. Very gladly do we witness such evidences of a disposition to hear, and allow others to hear, both sides of the Sabbath question. We shall be still more gratified to find, that future manifestations of this disposition are not checked, as they have been in some other cases which we might mention, by the admonitions and cautions of brethren who are afraid of "unsettling the public mind"—(as though it were ever settled)—upon this important subject.

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From the Christian Contributor of August 9.

### THE SEVENTH DAY.

UNION, ME., AUG. 1, 1848.

BR. GROSVENOR:—You and I profess to be great sticklers for Bible principles, and for Bible truth, and such we ought to be.

When we are asked, why we embrace Christianity, we do not hesitate to give the reason. Are we required to give a reason for the hope that is in us, we are ready to do it with meekness and fear. If it is required of us to give a reason for embracing those peculiar views which we hold pertaining to the order of God's house, we are always glad to do it, and so it is touching the matter of slavery.

But, supposing we are asked why we observe the Sabbath day, what would be our answer? Would it not be that God has directly commanded us so to do? But, when that command was given, was it not the seventh day that men were commanded to observe? And if so, why are we not doing it? For one, I am prepared to say, that I have been taught by man to observe the first, instead of the seventh. But whence is this? Who has authorized man thus to teach? I was taught by man to believe in infant-sprinkling, in lieu of circumcision, but that I can not now do, neither can you.

Perhaps you have more light on this subject; if so, allow me to beg the favor of it. I want light. Yes, my dear brother, I feel that you go for light and for truth. Will you tell me who has authorized us to neglect the keeping of that day which was embraced in the fourth commandment, when that command was given?

What passage of the Scripture can you cite to me, where I may find an order or permission, authorizing the change which has been made? Perhaps you have (as I heretofore have) thought that it was immaterial what day, if a seventh part of our time was kept. But this is language which we, as Baptists, do not admit, touching divine institutions. The first question with me is, who authorized the change? was it God or man? and when was it done? We are living in a day of great recklessness, touching the observance of the Sabbath. I wish to preach upon it, and what shall I say? I wish to bring down upon the people the solemn and awful weight of a divine command for observing the Sabbath, and where shall I get it, if I enjoin upon them to keep the first day of the week? Can you tell me whether this is or is not the work of councils, after the days of Christ and the apostles? If so, I should not so much wonder that the Lord of the Sabbath day is permitting the day which man has appointed to lose its influence and control over the community.

I am aware of the care and labor which your situation involves, and I would not trouble you, did I not attach some importance to this matter, and also know that you are for the truth, the whole truth, and consequently for investigation. Will you favor me with a private letter on the subject, or else, still better, a piece on the subject in your Christian Contributor.

Most sincerely, yours,
H. HAWES.

**REMARKS.**—The question raised by Elder Hawes has occupied many of our thoughts for years past, and the thoughts of many others. At present we prefer to lay it before our readers without attempting a reply, in the hope that such reply as the word of God contains may be freely sought by every one for himself. We have before expressed our views on the *general* question of keeping the Sabbath in all ages; and shall be willing to say what we can on the specific point raised by the letter. EDITOR.

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From the Christian Contributor of August 23.

BR. GROSVENOR:—I observed in the 24th number of the Christian Contributor a letter from Eld. Hawes raising the question, by what authority the Sabbath has been changed from the seventh day to the first, and calls for scriptural evidence that it has been done by divine authority; and as you preferred publishing his letter without attempting a reply, I have volunteered to answer his question. But before attempting this, I propose to make some observations on the design of the Sabbath, and the extent of the obligation to observe it.

It has been a practice from time immemorial to commemorate important events, either by erecting monuments or establishing monumental institutions, by which the memory of those events is handed down to succeeding generations. Witness the pile of stones erected on crossing the Jordan as an instance of the first; and the institution of the passover, of the latter. Or, in modern times, the Bunker Hill monument and the celebration of the 4th of July. Should future generations inquire their meaning, they will be told that one was reared to commemorate the heroism of our fathers at the battle of Bunker Hill, and the other was instituted as a memorial that on the 4th of July, 1776, the American Congress declared the then colonies of Great Britain free and independent States. So God, when he had created the world in six days, and rested on the seventh, instituted the Sabbath as a memorial of that event; so that the Sabbath is a standing evidence against atheism. Whatever other reasons might have existed for instituting the Sabbath, this one stands forth in the Word of God as the most prominent. See Gen. ii. 2, 3, and Exodus xx. 8—11. So that, when our children shall ask us what we mean by ceasing from labor every seventh day, they should be told that God instituted the Sabbath to commemorate the event of his creating the world in six days, and resting from his work on the seventh.

We argue that to keep the Sabbath on any other than the seventh day, would be as absurd as to erect a monument on the shores of Africa or at New Orleans, to commemorate the battle of Bunker Hill, or to celebrate the Declaration of Independence on the 8th of January.

It is equally unscriptural to urge that one seventh part of time was consecrated to rest, and that any other than the seventh might answer as well. God never sanctified one seventh part of time but as a consequence of sanctifying the seventh day. Remove sanctification from the seventh day, and the one seventh part of time falls as an inevitable consequence. It is vain to urge the fourth command as laying men under obligation to observe the first day of the week as holy time. No matter what events, however important or stupendous, may be alledged to have transpired on that day, the fourth command does not recognize them. We are frank to admit that other reasons may exist which may be urged as additional motives for observing the seventh day, but none could be admitted as evidence of a change of Sabbath, without being accompanied with an express declaration of the divine will.

In pursuing this investigation, it is important to ascertain not only the design of the institution, but likewise the extent of the command, and on whom its obligations rest. It has been urged that the Sabbath was merely a Jewish Institution, that it belonged to the ceremonial code, and of course is not binding on any other people, but expired with other ceremonial institutions. But if the view above taken is correct (and that view we think is sustained by the scriptures,) then the obligation to observe the seventh day extends to all men and to all time. For the same reasons that existed for the institution of the Sabbath at the end of creation, still exist now in all their force, and will do so as long as time endures. If God has instituted a different day, it must be for different reasons, and requires a different command. In that case he will not have changed the old Sabbath, but added a new one to that already in existence.

But to return to the question, Has the Sabbath been changed by divine authority? That the substitution of the first day to the exclusion of the seventh has to a certain extent prevailed, we readily admit; but the admission of the fact, does by no means prove the righteousness of the act. Will any Baptist admit that because Pedobaptists have substituted infant sprinkling for believer's immersion, that therefore infant sprinkling is gospel baptism? We presume that such Baptists can not be found.

If it is claimed that God has substituted the first day in place of the seventh, we have a right to demand *better* proof than that many learned and pious people have adopted the sentiment. Let the express warrant be given. Let us be shown the changing act. A thus saith the Lord will end the dispute, and silence all objection. But such a command has never been shown, or even attempted. Here we might close the argument, and give it as our opinion that a first-day Sabbath has no more claim to be considered a divine institution than infant sprinkling.

We now propose to examine the arguments offered to prove that the change, though not directly commanded, yet is to be considered of divine origin. We would, however, premise that the Sabbath is a positive as well as a moral institution, and that all positive institutions owe all their obligation to the law that enacts them,—that that law is the exact measure of obedience. No more—no less. And that, when Baptists attempt to establish any positive institution by a train of inferential arguments, they abandon the high ground of *express warrant* which has ever been our glory and our boast. We have successfully maintained ourselves against our Pedobaptist brethren, by adhering to the ground of express warrant; but the moment we abandon this ground in the Sabbath discussion, we become obnoxious to the charge of inconsistency, and become as weak as Samson shorn of his hair. I conceive we must admit infant sprinkling, or repudiate a first-day Sabbath.

In order to establish the change of Sabbath, it is contended that as redemption is a greater work than that of creation, and that as Christ finished that work when he arose from the dead, therefore, we should commemmorate that event by sabbatizing on the first day of the week. To this declaration we have several answers. In the first place, we remark, that this is assumption rather than proof. Do the Scriptures inform us that the work of redemption is greater than that of creation? Or have we power to decide in the absence of revelation which is greatest? Can we decide on the comparative magnitude of two immeasurable distances or things? It is no proof, because one event may be more interesting to us than another, that of course it must be greater. None but God could effect either, and when he is pleased to reveal which is greatest, we will humbly bow in submission. Till then we are content to remain in ignorance of their relative magnitude. But was the work of redemption completed at the resurrection of Christ? We think not, but conceive that it was as essential that he should enter the holy of holies as our High Priest, as that he should die and rise again. But secondly, should we admit that the work of redemption is greater than the work of creation, and that he completed that work when he rose from the dead, yet that would not constitute the day of his resurrection a Sabbath, without a divine command. Has God commanded it? If so, let the command be shown, and we are satisfied. But if this can not be done, we are arrogating to ourselves the prerogatives of the Most High, when we attempt to establish it. Who hath required these things at our hands.

But it is urged, that though we have no positive command for the change of the Sabbath, yet if the apostles who were inspired men kept the first day, it is sufficient evidence of the divine will, and that apostolic example is equal to a precept—so say our Pedobaptist brethren. But do we abide by this declaration? Are we ready to be circumcised because Paul circumcised Timothy? Do we hold ourselves bound to sell our farms and cast the price into one common fund, because the disciples did so on a certain occasion. Or do we hold to the breaking of bread between midnight and break of day, because Paul did so at Troas. We urge apostolic example to little effect, until we are ready to comply with the above examples. But did the apostles Sabbatize on the first day of the week? Until this question is answered in the affirmative, there can no support be drawn for a change of Sabbath from apostolic example. What do the Scriptures teach on this subject? We learn from the Acts of the Apostles, that it was their uniform practice to observe the Sabbath according to the command. Let the reader peruse the book of the Acts of the Apostles with attention and candor, and we have no hesitation in believing that he will be satisfied of the fact. But we are told that this was done in conformity to the Jews, but by what authority I know not. The Scriptures state no such thing. But we are told that the disciples met the very evening after the resurrection to commemorate the new Sabbath, and that Christ met with them. That most of the apostles were together the evening after the resurrection is readily admitted, but that they met to commemorate the resurrection is doubted, or that they had religious worship on that occasion remains to be proved.

We think it highly probable, from what is recorded in Acts i. & xiii., that the apostles all dwelt together in an upper room at Jerusalem, so that instead of their meeting to celebrate the new Sabbath, they only shut the door in fear of the Jews. Beside this, Christ, when he appeared to them, reproached them for their unbelief and hardness of heart, because they did not believe the report of those who said they had seen him after he was risen from the dead, and not a word was said about a change of Sabbath. But we are told they met again on the next first day for the same purpose. To say nothing of the fact that this meeting was after eight days, the Scriptures furnish us with no proof that they met to keep the new Sabbath, or that they had any worship at all on that occasion. It is probable, as on the former occasion, that they were all at home and Thomas with them. In these meetings, (if meetings they were,) no evidence is furnished for a change of Sabbath, or that the disciples ever met on the first day for worship.

Nor does the fact of the outpouring of the Spirit on the day of Pentecost afford any evidence of a change of Sabbath. Sabbatizing is not mentioned, nor is the first day of the week even once named in this transaction. It is a disputed point on what day of the week Pentecost happened that year. Some have declared that it was on the first day, others of equal learning and piety have claimed that it was on the seventh. To me it is a matter of indifference what day it was. It was not as the seventh nor the first day, but as Pentecost, that it was observed. It does appear to me that if the Holy Spirit had intended this meeting as an evidence of change of Sabbath, he would have been more explicit on the subject.—The meeting at Troas has likewise been claimed as evidence of a change of Sabbath, but with no better success than the former. They did have public worship on that occasion, but it was an evening meeting, and holden in view of the apostle's taking his final leave of the brethren, and according to the scriptural method of reckoning time, it must have been on the evening following the seventh day.

Nor does the instruction given by the apostle to certain churches, that they should lay by them in store on the first day of the week a contribution for the poor saints at Jerusalem, furnish any proof of their sabbatizing on that day. A meeting of the church is not even hinted at, but every one was to lay by him (i. e. by himself) in store as God had prospered him. Nor was the duty assigned compatible with sabbatizing. They were to compute their loss and gain, and contribute accordingly. Nor, lastly, does the term Lord's day in Revelation furnish any support to a first day Sabbath. The Scriptures nowhere apply that appellation to the first day of the week. It is doubtful whether the revelator had allusion to any particular day of the week, and least of all is it probable that the first day was intended. The seventh day has a far stronger claim to that epithet; as the Lord in Isaiah calls the Sabbath his holy day, and Christ says that the Son of Man is even Lord of the Sabbath. The Sabbath day then is the Lord's day. To urge, because some Christians now call the first day of the week Lord's day, that it must have been so understood by the revelator, is as absurd as to urge that because Pedobaptists now call infant sprinkling gospel baptism, it must have been so understood by the apostles and primitive Christians.

There is one other fact which I wish to notice. That is, that the Jews, who never failed to urge against the Savior any seeming departure from their views of Sabbath sanctification, never urged this objection against the apostles after the resurrection of Christ. If they had disregarded the seventh day and observed the first, they would not have failed to have urged this as evidence of the falsity of the Christian religion. Even to this day the practice of some Christians in secularizing the seventh day, and in keeping a day unknown to their law, is a great stumbling-block in their way, and furnishes them with an argument for repudiating the Christian religion, and for treating its Divine Author as an imposter.

From the above reasons, we are irresistibly led to the conclusion that a change of Sabbath is not of God, that it was unknown to the apostles and primitive Christians, and that we must seek its origin among the innovations introduced into the Christian church since the days of the apostles. All which we are ready to prove when called on so to do.

ELI S. BAILEY.

## THE HOME MISSION.

To the Editor of the Sabbath Recorder:—

I have just finished reading *your* notice of the proceedings of the *twin* Associations, whose Anniversary Meetings were held at New Market last week; and I cannot refrain from repeating the great disappointment I experienced, in not getting to that place, after having proceeded *two-thirds* of the way thither. Unexpected as was my recall, and imperative as was the necessity to return, I, perhaps, should not have yielded, had there been any information received for *definite* action by the *Central Committee*, which it was expected would meet at the same time and place; but in the absence of information to act *advisedly*, I felt that it would be indulging a *personal gratification* to be there and mingle in your exercises, while stern duty interdicted it. On the contrary, had there been information, at hand, for the Central Committee to act upon, I should have regarded that duty paramount to any private considerations, and would have continued my journey at all hazards.

I have longed for years to be with you on one of those heart-stirring, soul-enlivening occasions, but have ever had to yield to other demands on my time, and endure the saddening disappointment of "*hope deferred*, which maketh the *heart sick*." Still my spirit has followed you in all your convocations, and my prayers ascended to the Lord of Hosts, that He would bless and prosper his faithful People. I rejoiced, twelve months since, to learn of your very propitious meeting at DeRuyter. I rejoiced to hear that you had lighted up the *watch-fires* on the mountain tops in the interior. I, *now*, wished to hear, *personally*, the report from the outposts; how the war is carried on against Error—how the brotherhood strike hands in the good cause. I wished to catch a spark of the enthusiasm myself, to warm and cheer me in my efforts to maintain my integrity, in hallowing the true Sabbath, in my lone and isolated position; which I have endeavored to do, and which, through grace, I have been enabled, thus far, to persevere in honoring, amid all the cares of life and the distracting influences which surround me.

In looking over your proceedings, I regret to find so little interest manifested, by the denomination, in behalf of the *Home Mission*. It is a field of the utmost importance. It is *the* field for our effort. You must, (permit me to say,) *do more at home*, if you expected *to succeed abroad*. I have, always, admired the early missionary system of my German Brethren, in their palmy days. The German Seventh-day Baptists of the last century—the Church of Ephrata—was a pattern of a missionary church—a pattern for missionary enterprise. They thought and carried out the principle, too, that every church ought to keep at least *two* missionaries in the field. They had *twelve*—elders and laymen—appointed to that service; who were sent out *two* and *two*. As two returned to the *Lager*, two more went out—so that there were never less than *two*, and oft-times many more, in the field at the same time. Their plan was to go out and visit every family, and especially in the sparse settlements on the frontier of the State—to read the Scriptures to them, and to pray with them. That was the true missionary spirit; but for years past it has been discontinued. Ephrata has fallen—is spiritually dead. Snowhill is a more recent establishment, and has had to struggle for existence. They are entirely out of the way of witnessing modern efforts and modern association for the propagation of the truth. They live in a very secluded settlement, know but little of the affairs of the world, and care less of mingling with it—of coming in contact with its errors and its follies—to become contamenated with it. They seek retirement and obscurity, unambitious of honors or wealth, and desiring nothing but to be left unmolested to pursue the even tenor of their way, in the enjoyment of the spark of truth vouchsafed to their keeping. While I do not approve of this hiding their light under a bushel, I am happy to be able to bear the above testimony, that it has not been always thus with them. Their early missionary system was the system I approve of most heartily. To *commence* at Jerusalem, yet not to *stop* at Jerusalem: but as a pebble cast into the centre of a lake, sends out successive ripples, whose undulations follow each other until they kiss the surrounding shores, so we must drop the pebble in our midst, and watch and *see* that each successive circle enlarges, until they reach the utmost limits of the habitable globe. I have no objection whatever to drop the pebbles of faith on both sides of the globe at the same time, and let the waves of Christian *love* and missionary *devotion*, meet and embrace each other mid-way; and thus hasten the day of our Lord and Master, when every nation, tongue, and kindred, shall praise his name; but I do protest against relaxing effort in our midst. Therefore, while I wish you God speed, from the very bottom of my heart, with your *foreign enterprise*, and think you will sin, sin deeply, if you do not sustain and strengthen the hands of those whom you have sent to the heathen, yet I am afraid that you lack duty, *at home*, in suffering the *Domestic Mission* to lag. If we are, as Sabbath-keepers, to exercise any influence on the world, and advance the truth we have espoused, we must *first* make headway *at home*. Here is the spot to exert our influence to the best advantage, having the written Word in a *known tongue*, and every facility to comfront Error. If we withhold effort *here*, vain will be our efforts *abroad*. True policy, as well as imperative duty, enjoin it. You must *renew* and *redouble* your efforts for the Home Mission, if you wish to sustain and extend the foreign enterprise.

If I had time, I would endeavor to urge upon your readers, the necessity, as well as the duty, of renewed effort to disseminate the unadulterated truth among the people of this favored land. I must, however, conclude, with a paraphrase of "*Boston Bard's*" beautiful and pertinent apostrophe:—

> "O, thou, who send'st thy wealth abroad,
> Unto the distant, heathen shore,—
> T'is unaccepted of thy God,
> If thou withhold, *at they own door*,
> Eternal truth—eternal light—
> Shrouded, by man, in darkness of night."

WM. M. FAHNESTOCK.

BORDENTOWN, N. J., Sept. 15th, 1848.

## WESTERN MISSION.

The establishment of missions in the valley of the Mississippi by the Seventh-day Baptist denomination, has long been a favorite object with many of the brethren. To them it will be gratifying intelligence, that we are now ready to enter upon the work. The Executive Board of the Seventh-day Baptist Missionary Association, at a recent session in New Market, N. J., resolved to undertake such a mission immediately, and appointed Bro. Samuel Davison its missionary. I am directed by the Board to lay the matter before the denomination, through the Recorder, and to solicit an immediate contribution of funds for the object. To encourage our brethren in this work, I would say, that the mission will be prosecuted—not for a few months, and then abandoned if not successful, but—for a term of years. Our missionary will locate himself permanently in the West, and, under the patronage of the Board, will aim at the organization of churchas, and at establishing them upon a lasting foundation. His field of labor—not yet definitely fixed—will be somewhere in the north part of Illinois, or in the adjacent States of Iowa and Wisconsin. It is hoped that our churches will proceed at once to raise funds for this mission, and, when raised, that they will forward them to our Treasurer, A. D. Titsworth, Metouchin, N. J. Will the pastors and other leading brethren, see to this matter in their respective churches? Having no Agent, we depend upon their zeal and faithfulness.

On behalf of the Board.
THOS. B. BROWN, *Cor. Sec.*

P. S. In forwarding money to the Treasurer, be careful and specify the particular object for which it is contributed, whether for the Western or the Foreign Mission; and if for both, what proportion for the Western, and what for the Foreign.

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MEETING OF THE AMERICAN BOARD.—The American Board of Commissioners for Foreign Missions held a meeting at Boston last week, when about 75 members, out of the 175 who compose the Board were present. From the Treasurer's Report, presented on the occasion, it seems that the receipts for the past year were $254,056 40, being $42,653 70 more than was received the preceeding year, and leaving a debt on the Board of about sixty thousand dollars. During the year, 32 Missionaries and assistants have been sent forth to the ten different stations. Out of 370 on the ground, only two have died, and two been killed by the savages during the year. The principal topics discussed at the meeting were in relation to slavery in the Indian Churches, and polygamy in the native churches gathered among the heathen. It seems that the members of the Board in attendance at the Missionary Rooms have expressed themselves to the missionaries among the Indians against slavery, and also against poligamy. The Board declined to express itself decidedly upon these subjects, preferring to leave the subject with the Secretaries of the Board.

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A WORD OF ADVICE.—Several months ago Mr. Oliver Johnson, for several years an assistant editor of the N. Y. Tribune, started a paper on his own account at Blackstone, Mass. Being a practical printer and an accomplished journalist, he made a paper which was entitled to patronage. But notwithstanding its merits, and the liberal promises of its friends, the paper has been discontinued for want of adequate support. In his valedictory, Mr. Johnson gives the following sensible advice:—

"To all printers I have a word of advice, and it shall be given with an unction. If you are asked to start a newspaper, don't rely on verbal promises to obtain subscribers. Calculate all the expenses of the enterprise, omitting no item that you can think of, and then multiply the aggregate by 2. Then estimate the probable income setting down each item at the lowest point that may be named by the most cautious of all your friends. Divide the aggregate by 2, and if the latter product equals the first, go ahead; otherwise have no more to do with the project than you would with the small-pox or the cholera. If my experience will enable me to keep others from burning their fingers, I shall not be left wholly without consolation."

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DISCONTINUED.—For several weeks we have missed from our table the Watertown Spectator, published by Joel Greene. We now learn, through another paper published in the same village, that the Spectator has been discontinued for want of support. It was devoted to the temperance cause, and advocated quite earnestly the organization of Sons of Temperance.

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NEWS FROM OUR MISSIONARIES.—Letters were received last week from our Missionaries at Shanghai, dated as late as May 10. They were all well at that time, and appear to have been diligently prosecuting their work.

# General Intelligence.

## FOREIGN NEWS.

The steamer Europa has arrived since our last, bringing seven days later news from Europe, the substance of which we give below.

From England, we learn that the prospect of the crops, both grain and potatoes, is somewaht better than it was a week earlier. As a consequence the advance in prices has been checked. The trial of the chartists has been continued; several have have been found guilty, and condemned to suffer two years' imprisonment, and pay small fines.

The news from Ireland is any thing but cheering. The potato crop is said to be a total failure, while the wheat crop is one-fourth below the average produce. A famine, worse than heretofore experienced, is probably inevitable. The Special Commission, for the trial of O'Brien and his coadjutors, was to open about the 20th of September.

In Paris, an armed force has been again collected, and there are serious fears of another revolution. Warrants having been issued, by the Commission of Inquiry in relation to the Revolts, for the apprehension of Louis Blanc and Caussidiere, they have fled from Paris. The present Government of France is suppressing the opposition journals, on the plea that it is necessary until the new order of things becomes more firmly established.

In Northern Italy, troubles continue. Several partial engagements have taken place with the Italian guerrillas, but nothing decisive or of special importance has occurred.

A serious conflict has taken place in Vienna, between the National Guard and the laborers employed on the public works. An attempt was made to reduce the wages of the workmen, whereupon they got up a mob, which was not suppressed until probably one hundred of the workmen, and a considerable number of the military, were killed and wounded.

In the Provinces of Wallachia, sanguinary collisions are constantly taking place between the Greeks and the Turkish soldiers.

A six-months armistice between Denmark and Prussia, has been agreed upon, through the representatives of the French and English Governments.

Letters from Persia announce the entire defeat of the royal troops by the insurgents of Korassan. The royal army was cut to pieces, and the capital placed in great alarm.

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DREADFUL HURRICANE ON THE EAST COAST OF SCOTLAND.—ABERDEEN, Aug. 19—Last night about 1,000 boats, each manned by five fishermen, left the various ports of the East coast of Scotland, between Stonehaven and Fraserburg, for the herring fishery. About twelve o'clock it blew a gale, the rain falling in torrents, and the night was so dark that none of the land lights could be seen. At Peterhead, which is the easternmost point of the coast, and altogether exposed to an easterly gale, 70 out of the 400 boats that were fishing there are missing, and there is too much reason to fear that most if not all of them are wrecked or sunk. The shore between the Buchanness light-house and the entrance to the South harbor, for a mile and a half, was strewed with wrecks and the dead bodies of fishermen.

Twenty-three corpses were carried into Peterhead before nine o'clock, and at the time the latest accounts, left others were constantly thrown ashore among the wrecks on the sand or the rocks. Forty boats were wrecked within the circuit of half a mile, and so sudden and awful was the catastrophe, that no means of succoring or saving the distressed and perishing fishermen could be devised. How many boats may have foundered at sea or gone to pieces among the precipitous cliffs of Buchanness, no one at present can tell. One thing appears certain, that the lowest estimate of the loss of life and property by this gale exceeds that produced by any other hurricane hitherto recorded in the annals of the East Coast of Scotland. It is calculated that along the coast not fewer than a hundred lives are lost, and when it is considered that for the most part the deceased fishermen have left wives and families, it will be felt that the widowhood and orphanage of our seaport towns have received in one short night an unparalleled augmentation.

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OUTRAGES IN TEXAS.—A correspondent of the N. Y., Tribune, writing from the mouth of the Rio Grande, under date of August 12, says:—Speaking of Texas and Texans reminds me of tidings that reached here, a few days ago, beyond doubt substantially true. Some seventy-five or eighty of the Texan Rangers, officers as well as men, discharged from our services a few weeks since, at Camargo, have banded together for the purpose of robbing the defenceless Mexicans this side the mountains. Last week they made a descent upon the town of Sabinus, situated near the foot of the Cerralvo Mountains, between them and the Rio Grande; and after various murders and other outrages, they demanded a contribution of a large sum of money, threatening in the alternative, the total destruction of the town and its inhabitants. The imbecile inhabitants actually raised and paid over the sum of $14,000, with which the villains decamped. The next day they obtained of the town Ville Aldamas, by a like levy, $11,000. This town is in the vicinity of Sabinus.

These desperadoes are well organized, well mounted, and well armed with the formidable "five-shooter," which they know so well how to wield. They can defy quadruple their number of rancheros on a fair field, and in any event can make good their retreat to the Texan borders in the face of twenty times their number, by reason of the superiority of their horses over the Mexican mustang. The facts here stated are derived from an intelligent American gentleman just arrived from Monterey. All the upper towns are represented as in a state of alarm and preparation for defence.

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JUDGE CONE AND HON. A. H. STEPHENS.—A gentleman writing from Atalanta (Ga.) Sept. 3, gives the following account of the attempted murder of Hon. A. H. Stephens by Judge Cone.

Francis H. Cone, in a Cass speech, said that Stephens had betrayed the South, and was a traitor to his State, &c. &c. &c. Stephens heard of it, and said he would make him retract. S. saw him, and asked him if he had made such a remark. C. denied it. So the matter dropped. The friends of C. told him, if he did not take the matter up they would discard him. So he goes to Atalanta, where S. was to be that day—meets him on the steps of the hotel—calls out, Retract, Sir! and cursed violently. A blow was struck. Cone sprang on S., threw him on the floor, and stabbed him five times, until the knife broke off in the body of S. It was done in a second, before any one could interfere. Stephens is remarkably slight and feeble, weighing about eighty-six pounds, I think. Cone is a very large, stout, strong man, weighing over two hundred pounds. The people were so shocked that they let C. escape while they assisted Stephens. Could he have been caught, ten minutes after, he would have been torn in pieces. The citizens will probably offer a large reward for him. One man has subscribed $400. Cone is a fine looking man, large, six feet high, dark eyes, intellectual face; voice coarse; hair slightly gray; one of his front teeth slightly worn or broken off; he is about forty or fifty years old. Stephens was the great man of the last session of Congress. He was the man to oppose corruption in high places. On this account he was feared. YORK.

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INTERESTING SLAVE CASES.—The Holly Springs (Miss.) Gazette, of the 4th inst., gives the following important cases, decided in the Circuit Court. The first was to this effect:

Two men had employed a slave without the consent of the master, to assist them in unloading a wagon of cotton, promising to pay the slave in liquor. The liquor was furnished, and the boy while engaged in unloading the wagon was killed by a third person. Suit was brought by the owner of the slave for his value, against all the parties, the employees and the slayer. The jury gave the plaintiff a verdict for the value of the slave against all the defendants.

The other case was a State prosecution against a slave for stealing a slave:

The Court, Hon. Hugh R. Miller presiding, charged the jury that a slave could steal a slave, and that the owner of the thief was responsible to the owner of the stolen slave for his value. The case was one of much excitement, inasmuch as negro testimony was admitted on behalf of the State to sustain the prosecution. The jury found a verdict for the prisoner, upon the ground, as stated by them in rendering their vedict, that the proof for the prosecution was not satisfactory.

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HURRICANE IN THE WEST INDIES.—A dispatch to the N. Y., Tribune, dated Boston, Sept. 13, says that farther accounts of the dreadful hurricane in the West Indies have been received. At St. Kitts it lasted 5 hours, with three shocks of an earthquake, during which the barometer fell to 28° 6'. Through the whole Island most of the buildings are destroyed, and the sugar-cane completely prostrated. The loss of life is very great. The schooner Mary foundered with all on board. A vessel at St. Martin's was lost, and ten of her crew perished. A number of persons have also been killed by the falling of buildings. The Legislature has been called together.

From Antigua the accounts are interesting. Eagle Harbor and Falmouth are nearly overthrown. Pretty much all the plantations on the Island are injured. Eleven persons have been killed by the falling of buildings, and five churches thrown down. The injury is greater than by the hurricane of 1837 or the earthquake of 1843. It is feared that worse accounts are yet to come.

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THE POTATOE DISEASE.—The following, derived from practical experience, are well deserving of attention: 1. Let all early potatoes that are ripe be immediately taken up. 2. Examine the stalks of all others every day. 3. Whenever you find any stalk diseased put your feet, one on each side of it and pull it up, leaving the potatoes in the ground—do not cut the stalk off but pull it up by the roots. 4. Then tread down and harden the ground over the pototoes, and trench it up. 5. Burn the diseased stalks, do not on any account leave them on the ground. 6. All the late potatoes should remain in the ground and be dug up only as wanted, for when the disease has once made its appearance exposure to the air is found to increase it.

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WHOLESALE POISONING.—We understand, says the Winchester (Va.) Republican, that the family of Col. Edward Colston, of Berkley, to the number of 26, were poisoned on Monday last. A large number of the family are still confined to their beds, though we believe no deaths, as yet, have occurred. Unfortunately, neither Col. C. nor any of his family are certain as to how they imbibed the poison. It is believed, however, to be communicated to the system by their partaking of some food which had been standing in a glazed stone jar or crock. The glazing substance of crockery ware, as is generally known, contains poisonous qualities.

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A LIBERIA JUDGE IN DIFFICULTY.—A correspondent of the Philadelphia North American, writing from Newcastle, Delaware, Sept. 6, says:—

"Chief Justice Benedict, (a mulatto,) was arrested at the suit of a person named Tyson, of New York, and confined in our prison on Monday evening, for a debt of $450. A number of gentlemen of this place and Wilmington relieved him last evening by going his bail, and sent him on his way rejoicing. The vessel in which he goes to Liberia sails to-day."

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MUNIFICENT BEQUESTS.—The Boston Journal learns that the late John D. Williams, in his will and testament made the following bequests, viz:—To the Society for the Promotion of Theological Education at Cambridge, the estate corner of Ann and Shoe and Leather streets; to the Boston Asylum and Farm School, Nos. 15 and 16 Blackstone street; to the Massachusetts General Hospital, the estate Nos. 17 and 18 Blackstone street. The above named estates are valued at about $50,000.

## SUMMARY.

The New York State Temperance Society will hold its annual meeting at Syracuse on the first Wednesday in October next. Eminent speakers from various quarters, will be in attendance; and the exercises promise to be of the most interesting character. It is stated that arrangements will be made with the managers of the various railroad, steamboat, and canal lines, between New York and Buffalo, by which those wishing to attend the meeting, can obtain tickets at half price.

Rev. Mr. Harris, former minister at Windham, N. H., but of late retired from the profession on account of age, committed suicide at his home in Windham, on Tuesday morning, the 5th inst., by throwing himself into a well. He had been unwell and very much depressed for some time previous. The disposition to insanity and suicide is said to be hereditary in the family.

The St. Louis Republican says that a splendid scheme of swindling, in the counterfeiting of *soldiers' land claims*, is on foot. If our suspicions are correct, the plan is to get blank claims, with the accompanying letter of John L. Edwards, printed in the same kind of type and upon the same paper as those printed at Washington, and then to fill them up in strict accordance with the original and genuine certificates.

In Waldoborough, Mass., two sons of Israel Prock were helping themselves to apples in the orchard of Mr. Hock, when a son of Mr. H., about 17 years of age, took his gun, which was loaded with buck shot, and fired. Both the boys were wounded, and one of them died in two days, while the other is recovering. The young man who fired the gun is in great distress on account of the effect of his inconsiderate course. He did not suppose the boys were near enough to be injured.

The Irish Government, under the agency of the Poor Law Board, have been making very urgent inquiries as to the actual condition at present, and future prospects of Ireland in respect to food; and the result, as committed to the executive, may be comprised in a very short sentence, "that there is barely food in the country to support the population till the first week in January."

Mr. A. O. Houghton, of Rahway, N. J., from experiments he has made for two or three years past, is satisfied that he has discovered a remedy for the potato rot. It is simply, when the disease makes its appearance, to pull up the tops, allowing the potatoes to remain in the ground until cold weather.

The St. John's New Brunswicker, of the 12th inst., says that the bark Cadmer, which arrived there, brought in the captain and 16 of the crew of the ship Glasgow, of Bath, Me., 594 tons, which ship was abandoned at sea in a sinking state on the 19th of August, in lat. 64 N. lon. 31 50 W. The Glasgow was bound from Liverpool to Boston with a full cargo of iron and salt, and went down shortly after the captain and crew were taken off.

The current of the Niagara river for the first five hundred feet below the Suspension Bridge, runs at the rate of nineteen miles per hour; for the next eight hundred feet it runs at the rate of twenty-five miles per hour—giving an average of about twenty-three miles per hour for the first quarter of a mile below the bridge.

The police of New York, have sent over to Brooklyn about $6,000 worth of property, stolen at the recent fire, and taken from thieves at the different ferry stations. One lady recovered her trunk, containing valuable papers and about $200.

The St. Louis Republican of the 26th ult., publishes information communicated by a gentleman just arrived in that city, stating that on his way from New Mexico he met over *one thousand* wagons, in different trains, bound to Santa Fe, El Passo, and Chihuahua. Nearly 400 of them were government wagons, with supplies for the troops in that quarter, and the remainded belonged to traders carrying merchandize.

The Tuscaloosa Observer states that a Mr. Bell, who suffered for eight years with cancer in the nose, was entirely cured by using a poultice of the common cranberry. It is so simple and innocent that every one afflicted with this disease should try it.

The amounts for which the bonds and mortgages belonging to the Atlas Bank were sold—$35,000—has been paid into the hands of the Controller, and he will soon declare a dividend, probably of 74 or 75 cents on the dollar, on the notes secured by real estate and State stock. The notes secured entirely by State stock, are paid at 97 cents on the dollar.

A very distressing accident happened Sept. 7, at Alexdndria, Va. A lady named Patterson undertook to chastise her little son, but unfortunately struck him the first blow on the temple, when he instantly fell dead. The mother has become entirely deranged.

A letter dated Fuhchau, China, June 5, mentions the death of Mrs. White, wife of Rev. Moses C. White. Mrs. White was one of the first missionaries sent out by the Methodist Episcopal Church of the United States. Her death occurred on the 25th of May.

Alexander Slidell Mackenzie is no more. He died at Sing Sing, Sept. 14, from an affection of the heart. He was attacked while riding upon his horse in that village. He succeeded in getting his feet out of the stirrups, and immediately fell to the ground upon his head; was taken up and carried into a house by two persons who witnessed the fall, and breathed but twice afterward.

It appears, from a return just made to parliament, that the declared value of British machinery and millwork, exported from the United Kingdoms in the year ending on the 6th of January last, was £1,263,015.

A new spring of Iodine has been discovered between Toeltz and Beilbroun (Bavaria;) it is supposed to communicate with that of Adelaide.

Col. Fremont left Washington recently on a third expedition to the far West. His present enterprise is to be a private one.

The great telegraph case at Frankfort has been decided in favor of Morse's patent.

The Boston Journal says: A "team" arrived in Charlestown, last Saturday, from Industry, Me., 35 miles above Augusta, drawn by three small dogs. The team consisted of a small wagon, heavily laden with goods, beside containing the driver, a man of about 150 lbs. weight. He stated that they had draws 800 lbs. *up hill* without trouble, and that he had traveled 25 miles a day on an average.

Rev. Hampton Mathews of Tuscaloosa Co. Ala., died in the pulpit recently while preaching. Judge Wolcott Tyrrell, while making a political speech at the Schroon Lake House, Essex Co. in this State, suddenly fell back into his chair, fainted, and expired instantly. Both of these gentlemen were highly influential and promising in their several professions.

Rev. Dr. Nathaniel Kendrick, of the Madison University, died at his residence, Hamilton, Madison Co., on the 10th inst. He was most widely esteemed and beloved.

We notice in a south-western paper the decease of Francis Ingraham, who was in the first Revolutionary battles of Lexington and Bunker Hill, and died on the 24th August last, at Grandgulf, (Miss.) at the advanced age of 87 years. He was buried at Port Gibson.

Two colored preachers, free men, were arrested in Louisville the other day, and for want of $500 bail, committed to prison. Unless some friendly hand intervenes, they will be sold for the term of one year, to pay the expenses of the prosecution.

Scientific experiments have been made in connection with the telegraphic lines, to settle the long-disputed point as to the velocity of electricity. It is now ascertained that electricity travels 200,000 miles per second.

Rev. John Newland Maffit is drawing vast audiences in Arkansas, wherever he holds forth. He has been there for some time past, and is attracting universal attention. The press of the State warmly applaud him.

The farmers of the State of Delaware are suffering greatly for want of rain. The springs are nearly exhausted, and several flourishing mills have already stopped for want of water.

In a suit for breach of marriage promise in Chautauque Co., N. Y., Miss Phylosky Smith recovered $500 from Mr. C. Johnson.

Geo. W. Noxon of Syracuse, a young lawyer of much promise, died on Wednesday evening last, after attending a party at the residence of his father, B. David Noxon, Esq.

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### New York Market, Monday, Sept. 18.

ASHES—Pots $6 00; Pearls 5 87.——FLOUR AND MEAL—Flour is selling from 5 81 to 6 00, according to quality. Rye Flour 4 06, Jersey Meal 3 25.——GRAIN—Genesee Wheat 1 35; Ohio 1 25; Southern 1 20. Corn from 60 to 70c. Rye 70c. Oats 35c.——PROVISIONS—Pork is doing better and sells at 9 87 for Prime, and 12 87 for Mess. Mess Beef 13 00 a 13 75. Lard 9c. Butter is in good demand at 10 a 12c. for Ohio, and 14 a 16c. for State. Cheese 5½ a 7c.

### MARRIED,

At Plainfield, N. J., Sept. 9th, by Eld. Lucius Crandall, Mr. ALEXANDER C. HERITAGE, of Stow Creek, Cumberland Co., N. J., to Mrs. RACHEL M. DAVIS, of the former place.

### DIED,

In Adams, N. Y., Aug. 28th, ADA KELLOGG, wife of Luke Kellogg, aged 42 years. She had been a worthy member of the Seventh-day Baptist Church in Adams, for the last eight years, and died in full hope of an eternal inheritance above. She was much endeared to a large family of children and relations, by whom her death will be severely felt and lamented.

In Adams, Sept. 2, after a lingering illness LYDIA GREENE, wife Alonzo Greene, in the 38th year of her age. She was a member of the Seventh-day Baptist church in Adams, and by her death her family has sustained a great loss, but we trust their loss has been her infinite gain.

Near Farmington, Ill., Aug. 12, 1848, DORCAS S. HAKES, wife of Daniel Hakes, and daughter of Peleg Saunders, aged twenty-five years. She was from an early age a faithful member of the Seventh-day Baptist Church in Berlin, N. Y.

"O, far amongst the sapphire clouds, that girt the eternal throne,
Thy spirit lives, whose path on earth so radiant shone;
And mine shall blend with thine, beloved, in yonder starry sphere,
Shall live immortally the love that shone so brightly here."
G. P. M.

### RECEIPTS.

*Westerly and Hopkinton, R. I.*—E. Gavitt, Geo. A. Babcock, C. C. Lewis, Wm. D. Wells, G. Gavitt, Wm. Stillman, J. P. Stillman, C. C. Stillman, A. M. Babcock, N. H. Langworthy, Welcome Stillman, J. Maxson, J. Maxson, Jr., C. Maxson, Silas Maxson, V. S. Hall, $2 each, pays to vol. 5, No. 52.

*Mystic Bridge, Ct.*—G. Greenman, C. Greenman, T. S. Greenman, T. M. Wilcox, E. Lanphear, W. B. Lewis, Wm. M. Barber, C. Grinnell, J. Cottrell, H. Champlin, W. B. Haynes, W. E. Maxson, A. & S. H. Fish, C. Mallory, H. Chipman, J. Batty, J. W. Brown, C. Brown, L. Dudley, J. Larkin, B. Saunders, $2 each, pays to vol. 5, No. 52. Geo. Paine $1, to vol. 5, No. 52 S. C. Lathrop $2, to vol. 3, No. 52. B. F. Collins $1, to vol. 5, No. 26.

*Waterford, Ct.*—D. Rogers, L. T. Rogers, D. Rogers 2d, R. Jerome, E. R. Brooks, O. Maxson, D. B. Rogers, J. Darrow, Wm. Maxson, E. Darrow, $2 each, pays to vol. 5, No. 52. E. Crandall $1, to vol. 5, No. 52. J. C. Maxson 50c.

*To our Subscribers in Westerly and Hopkinton, R. I:*—When the Recorder was started, we made arrangements to save postage for you by sending your papers to Westerly as freight, with the expectation that each subscriber would pay twenty-five cents per year to defray the expense of transportation. Many have paid this sum regularly, others in part, and a few not at all. We wish it distinctly understood, that the money is no more than a fair equivalent for the expenses attendant upon this arrangement, and that it ought to be paid promptly by every one who enjoys the benefit of it.

### STATE OF NEW YORK,

SECRETARY'S OFFICE.—ALBANY, Aug. 21, 1848.—To the Sheriff of the City and County of New York: Sir, Official information having been received this day, that on the 19th of April, 1848, the House of Representatives of the Congress of the United States, passed a resolution in the words following, viz:

"Resolved, That David S. Jackson is NOT entitled to his seat as a Representative from the Sixth Congressional District of the State of New York," thereby creating a vacancy in the said District.

Notice is therefore hereby given, that a Representative in the 30th Congress of the United States, for the Sixth Congressional District of this State, composed of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Seventeenth Wards of the City of New York, is to be elected to supply the said vacancy at the general election to be held on the Tuesday succeeding the first Monday of November next.

CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
NEW YORK, August 22d, 1848.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. 1, Chap. 6, Title 3, Article 3, Part 1, Page 140. S21te.

### FULTON HOTEL,

ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
144 FULTON STREET,
(NEAR BROADWAY,) NEW YORK.

Rooms $1.75, $2, and $2.50 per week. 37½c. per night.

THE Subscribers would respectfully inform their friends and the Public, that they have recently taken the entire premises known as Johnson's Dining Saloon, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city, where they can take their meals at any hour of the day and evening at the following low rates:

BILL OF FARE.

| | | | |
|---|---|---|---|
| Roast Turkey | 18d | Boiled Ham | 6d |
| " Goose | 18d | Pork and Beans | 6d |
| " Chicken | 18d | Veal Pie | 6d |
| " Duck | 18d | Beef Steak Pie | 6d |
| " Beef | 6d | Chicken Pie | 12d |
| " Pork | 6d | Mush and Milk | 6d |
| " Veal | 6d | Rice and Milk | 6d |
| " Lamb | 6d | Lamb Pot Pie | 6d |
| " Pig | 12d | Fried Fish | 6d |
| Boiled Chicken | 12d | Fried Clams | 6d |
| " Mutton | 6d | Ham and Eggs | 12d |
| " Corned Beef | 6d | Chicken Soup | 6d |
| " Pork | 6d | Beef Soup | 6d |
| " Fish | 6d | Coffee | 3d |

DESSERT.

| | | | |
|---|---|---|---|
| Suet Pudding | 6d | Mince Pie | 6d |
| Indian Pudding | 6d | Apple Pie | 6d |
| Rice Pudding | 6d | Peach Pie | 6d |
| Plum Pudding | 6d | Plum Pie | 6d |
| Bread Pudding | 6d | Pumpkin Pie | 6d |
| Apple Dumpling | 6d | Custard Pie | 6d |

BREAKFAST AND TEA.

| | | | |
|---|---|---|---|
| Beef Steak | 6d | Hot Corn Bread | 6d |
| Veal Cutlet | 6d | Indian Cakes | 6d |
| Mutton Chops | 6d | Boiled Eggs | 6d |
| Ham and Eggs | 12d | Fried Eggs | 6d |
| Fried Tripe | 6d | Toast | 6d |
| Fried Sausages | 6d | Hot Muffins | 6d |
| Fried Fish | 6d | Hot Rolls | 6d |
| Fried Clams | 6d | Tea and Coffee | 3d |
| Fried Liver | 6d | | |

With a variety of other dishes.
J. E. JOHNSON,
CLARK ROGERS.

### DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | | | |
|---|---|---|---|---|
| First, commencing Wednesday, | Aug. 23, | ending | Nov. | 29. |
| Second, " " | Dec. 13, | " | March | 21. |
| Third, " " | April 4, | " | July | 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 00 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

STATE OF NEW YORK, SECRETARY'S OFFICE.—ALBANY, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next:

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City:

And also, a Representative in the said Congress for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
NEW YORK, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3, article 3, part 1, page 140. aug31-1awtE.

The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discription of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to
GEORGE B. UTTER, 9 Spruce St., New York

# Miscellaneous.

## LIFE'S SUNNY SPOTS.

BY WILLIAM LEGGETT.

Though life's a dark and thorny path,
  Its goal the silent tomb,
It yet some spots of sunshine hath,
  That smile amid the gloom.
The friend who weal and wo partakes,
  Unchanged, whate'er his lot,
Who kindly soothes the heart that aches,
  Is sure a sunny spot.

The wife, who half our burden bears,
  And utters not a moan;
Whose ready hand wipes off our tears,
  Unheeding all her own;
Who treasures every kindly word,
  Each harsher one forgot,
And carols blithely as a bird—
  She's too a sunny spot.

The child, who lifts, at morn and eve,
  In prayer, its tiny voice;
Who grieves whene'er its parents grieve,
  And joys when they rejoice;
In whose bright eye young Genius glows,
  Whose heart, without a blot,
Is fresh and pure as summer's rose—
  That child's a sunny spot.

There's yet, upon life's weary road,
  One spot of brighter glow,
Where sorrow hath forgot its load,
  And tears no longer flow;
Friendship may wither—love decline,
  Our child his honor blot;
But still, undimmed, that spot will shine—
  Religion lights that spot.

## FRANCKE'S ORPHAN HOUSE.

The following highly interesting notice of Hermann Francke's labors, is from Dr. Carson's Loiterings in Europe:

Francke was a popular minister of the Pietists, or German evangelical party, of the seventeenth century. After wandering from place to place, the victim of change and persecution, he was at last rewarded with the appointment to a professorship in the University of Halle, and a pastoral charge in the suburb of Glauca. Entering upon his ministerial duties with great earnestness and success, his attention was early directed to the deplorable state of the surrounding poor. His labors were prodigious. It was customary in Halle for the needy to visit the houses of the citizens for special assistance, every Thursday. At this time it was a habit with Francke to assemble a room full of beggars, and, after kindly feeding them, to exhort and instruct the adults, and catechize the children. He found them deplorably ignorant, and their condition, in the words of his biographer, "went to his heart." To benefit them, he had successively established, with suitable inscriptions, three poor-boxes in different places. After these had been in operation a few months, a person dropped into one of them four Prussian dollars, a sum amounting to about three dollars of our money. It proved the seed that yielded a mighty harvest. Francke was delighted, and, even with so small a beginning, the idea of something permanent flashed upon his mind. "Without conferring," says he, "with flesh and blood, and acting under the impulse of faith, I made arrangements for the purchase of books to the amount of two dollars, and engaged a poor student to instruct the poor children for a couple of hours daily, promising to give him six groschen (about fourteen cents,) weekly, for so doing, in hope that God would, meanwhile grant more." Nor was the good pastor disappointed. He appropriated the antechamber to his own study as the place of his charity-school, and commenced operations about Easter 1695. Some of the townspeople sent their children, and paid a trifle weekly, to aid the gratuitous instruction of the charity-scholars. Encouraged by the success of his first undertaking, Francke was induced, shortly after, to commence what was afterward the Royal School, for more advanced pupils. His funds seemed to increase like the widow's oil; and the more he poured out the more came. About this time a person of rank offered him a donation of five hundred dollars, to assist poor students.

A few cents weekly were at first distributed to them; but in keeping with the habits of the social Germans, Francke afterward selected some twenty-four of the most needy, and appropriated the money to giving them a plain dinner. To make one thing help another, he chose his charity-teachers from these students, and thus originated his teachers' seminary. Finding it impossible to care properly for his poor children out of school, the thought struck him one day of providing a place for keeping some of them as in a family, and on mentioning it, a friend funded a sum for the purpose, the annual interest of which amounted to twenty-five dollars. Four fatherless and motherless children were brought to him just at the moment, and he ventured to receive them. It was the commencement of the most magnificent orphan asylum in the world. Yet the funds already provided were insufficient to maintain a single child for a year. In the words of its pious founder, "the orphan house was by no means commenced or founded upon any certain sum in hand, or on the assurances of persons of rank to take upon themselves the cost and charges, but solely and simply in reliance on the living God in heaven." Contributions, however, came gradually in; apartment after apartment was added, till at last the site of a neighboring inn was purchased, and, without money to buy even the first materials, and trusting alone in Providence, the good man laid the corner stone of a very large edifice. It is deeply interesting to follow the simple narrative of his German biographer. The neighbors sneered, and one man offered to be hanged on the building when it should be finished.

Yet year after year, as if by magic, the vast edifice steadily progressed. At the commencement and end of every week, the faithful minister assembled the workmen for prayer. Often he was reduced to the greatest straits for supplies, and once he could with difficulty purchase a couple of candles. His orphans sometimes ate their last loaf, and his workmen murmured for their wages. At these times, we are told, the good man invariably retired to his closet, to use his own words, "with a certainty of being heard by Him who hears the cry of the young ravens." In the moment of darkest despair help always came. The post brought bills of exchange from some distant stranger whom he had never seen, an unknown hand sent a well-filled purse, or a messenger came, perhaps, bearing the bequest of some departed friend.

Twice his enemies, envious of his fame, raised the hue and cry of persecution, and misrepresented him and his project to the government, and commissions of investigation were appointed, which resulted in his triumphant vindication. The storms that shook other men but rooted him more deeply. Opposition but spread the fame of his novel enterprise more and more, and contributions at length poured in from the rich and poor.

The king of Prussia gave two thousand dollars, and a hundred thousand bricks; a German prince dying, bequeathed the orphan-house five hundred ducats; and a physician in America sent a handsome donation in the time of the greatest need. An apothecary at Leipsic gave the medicines; the common hangman became a contributor, and a chimney-sweep bound himself to sweep the orphan house gratuitously as long as he lived.

Thirty-four years from the time the four dollars were dropped in Francke's poor-box, there was a touching scene. The venerable, dying minister was come to bid a last adieu to his orphans. His attendants, at his desire, conveyed him in an easy carriage into the yard of the orphan-house. What a change was there since he first saw the spot! Where the inn stood, in the miserable suburb, thirty-five years before, were then noble edifices, consecrated to benevolence, where gathered daily more than two thousand children. How sweet must have seemed the music of those young voices! He had built a monument as a boon to posterity, prouder than the pyramids. His dimmed eye rekindled with animation at beholding the blessed consummation of the darling purpose of a life. The expiring lamp flickered brightly once more. Again and again the life-blood quicked in the heart of the dying patriarch, till it thrilled like that of a hero falling in the moment of victory. Overcome with his emotions, feeble as he was, we are told he lingered, reclining in his carriage, a whole hour, with a faltering voice, pouring out thanks to Heaven, and fervent prayers for his orphan children. Then, as if his work were finished, he returned home to die.

Thousand, wept over his remains as over those of a near relative, and a whole city mourned his loss. Many generations have since passed, but his example remains as one of the illustrious good; the orphans at Halle still keep his birth-day, and thousands of helpless and lonely little ones have since lived to bless the name of Hermann Francke.

## GREEK LEPERS.

When at daybreak we put out to sea, we were startled by hearing voices in a creek not far from that in which we had slept, and, on rounding a rocky point of the island, saw the speakers; and a melancholy sight it was. There sat, drenched and shivering, on the bare shore of this desolate islet, seven human beings in every stage of virulent leprosy. Three were far gone in the disease, a woman and two men, apparently old. The men had lost their sight, and one was speechless; and all had lost the use of their extremities, which, indeed, appeared to have been eaten away. Two others had not lost the use of their hands; but their toes were gone, and they could scarcely walk. A fine young man, and a well-grown, rather handsome girl, remained, and at a distance appeared unharmed; but on nearer approach, the bandages on one part of the female, and over one eye of the youth, told that the plague spot was upon them too. Their tale was a short one. They were a family of lepers, Greeks, from the island of Syme, who wandered from port to port in their boat, fishing and collecting alms. In the storm of the day before, they had been driven ashore in this little bay, and their boat lay much damaged on the beach. They had no means of lighting a fire, and no provisions. We gave them a light, and as much food as we could spare, which we placed on a rock, to be taken away by the younger, and the least afflicted of the party; adding, what they seemed to prize even more than food, a quantity of tobacco. Promising to inform their countrymen and others at Rhodes respecting their misfortunes, and to procure for them assistance, if possible, we sailed away from this sad interview with the victims of one of the most hidious and incurable afflictions of humanity; with many blessings from the poor lepers, and thankful for having been the means, through the accident of a storm in which we had nearly perished ourselves, of relieving, and possibly saving from a lingering death, these miserable people. Eventually we had the pleasure of hearing, in Rhodes, that they were enabled to get their boat once more afloat, and leave the desert rock on which they had been cast. [Travels in Lycia.

## THE UNFORTUNATE CIPHER.

A merchant at Marseilles, having a business correspondent on the African coast, bethought him, that as some members of his family had shown a partiality for monkeys, he might gratify them by sending for one or two specimens of these animals from Africa. Accordingly, he wrote to his correspondent to procure two or three of the finest and most admired species, and transmit them to Marseilles. Chance so ordered it, that the merchant, in putting down the *ou* (in English *or*) between the figures 2 and 3, made the *o* very prominent, while the *u* remained scarcely visible, Some months afterwards. a ship-porter came in all haste to the old merchant, and announced to him that his menagerie had arrived; 'Menagerie!' cried the merchant. 'Yes, a menagerie, a whole cargo of monkeys had arrived to his consignment!' The merchant could scarcely credit the announcement, until the letter of his correspondent was put into his hands. In that epistle, the African negotiant, a man of the most uncompromising exactitude, excused himself very earnestly for not having been able, with all his exertions, to procure more than 160 monkeys, in place of 203 ordered, but promised, as soon as possible, to fulfil the entire demand. The feelings of the honest merchant may be guessed, when, on moving down to the quay, to satisfy himself on the subject by occular inspection, he beheld his 160 monkeys, all duly caged and littered, and grinning at him with the most laudable pertinacity. It was the moment when a man might reasonable doubt whether it would be best to laugh or cry. So much for the value of ciphers.

"Alfred Dividing his Loaf."—Early in the month of June, several working men were assembled in a public house in the Rue St. Martin, Paris, when a stranger joined them, and discoursed with great emotion on the beauties of Christian Communism. From precept proceeding to practice, he produced a twenty-five franc piece, and proposed to divide it with his new friends. "Take it," said he, "and give me ten francs." Charmed by his "fraternity" of feeling, they clubbed up the money, and he left them amidst mutual professions of regard. The twenty-five franc piece, like much of the fraternal talk of the times, was counterfeit!

## "HAIL, COLUMBIA! HAPPY LAND!"

A Northern traveller at the South, in a communication to the editor of the New York Tribune, says:

"While in Petersburg, I had occasion to rise from a 'hasty plate' of green peas, on account of a rush to the windows of our dining hall. I looked, and saw a drove of more than fifty men and women, marching at a quick pace, two by two, going to the depot, there to take the Southern train of cars. It was a brief delegation of the 'peculiar institution,' traveling to New Orleans for an investment. At the depot, the 'drove' were closely packed into one car. A large number of the chattels showed a sort of brute indifference, and some, a worse than brute delight, at the thought of a railroad ride; while others looked very sorrowful, and wept bitterly. There was among them one very pretty white girl, with clear complexion, long, dark hair, and hazel eyes. She held a white cotton handkerchief to her face and wept despairingly. An intelligent looking colored man—her lover—her cousin—her brother—it may be a stranger!—went to her, and poured from his purse into his hand a few small pieces of silver, and a bit of yellow coin, probably not more than a quarter-eagle, (but I learned afterward that it was a majority of his property,) and just as the train was about starting, he called her attention, and quietly slipped the gold into her hand. She looked regret and thanks; she tried to return it, but the cars were off, and I felt more than ever the cruelty, severity, and cold-heartedness of slavery. I had seen it stated in our Northern papers that slaves were carried in droves, like sheep, to market; but I never appreciated or felt the fact until then."

## AN HEIRLOOM.

In the bar-room of a tavern in Thornton, N. H., hangs, framed and glassed, the original of the following precious document. The loyal drummer referred to, was the great grandfather of the present landlerd; and the original proclamation, with Governor Shirley's autograph signature, has been carefully preserved in the family of John Boyen, and handed down, uninjured, for more than one hundred years, and now hangs as an antique ornament to grace the tap-room of one of John's descendants. The following is an exact copy of the proclamation, in the handwriting of the Governor or his Secretary:

1746. PROVINCE OF MASS. BAY.

By His Excellency the Governor.

I Do hereby authorize and impower John Boyen to beat his Drums anywhere within this Province, for enlisting Volunteers for His Majesty's service in a Regiment of Foot to be forthwith raised for the Service and Defence of the Island of Cape Breton, to be commanded by myself.

And the Colonels, with the other Officers of the Regiments within this Province, are hereby commanded not to give the said John Boyen any Obstruction or Molestation herein; but on the contrary Encouragement and assistance, for which this is a sufficient Warrant.

Given under my Hand at Boston the Nineteenth Day of May, in the Nineteenth Year of His Majesty's Reign. W. Shirley.

I hereby promise that whomsoever shall enlist into my regiment shall be discharged from it at the end of the Term for which he shall be enlisted, and will give any Man snch an assurance under my hand. W. Shirley.

## A VEGETABLE CURIOSITY.

We have seen a new curiosity in the vegetable kingdom, which is becoming an object of interest to the fashionable world. We understand that many specimens of it have been sent to our National Institute. It is a nut, and called the "vegetable ivory, or nut of the ivory plant." The shell, or outer covering of the nut, is scarcely thicker than that of the common hazel, and of a similar color, and is so extremely hard that no instrument can readily make an impression on it. It is classed among the family of palms, and is common in the Mascareen islands, where it is called tagna plant. It is about half as large again as a horse chestnut. The kernel, in its early state, includes a limpid liquor, which becomes milky and sweet, and at length acquires the solidity of ivory, which it very much resembles in color, polish and consistency. The English are manufacturing a variety of fancy articles out of the nut, which is said to be superseding the elephant ivory. One quality of this nut is said to be, that its shavings may be boiled into a milky liquor, and not at all gelataneous; and we should not be astonished if some of our ingenious countrymen were to find out some method of reducing large masses of it to the liquid form, and then moulding it into beautiful ornaments of a size much larger than those which are made of the animal ivory.

The gutta percha and the ivory nut are probably not the only vegetable curiosities—susceptible of use, too—which may be found in the islands of the east, and which our enterprising commercial men may discover in the countries they may visit, and introduce into our arts.

Cholera and Magnetism.—In reference to this subject, says the Manchester Guardian, we have been favored with the following extract of a letter from St. Petersburgh, written by a gentleman well known in Manchester, to the firm here in which he is a partner: "A very important discovery has been made here very recently, which clearly proves that the malady is in the air, and that, therefore, quarantines are utterly useless. The air has a very singular effect on the magnetic power. Whilst the cholera was at its height, the action of the magnet was nearly neutralized, which, now the disease is gradually subsiding, assumes by degrees its former power. A magnet block, which used to carry 80lb, would, during the worst time of the cholera, not carry above 13lb. Its strength has now increased again to 60lb. The electro-magnetic telegraph at one time, would not work at all."

# VARIETY.

The Hingham Patriot says the following most beautiful and touching inscription may be seen on a grave-stone in that town. The only words are these:

"OUR MOTHER,
*Fell Asleep*
NOV. 12, 1840.
When will the morning come?"

Simple, yet beautiful language!—language that shall find a response in every heart, made sad by the loss of that best and dearest of earthly friends—a mother. Many a faltering tongue has asked that most significant question, "*When will the morning come?*"

A duelist, who fancied himself insulted by a Yankee who had won the affections of his lady-love, left the room with the ominous words—"You will hear from me, sir!" "Well, do so!" replied the Yankee; "glad on 't, write once in a while; I shall be glad to hear from you as often as you're a mind to let us know how you get along."

President Jefferson once said:—"The habit of using ardent spirits, by men in office, has occasioned more injury to the public, and more trouble to me, than all other causes; and were I to commence my administration again, with the experience I now have, the first question I would ask, respecting a candidate, would be—Does he use ardent spirits?"

In the ancient Roman calendar the 24th of February is called *Regifugium* (the flight of the king,) because on that day Tarquin the Proud and his family were obliged to flee from Rome. It is remarkable that this is the very day on which Louis Philippe and his family were compeled to flee from Paris.

The loftiest mountain in the United States, east of the Mississippi, is in North Carolina. It is called Mitchell's Peak, and lies in Buncombe and Yancy counties. Its height is 6,720 feet above the level of the ocean—being nearly 500 feet higher that the White mountains in New Hampshire.

In Manchester, England, lately, a child, aged one year and eight months, was left at a table near a saucer containing fly poison. The child dipped its fingers in the poison and sucked them. It was in consequence seized with violent illness, and died in two or three days afterwards.

According to the most recent estimates, the population of Louisville, Ky., is now 46,600, the number of buildings, 7,000, and the value of property, real and personal, $13,047,514. The number of boats on the waters of the Mississippi valley is 467, having an aggregate tonnage of 132,566 tons.

The real estate of Brooklyn has increased in value during the past year, $1,860,866; and that of Williamsburg, $348,918. The total value of real estate in Brooklyne, on the 1st of August, 1848, was $27,598,126, and of Williamsburg, $3,271,720; of other parts of Kings Co., $2,902,637. Total real estate in Kings Co., $33,772,483.

It is very ridiculous for gentlemen to change sides with ladies at every corner, so as to give them the wall side of the walk, and to file out of a pew at church to let a platoon of women march up to the other end, but while the custom exists, women should go early to church. The former custom should be struck down at once, it is so foolish.

It is proposed to light up the city of London, all at one instant. This is to be done, by having one stop-cock for the main pipe, to let on and shut off the gas, and to have a wire connected with every lamp, to send an electric current to ignite the gas.

The correspondent of a New York paper, describing the incidents of the "four days" in Paris, gives the following item: The largest and finest battalion of Guarde Mobile I have seen during the day, was led by a full-blooded negro, tall and erect, and full of military ardor.

Champagne wine is at a discount in France. No orders have been received from Germany, and at Epernay and Rheims, millions of bottles lie unsold. Yet more is being made daily, and it may be had for a mere song. It is no longer an aristocratic beverage, since plebeians can indulge in it.

A Dutchman was relating his marvelous escape from drowning, when thirteen of his companions were lost by the upsetting of a boat, and he alone was saved. "And how did you escape their fate?" asked one of his hearers. "I tid not go in te poat!" was the Dutchman's placid answer.

A large glass of water, sipped ten drops at a time, in perfect silence, till the whole be taken, is said to be a convenient cure for a person in a passion. This is the last application of the water-cure.

Intemperance prevails to such an extent in England and Wales, that one hundred and sixty die daily of drunkenness. This fact is stated on the authority of a late report to Parliament.

Three estates of the Duke of Buckingham, comprising the whole of the parish of Hillesden, Bucks, 12,000 acres at Finmore, Oxon, and the hamlet of Falcott-cum-Aswell, Northamptonshire, have been sold for £216,400.

Some shrewd beggars are going about the country in the stolen or purchased old clothes of the volunteers, asking alms because they have fought for their country.

"I hold," says a western editor, with dignified emphasis, "I hold it, as a self-evident principle, that no man should take a newspaper three consecutive years without at least making an apology to the editor for not paying for it."

A negro undergoing an examination at Northampton, Mass., was asked if his master was a Christian, and replied, "No, sir, he's a member of Congress!"

Leisure is a very pleasant garment to look at, but it is a very bad one to wear. The ruin of millions may be traced to it.

The population of the United States is now estimated at 20,746,000, and the whole personal and real property at $8,594,560,000.

The expenses of the last session of Congress is estimated at more than $1,000,000.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 15. NEW YORK, FIFTH-DAY, SEPTEMBER 28, 1848. WHOLE NO. 223.

### The Sabbath Recorder.

For the Sabbath Recorder.

## THE JUDGES JUDGED—NO. 8.

It has occurred to us, that the several contradictory positions assumed by the judges of the same court, and of the different courts which have had the subject before them, put in juxtaposition the one to the other, present as clear a case of self-destruction as the annals of history have ever recorded. If Sunday coercionists rely at all upon the views and decisions of State judiciaries for the support of their cause, then is it not only self-destroyed, but eaten up to the very tail. If the same discrepancy exists in the meaning and character of any other of our laws, in the courts of the land, we are not informed thereof. A cause so ill-sustained, is neither honorable, nor efficient for any useful purpose. This very discrepancy itself must make it work unevenly, according to the various views to which the magistracy may be inclined. This entire want of uniformity in interpreting and enforcing these laws, shows the necessity of their receiving adjudication from a higher, a national court. When intelligent and capable men, engaged to defend a particular theory, assign reasons so various and contradictory for the same thing, there is strong presumptive evidence, in that fact, that the theory itself is wrong; and when several courts give opposing decisions upon the meaning and application of the same principle in law, to cases of a like character, it is obvious that the reasons assigned for that principle are not conclusive. And until reasons can be assigned, sufficiently conclusive to secure uniformity in their operation, and the decisions of the courts, such laws ought to be null and void. That this is the case with the Sunday laws, is proved by the following positions of the courts which have had this subject before them.

*Judge Bell*—"No man, living under the protection of our institutions, can be coerced to profess any form of religious belief, or to practice any peculiar mode of worship, in preference to another. In this respect the Christian, the Jew, the Mohammedan, and the Pagan, are alike entitled to protection."

*Judge Coulter*—"We are a Christian people and State; we are part and parcel of a great Christian nation. All over the length and breadth of this great nation, the Christian Sabbath is recognized, and guarded by the law as a day of sacred rest. Our national Congress recognizes it."

*Chief Justice Gibson*—"The right of conscience, as understood under our organic law, is simply a right to worship the Supreme Being according to the dictates of the heart; to adopt any creed or hold any opinion whatever, or to support any religion; and to do, or forbear to do, any act for conscience sake, the doing or forbearing of which is not prejudicial to the public weal."

*Judge Coulter*—"Like water that flows, and the air we breathe, the Sabbath of rest, when the bondman and the free, the master and the apprentice, and all men, meet in equality at the Christian altar, comes to us secured by the very organization of society, and the formation of the social compact. And it is therefore protected and guarded by our laws."

*Congressional Committee*—"Congress acts under a Constitution of delegated and limited powers. The Committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious purposes. On the contrary, among the few prohibitions which it contains, is one that prohibits a religious test; and another, which declares that Congress shall pass no law respecting an establishment of religion, or prohibiting the free exercise thereof."

*Judge Coulter*—"General Christianity enters into the very frame of our social existence; it is part of the common law of the State."

*Judge Bell*—"It cannot be said a primary object of the act was, authoritatively, to assert the supremacy of Sunday as of divine appointment."

*Judge Coulter*—"It is one of the primitive institutions of Christianity—one, on the existence of which, its continuance depends."

*Judge Bell*—"As I have said, the selection of the day of rest is but a question of expediency."

*Judge Coulter*—"The statute declares it to be the Lord's day."

*Judge Bell*—"The law intends no preference."

*Judge Coulter*—"It comes to us as a holy day from the very dawn of our existence as a people, and was so regarded by the people from whom we sprung since the days of King Athelstane."

*Judge Bell*—"Yet this does not change the character of the enactment. It is still, essentially, but a civil regulation, made for the government of man as a member of society."

*Judge Coulter*—"I do not recognize the right of legislation, to make a day of secular cessation from labor, independent of the Christian Sabbath."

*Judge Bell*—"They may be established by common consent, or, as is conceded, the legislative power of the State may, without impropriety, interfere to fix the time of their stated return."

*Judge Coulter*—"Why should the Supreme Court not regard it as our forefathers regarded it?"

*Judge Bell*—"Its sole mission is to inculcate a temporary weekly cessation from labor, but it adds not to this requirement any religious obligation."

*Judge Coulter*—"I wish it distinctly understood, that I believe the laws constitutional, because they guard the Christian Sabbath from profanation, and in the language of the Act of 1794, prohibit work, or *worldly* employment, on *the Lord's day*."

*Judge Bell*—"Had such been the intent, irrespective of its statutory character as a day of rest from secular employment, its framers would not have stopped short with a bare interdiction of labor and worldly amusements. Following the example afforded by older states and communities, they would have commanded the performance of religious rites, or at least some express recognition of the day as the true Sabbath."

*Judge Coulter*—"All the State Legislatures recognize it. Every convention of the people, for the establishment of State or United States Constitutions, recognized and regarded it as a day of sacred rest. All our courts, national or State, so regard it. William Penn, in the form of government and laws which he brought over to regulate the people of the new colony, so regarded it, and enacted that as such it should be observed, as a day for worshiping the Almighty, in imitation of the primitive disciples."

*Judge Bell*—"Such a requisition, we agree with the plaintiff in error, would be a palpable interference with the rights of conscience. But nothing like this is exacted. On the contrary, every one is left at full liberty to shape his own convictions, and practically to assert them to the free exercise of his religious views."

We have here transposed those quotations from the order in which they were given to the world. But we are not aware of giving them a sense not intended by their authors, in a single instance. By an examination of the original documents, we believe it will be seen, that there they convey the very sentiments they speak in this article; and so far as we are able to judge, their authors intended to neutralize each others sentiments in this very way. We acknowledge we make a *use* of them which they did not intend; but in all controversies we believe the disputants have this privilege; and that it is considered fair and honorable to turn an opponent's positions to one's own advantage when it can be done in truth. In their judgment of this case, the judges appear to have been agreed in but one thing; that was, to sustain the Act of the Legislature. Their sentiments respecting it, are as opposite to each other as were the sentiments of the Puritans and the Court of James 1. of England. They are men of some foresight, and each covering the defect of his own position by his prepossessions, sees the untenable character of the other. Judge Bell sees plainly enough, that for the law "to assert the supremacy of Sunday as of divine appointment," "would be a palpable interference with the rights of conscience." Judge Coulter sees equally clear, that the object of the law was to "guard the Christian Sabbath from profanation," and that "the statute declares it to be the Lord's day." Put the two together, and the Judges of the Supreme Court of Pennsylvania have declared the statute an infraction of the constitutional provision, claimed by the plaintiff, consequently null and void. Judge Coulter sees plainly enough, that to admit "the right of legislation to make a day of secular cessation from labor, independent of the Christian Sabbath," is to destroy its sacred character, and remove it from its supposed divine sanctions. Judge Bell says, "The selection of the day of rest is but a question of expediency." Between them both the sanctity of Sunday falls to the ground; and the Sunday worker is acquitted of transgressing any rightful law, human or divine. Farther, the published "Opinion" of the Court declares the Act of Assembly of 1794, "essentially but a civil regulation;" the minority report of Judge Coulter denies the right of the Legislature to make such a regulation. Put this and that together, and the Court have declared the Act in question unconstitutional. This is as we believe; and without designing it, the Court have sustained every important position assumed by the plaintiff, although they gave judgment against him.

S. D.

## GIVING THE GOSPEL A PUSH.

An Indian of the Wyandot tribe, attending a monthly concert, and hearing what missions had done for other tribes, rose and said, "When he thought of all that had been done by the missionaries, his heart was almost too full for him to speak. They had come to his tribe about the same time that others went to the Choctaws. But they met a very cold reception. In a council of the nation they were advised to go away. They were told that their religion did not suit the Indian—that their God was not the God of the white man. But they persevered, and God blessed them; and the result with them—the most northern tribe—had been the same as just described by his brother from the most southern. They too had their missionary society; and when the first member, an old warrior, laid down his subscription. 'There,' said he, '*take that, and give the gospel another push.*' And so should we all feel, when we contribute of our substance or our endeavors. We are giving the gospel another push, until, by the blessing of God, it will encompass the earth, and fill every land with thanksgiving and praise."

## HOPE FOR THE MOURNERS.

BY BERNARD BARTON.

"But it shall come to pass that at evening time it shall be light."—Zech. xiv. 7.

We journey through a vale of tears,
  By many a cloud o'ercast;
And worldly cares, and worldly fears,
  Go with us to the last
Not to the last! Thy word hath said,
  Could we but read aright,
"Poor pilgrim, lift in hope thy head,
  At eve it shall be light!

"Though earth-born shadows now may shroud
  Thy thorny path awhile,
God's blessed word can part each cloud,
  And bid the sunshine smile,
Only believe, in living faith,
  His love and power divine,
And ere thy sun shall set in death
  His light shall round thee shine.

"When tempest clouds are dark on high,
  His bow of love and peace
Shines sweetly in the vaulted sky,
  Betokening storms shall cease.
Hold on thy way, with hope unchilled,
  By faith and not by sight,
And thou shalt own his word fulfilled,
  At eve it shall be light."

☞ The following article was placed in our hands with a somewhat urgent request for its publication. We make room for it under an impression that it will serve one good purpose, if no other, and that is of securing the perusal of many interesting texts of Scripture. The reader will perceive, that among these texts are some upon which each party in the controversy about the Godhead relies for the support of its theory. Whether, in such circumstances, he will feel any better qualified, after reading them than before, to judge of the opinions of the writer, is a question with which we do not care to meddle.

Whereas, it has been said of me, that I am a Unitarian, I have therefore thought proper to give my views in writing in regard to the person, character, and office of the Lord Jesus Christ, and let every one judge for himself whether I am a Unitarian or not.

Wm. Stillman.

First, then, I will say, I believe that an idol is nothing in the world, and that there is none other God but one; for though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Howbeit, there is not in every man that knowledge. 1 Cor. 8 : 4—7. I believe that God is one. Gal. 3 : 20. (Not three.) I believe that Jesus Christ is the Son of God. Matt. 16 : 16. I believe he was the beginning of the creation God. Rev. 3 : 14. I believe he is the image of the invisible God, the first-born of every creature. Col. 1 : 15. I believe he was made a quickening spirit. 1 Cor. 15 : 45. I believe he was made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. Heb. 1 : 4. I believe that God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2 : 9—11. Hence I believe he is the Lord from heaven. 1 Cor. 15 : 47. Because his name is called the mighty God, the everlasting Father, and the Prince of Peace. Isa. 9 : 6. Again, his name is called the Lord our righteousness. Jer. 23 : 6. And again, his name is called the Word of God. Rev. 19 : 13. I believe that in the beginning was the Word, and the Word was with God, and the Word was God; all things were made by him and without him was not any thing made that was made. John 1 : 1—3. I believe that in him was life, and that life was the light of men. John 1 : 4. I believe the Word was made flesh, and dwelt among men, and they beheld his glory, the glory as of the only begotten of the Father full of grace and truth. John 1 : 18. I believe he took not on him the nature of angels, but he took on him the seed of Abraham, that in all things he might be made like unto his brethren. Heb. 2 : 16. I believe he being in the form of God thought it not robbery to be equal with God. Phil. 2 : 6. I believe his Father is greater than he. John 14 : 28. I believe the Son can do nothing of himself. John 5 : 9. But the Father that dwelleth in him, he doeth the works. John 14 : 10. I believe he that hath seen the Son hath seen the Father. John 14 : 9. I believe no man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him. John 1 : 18. I believe that all power in heaven and in earth was given unto the Son of God. Matt. 28 : 18. (I believe the eternal, self-existent God never had any power given to him, nor to any part of him.) I believe the Son came from God and went to God, knowing that the Father had given all things into his hand. John 13 : 3. I believe he proceeded forth and came from God, neither came he of himself; but God sent him. John 8 : 42. Why do ye not understand my speech? John 8 : 43. I believe he came not to do his own will but the will of him that sent him. John 6 : 38. I believe that in him dwelleth all the fullness of the Godhead bodily. Col. 2 : 9. I believe Christians, being rooted and grounded in love, might be filled with all the fullness of God. Eph. 3 : 17—19. I believe there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. 1 Tim. 2 : 5, 6. I believe a mediator is not a meditor of one, but God is one. Gal. 3 : 20. I believe he was wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53 : 5. I believe he was before all things, before the floods, before he had made the highest parts of the dust of the world, he was with God as one brought up with him, and was daily his delight, rejoicing always before him. Prov. 8. I believe he hath given himself for an offering and a sacrifice to God for a sweet-smelling savour Eph. 5 : 2. I believe he died for our sins according to the Scriptures, 1 Cor. 15 : 3, and was raised again for our justification. Rom. 4 : 25. I believe that in him we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Eph. 1 : 7. By whom also we have now received the atonement. Rom. 5 : 11. For if when we were enemies we were reconciled to God by the death of his son, much more being reconciled we shall be saved by his life. Rom. 5 : 10. I believe there is none other name under heaven given among men whereby we must be saved. Acts 4 : 12. I believe he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them; for such an high priest became us, who is holy, harmless, undefiled, and separate from sinners, and was *made* higher than the heavens. Heb. 7 : 25, 26. I believe all men should honor the Son even as they honor the Father, for the Father judgeth no man, but hath committed all judgment unto the Son. John 5 : 22, 23. For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. 1 Cor. 15 : 21. I believe the Lord is well pleased for his righteousness sake, he hath magnified the law and made it honorable. Isa. 42 : 21. I believe he hath redeemed us from the curse of the law, being made a curse for us. Gal. 3 : 13. I believe he and his Father are one. John 10 : 30. I believe also that all the children of God are one in Christ Jesus. Gal. 3 : 28. Even as Christ and his Father are one. John 17 : 22. That they all may be one, as thou Father art in me and I in thee, that they also may be one in us. Verse 21. I believe also what John said was true, viz: And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his son Jesus Christ. This is the true God and eternal life. 1 John 5 : 20. I believe he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son; and this is the record that God hath given to us eternal life, and this life is in his Son. 1 John 5 : 10, 11. For I believe that as the Father hath life in himself, so hath he given to the Son to have life in himself. John 5 : 26. So that as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. John 5 : 21. For the Father loveth the Son, and sheweth him all things that himself doeth. John 5 : 20. For the Son can do nothing of himself but what he seeth the Father do, for what things soever he doeth, these also doeth the Son likewise. Verse 19. I believe that when he ascended up on high he led captivity captive, and gave gifts unto men; now that he ascended, what is it but that he also descended first into the lower parts of the earth; he that descended is the same also that ascended up far above all heavens, that he might fill all things. Eph. 4 : 8—10. I believe that the God of our Lord Jesus Christ, the Father of glory, hath put all things under his feet, and gave him to be the head over all things to the church. Eph. 1 : 17, 22. I believe the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. 1 Cor. 11 : 3. I believe great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory. 1 Tim. 3 : 16. I believe then cometh the end, when he shall have delivered up the kingdom to God even the Father, when he shall have put down all rule, and all authority and power, for he must reign till he hath put all enemies under his feet; the last enemy that shall be destroyed is death, for he hath put all things under his feet; but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him, and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all. 1 Cor. 15 : 24, 28. In short, I believe every word the Bible has said about it. And he that believes any thing more or less about it than all that the Bible says, is welcome to all the benefit he will ever get by it. Hence I believe that as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation. Heb. 9 : 27, 28. For though he were a son, yet learned he obedience by the things that he suffered, and being made perfect, he became the author of eternal salvation to all them that obey him. Heb. 5 : 8, 9. Even so come Lord Jesus. Amen. Rev. 22 : 20.

## A REMARKABLE DREAM.

In a sermon delivered by the Rev. John Jukes, of Bedford, occasioned by the death of a venerable deacon of the church under his care, Mr. Thomas Kilpin, the following facts are mentioned in reference to an aged grandmother to whom Mr. Kilpin was much indebted for spiritual advantages in early life:

'She was originally a member of the church of which Dr. Doddridge was the pastor at Northampton. The privileges enjoyed by her in connection with his ministry were much valued; and when in the course of time she removed with her husband to another part of the country, less favored with the means of grace, she deeply felt and much deplored her loss. But she sought, by the private exercises of religion, to make up, as far as possible, for the want of its public ordinances. She was much with God in secret, pleading for herself and for her family; and He who seeth in secret, has since rewarded her openly. On one occasion, after having been thus employed, she had a dream which afforded her much encouragement in after life, and appears so remarkable, when viewed in connection with subsequent events, that it not only deserves, but demands, a place in this brief narrative. She dreamed that whilst engaged in earnest prayer for her family, an angel appeared to her and said, 'What is thy petition?' She replied, 'Lord, that my *husband* may live before thee.' The answer given was, 'What I do, thou knowest not now, but shall know hereafter.' The question, 'What is thy petition?' was repeated, and she then said, 'Lord, that my *children* may live before thee,' to which she received the gracious reply, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.' Once more was the question, 'What is thy petition?' put to her, and she was emboldened farther to ask, 'Lord, that my *grand-children* may also live before thee.' The animating response, 'Thy children's children shall be a seed to serve me,' was immediately added to those before received. The declarations thus conveyed to her mind, were all, in due time, literally fulfilled. There was satisfactory evidence of the decided piety of *all* her children and grand-children. Her husband also was converted, but not until after her death, so that she had not the satisfaction of knowing it on earth. No less than sixteen of the descendants of this devoted woman have been, at different times, in fellowship with the church assembling in this place. Oh, who can fully estimate the importance of female influence, when under the full control of religious principle? If Christian wives and Christian mothers would all strive to imitate the example now before us, what might we not anticipate as the result!'

## THE ORATOR AND NEWSPAPER.

Compare the orator, one of the noblest vehicles for the diffusion of thought, with the newspaper, and we may gain a faint glimpse of the ubiquitous power of the latter. The orator speakes but to a few hundreds, the newspaper addresses millions. The words of the orator may die on the air, the language of the newspaper is stamped on tablets imperishable as marble. The arguments of the orator may follow each other so rapidly that a majority of the audience may struggle in a net of ratiocination; the reasoning of the newspaper may be scanned at leisure without a fear of perplexity. The passion of the orator influences an assembly, the feeling of a newspaper electrifies a continent. The orator is for an edifice, the newspaper for the world; the one shines for an hour, the other glows for all time. The orator may be compared to lightning, which flashes over a valley for a moment, but it leaves it again in darkness; the newspaper to a sun blazing steadily over the whole earth, and "fixed on the basis of its own eternity." Printing has been happily defined "the art which preserves all arts." Printing makes the orator more than an orator. It catches up his dying words, and breathes into them the breath of life. It is the speaking gallery through which the orator thunders in the ears of ages. He leans from the tomb over the cradle of rising generations. Nor does the art confine its patronage to him alone. The evanescent thougn gorgeous visions of the poet are preserved.

"That softer falls
Than petals from blown roses on the grass,
Or night dews on still waters beneath walls
Of shadowy granite in a gloomy pass;
Music that gentler on the spirit lies
Than tired eyeballs upon tired eyes;
Music that brings sweet sleep down from
The blissful skies!"

## LOSS OF CHARACTER.

Robert Andrews, foreman to a respectable nurseryman at some distance from Philadelphia, who had lived with his employer ten years, and had a good character, one Saturday night, after applying for his wages, claimed pay for a young man up to that day, whom he had discharged some day before. His master said, looking him steadily in the face, 'Robert, do you want to cheat me, by asking wages for a man that you discharged eight days ago?' He had no sooner said this, than the miserable conscience-stricken man's blood forsook his face, as if he had been stabbed to the heart. When his master saw him so much affected, he told him that he might still labor as he had done, but after such a manifestly dishonest attempt, his character and the confidence in it, were gone forever. On Monday, Robert made his appearance, but was utterly an altered man. The agitation of his mind had reduced his body to the feebleness of an infant's. He took his spade and tried to use it, but in vain; and it was with difficulty that he reached home. He went to bed immediately; medical aid was procured, but to no purpose, and the poor fellow sunk under the sense of his degradation, and expired on Wednesday afternoon! His neighbors who attended him, say, that a short time before he died, he declared, that the agony consequent on the loss of his character as an honest man, which he had for so many years maintained, was the sole cause of his death.

**Nervous Excitement.**—The effect of nervous excitement is illustrated in the case of Miss Martineau, in her visit to the great Egyptian pyramid. The reader should be aware that Miss Martineau is so very deaf, as to be unable to hear ordinary conversation without the aid of an ear trumpet. In describing her visit she remarks: "I was unwilling to carry my trumpet up the pyramid—knocking against the stones, while I wanted my hands for climbing. So I left it below in the hands of a trusty Arab. When I joined my party at the top of the pyramid, I never remembered my trumpet; nor did they; and we talked as usual during the forty minutes we were there, without my ever missing it. When I came down, I never thought of it; and I explored the inside, came out and lunched, and still never thought of my trumpet, till, at the end of three hours and a half from my parting with it, I saw it in the hands of the Arab, and was reminded of the astonishing fact I had heard as well without it as with it, all that time. Such a thing never happened before, and probably never will again; and a stronger proof could not be offered of the engrossing interest of a visit to the pyramid."

The Sabbath Recorder.

New York, September 28, 1848.

From Zion's Advocate, of Aug. 12.

## THE SABBATH.

In the Advocate of July 29th, I observe a piece from the Puritan, which excites some inquiry. Reference is there had to a treatise by Dr. Wardlaw, in which he gives such an interpretation of Heb. 4: 9, 10, as to make it an express assertion that the law of the Sabbath is binding on Christians. This I should hope no one would doubt. How can any one doubt it, who regards the fourth commandment? And who is prepared to offer a reason why the fourth commandment is not as binding, touching the observance of the Sabbath, as is the third, touching profanity, or the sixth, touching murder, or the eighth, touching theft? That the observance of the Sabbath is binding upon all who possess the law of God, is very evident, and that the Sabbath is made, in the above passage, to represent that future rest which awaits the children of God in a glorified state, is equally clear; but that it can with equal clearness be made to decide the question whether we are accustomed to observe the right *day* or not, may be seriously questioned.

The writer has the following remarks:—"As when God finished his work of creation, the day of his resting was sanctified as a sabbatism, or day commemorative of rest, and religious exercise; so, when Christ finished his work of new creation, and rested from it in his resurrection, *that day of his rest was in all coming time to be sanctified as a day of holy rest and commemoration.*"

*Query.* Upon what authority is this declaration made? Is not this rather a strained remark? "When Christ finished his work of new creation, and rested from it in its resurrection." Why not say he rested from his work while he lay in the grave? Why call his resurrection a rest?—and especially the *first day of it?* And why say that *first day* of it, more than succeeding ones? And more than all, why say that first day of the resurrection was to be in all coming time *sanctified* as a day of *holy rest and commemoration?* Is there any intimation of such a thing, in all that the Saviour taught? If so, where is it? In what chapter and verse is it found? Again, the writer remarks: And on the first day of the week Jesus arose from the dead, and *rested* from the work which he had done; wherefore the ascended Lord *blessed* the *first day* and *sanctified* it. May it not be asked again, whence such assertions? Who has authorized them? Where, in the New Testament, are we told that the Saviour *blessed* the *first day* of the week and *sanctified it?* Did he rest on that day?

Some of us have been told, from our childhood, that the sprinkling of children, down to this time, should be practiced in lieu of Jewish circumcision. But who now believes it? Those who have been taught to follow tradition, instead of the teachings of God's word.

And now, as it respects our Saviour's blessing and sanctifying the first day of the week, that we should ever after make it *our Sabbath day*, instead of the "Sabbath of the Lord our God," the observance of which is solemnly enjoined upon us in the fourth commandment, what evidence have we of it? Will the Advocate of our Zion tell us? This is a subject on which more light would be desirable. It is hoped that the Editor, or some of his able correspondents, will furnish so much light on this interesting and important matter as will prove a blessing to those who wish to remember and keep holy the Sabbath day.

A SINCERE INQUIRER FOR THE RIGHT.

UNION, Me., Aug. 1, 1848.

### Remarks by the Editor of the Advocate.

We cordially sympathize with all which our correspondent has written on the obligations of the fourth commandment; and on the importance of the Sabbath; and also on the importance of following implicitly the divine word in its observance. We can also easily understand that sincere and conscientious men may be perplexed as to the proper day or date of the sacred rest. The human mind is prone on this subject, as on many others, to crave a degree of light which divine wisdom has not seen fit to impart to men. In Gen. 2: 3, we are informed that God blessed and sanctified, or set apart to a sacred use, the *seventh day*. "*The seventh* day is the Sabbath." Ex. 20: 10. Some persons, upon reading these and similar passages, take it for granted that they know exactly where to find *the seventh* day—they think they know just where it begins, and where it ends. But is it so? A seventh day implies six preceding days. Where, and at what time, are these six days to begin? It may be said that they are to begin with the week. But when is the week to begin? The revolutions of the moon may help us to the date of a month—and the revolutions of the sun may help us to the date of a year. But neither sun, nor moon, nor stars, help us to any such date as a week. We suppose that the division of time into weeks is an effect of the Sabbath, and so cannot be a foundation for it.

It is often said that the original Sabbath was the seventh day *of the week*—and some persons seem to think that the Bible says so. But no one can find in the Bible any passage containing such a declaration. The opinion rests on tradition, not on the Bible. A careful examination will show that the Bible uniformly speaks of the seventh day as following six days of labor. God's labor in making the world was six days—then he rested on the seventh day. This first Sabbath was the first day of man's complete existence; and of course it was the first day of man's first week on earth. The second Sabbath on earth was the first day of man's second week—and so on, if we could pursue the calculation, down to the present time. But such a calculation must, in the nature of things, be attended with great uncertainty. Who will undertake to prove that in the time of Moses the people had always kept up a regular calculation of weeks from the creation? Obviously the fourth commandment is not founded on any such calculation. It is a simple command that a day of sacred rest shall follow six days of labor. "Six days shalt thou labor—but the seventh day, i. e. the day that follows the six days of labor, is the Sabbath." See also Ex. 31: 19. "Six days may work be done; but the seventh is the Sabbath of rest." See also Deut. 5: 12–14.

There is another difficulty which the advocates of the seventh day of *the week* have never been able to explain. They have never been able to show how it is possible to observe as the sacred rest the same absolute time all over the earth. When it is noon with us, it is midnight on the opposite side of the earth. Their day begins when our day ends, and ends when our day begins. In the nature of things, the Sabbath must begin at as many different times as there are different degrees of longitude on the earth. Yet the great principle of a day of sacred rest after six of labor is as easily observed in one spot on earth as another; and so is equally applicable to men in all parts of the world. This, we think, always has been and still is the proper idea of the Sabbath.

Our correspondent quotes a passage from the Puritan, and asks on what authority its declarations are made. Our reply is, that we understand the writer in the Puritan to be giving a *paraphrase* of Heb. 4: 10. He would, of course, refer to that passage as his "authority." The writer in the Puritan, as we understand him, supposes that Paul, in Heb. 4: 10, regarded the time of Christ's life on earth as days of labor—then his time of sleep in the grave as the night of sleep that follows days of labor—then the morning of his resurrection as the commencement of his sacred rest.

"Six days shalt thou labor." Does any man, of ordinary understanding, in any part of the earth, have any difficulty in finding when these days begin, or when they end? If not, why need we have any trouble in finding when a seventh day—a seventh portion of time—is to begin, or end? If such a practice is in actual or professed observance in the country where we dwell, what good reason can be given why we should attempt to change it. If those around us cut short the Sabbath, and do not devote to its sacred purposes full twenty-four hours, then we have a good reason why we should go beyond them in the length of our sacred rest—or if they do not observe the sacred hours in a proper and scriptural way, then we have a good reason why we should differ from them in our manner of keeping holy that day—or, if a few men, from a love of singularity, or from a misguided conscience, should attempt to keep another day, differing from that usually observed, there are good and sufficient reasons why we should not imitate them. But if we sacredly observe one seventh portion of time—and observe it in accordance with our fellow-worshipers, we find in it the proper purpose of a day of sacred rest.

☞ The foregoing queries were propounded by an intelligent Baptist preacher, and the reply to them was written by a veteran Baptist editor. The queries do not surprise us, because they are such as might be expected to rise in the mind of every "sincere inquirer after the right." But the reply, we must confess, somewhat surprises us, coming as it does from a Baptist editor—a representative of that denomination of Christians who profess above all others to build their faith on the Word of God. "Inquirer" wants to know upon what authority it is asserted, that the day of Christ's resurrection "was in all coming time to be sanctified as a day of holy rest and commemoration." And what answer does he get? Why, he is told, in the first place, that "the human mind is prone, on this subject, to crave a degree of light which divine wisdom has not seen fit to impart to man"—a strange sort of caution, surely, for a Baptist to give to an inquirer in relation to a plain and positive precept. In the next place, he is told, that notwithstanding God has said, "The seventh day is the Sabbath," and has commanded all men to keep it holy, still there is so much uncertainty about which is the seventh day, that the command should be understood to mean only "that a day of rest shall follow six days of labor"—as though God had commanded men to keep the seventh day, and yet left them in such ignorance about the day as to render obedience impossible! Finally, he is told, by way of justifying the notion that the command only requires a day of rest after six days of labor, that it is not possible for men in all parts of the world to observe the same absolute time—a fact which has about as much weight against the seventh day being the Sabbath, as the fact that water is scarce in the desert of Sahara has against immersion being the true mode of baptism. And this is palmed off as an answer to the question upon what authority it is asserted that the day of Christ's resurrection was in all coming time to be sanctified as a day of holy time! We scarcely need say, that it is just no answer at all. It is at best only a sort of palaver about the matter, serving to foster an impression that the question can be answered satisfactorily to the observers of the first day, while in fact it darkens counsel without knowledge.

The notion that the law of the Sabbath does not specify what day shall be observed, but only requires a day of rest after six days of labor, will not stand the test of investigation. In the second chapter of Genesis we are told that "God blessed the seventh day, and sanctified it, because that in it he had rested from all his works." In the fourth commandment we are told that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." In examining these passages, together with the various others relating to the subject which occur in the Scriptures, we are struck with the fact that in every change of enunciation, the Sabbath is invariably described as *the* seventh day—as a day exclusively so designated, and universally so recognized. This form of expression, which is quite as emphatic in the original Hebrew as it is in our translation, is not equivalent to the indefinite phrase "*a* seventh day," as it is frequently misrepresented, but stands out in striking contrast to it. Any day of the week may be *a* seventh, but one alone can be *the* seventh. And yet we continually hear that the point of the command is not literally to keep the seventh day, but the *Sabbath*—that the particular day is merely an incidental, and not an essential provision of the statute—and that one day may be considered as much the seventh day as another, since there is nothing in the law to determine how the enumeration shall be regulated, or to restrict the observance to any one day by its distinctive name. Such expedients to weaken the power of language, indicate a struggle to defend what long custom has made familiar—a predisposition not to vindicate the right, but to extenuate a wrong. The man who gathered sticks upon the Sabbath day was stoned to death for this violation of the statute, Moses himself being the judge. It would be difficult to justify this severity, if the particular day to be regarded was indifferent to the law. The offender would no doubt very willingly have observed Sunday as a vicarious Sabbath, if executive clemency had indulged him with the opportunity. But who will venture to affirm, that it would have formed a valid defense, if the convict had replied to the accusation against him, that the point of the command was not literally to keep the seventh day—that the particular day was merely an incidental—and that one day might be considered as much the seventh as another? We appeal to every candid reader, and ask if you can have a moment's doubt as to the propriety or success of such a vindication? We believe you cannot. Indeed, the very reason assigned by the law, "For in six days the Lord made heaven and earth, and rested the seventh day," clearly indicates that the selection referred to the concluding portion of an established series—to a rest following upon and *closing* a period of labor. Any other order of arrangement would have conflicted with the distinctive character of the institution as a Sabbath. To say that resting on the first day, and working on the succeeding six days of the same division of time, constitute an observance of the fourth commandment and an imitation of God's example, is a gross abuse of language, which would countenance the most flagrant evasions of law.

In regard to the notion, that it is impossible certainly to determine which is the seventh day from the creation, we have only to say, that it is a matter of not the slightest practical importance to those who receive the fourth commandment, how many days had elapsed between the creation and the time of its promulgation. If Moses really knew which was "the seventh day from the creation," which we hear so much about, he probably instructed the Israelites in it, and required them to keep it; if he did not know, still he gave them the law, and enforced its observance on the seventh day. We read that the Israelites, after having been miraculously supplied with manna for six days, found none on the seventh day; (Exod. 16: 27;) and unless we deny the miracle entirely, it will be difficult to elude the admission that He who gave the periodical supply, knew best what day he wished his people to observe. The doubt, and the argument built upon it, would come with a much better grace from an Infidel than from a Christian.

As to the difficulty of keeping the same absolute time all over the world, it must suffice for us to remark, that if it has any force upon this subject, it is not against the seventh day, but against any portion time set apart for a sabbatic purpose. It does not surprise us to hear this difficulty dilated upon by those who deny the obligation to keep any day of the week as a Sabbath. But to hear it from such a stickler for the observance of the first day as the Editor of Zion's Advocate, does astonish us. Until he is ready to charge God with folly in commanding the observance of a particular day of the week for the Sabbath, we should recommend him to be careful about using this weapon, unless, as in the present case, he connect it with a distinct declaration that he is for keeping a Sabbath, which otherwise would not be believed.

## MUSIC—NO. 1.

All creation is musical. Nature chants a voiceless song, rich in melody, subduing in harmony, heard alike in the whispering breeze and rushing tornado—the gushing rill and tumbling torrent—in the plaintive sigh of the trembling reed, and the startling creak of the mountain pine. Old ocean's wave, with Niagara's tumbling foam echoed in rolling thunder from the clouds, swell the solid base in nature's chorus. The voice of song harmonious rings from every mountain side, and forest deep, to hail the rising day, while every valley chants a pensive lay to her departing hours. The bird of night hails the pale-faced moon and smiling stars in song, tuned in unison with the hoarse bay of the bandog as he responds to the weary tread of the belated night-traveler. The chime of the curfew calls the weary herdsman from his careful vigils, as it mingles with the plaintive notes of the lowing herds. Thus nature, inanimate and irrational, joins in ecstatic strains of praise to the Great First Cause.

But is *man's* soul deaf to all the cheer of nature's general song? Tarnished indeed must be the original susceptibilities of that soul which is unsubdued by the melting strains of nature's voice. The *child* is soothed by the melody of the mother's voice, and the unperverted soul is alive to all the influences which cheered its childhood hours. O there is a melting tenderness in the human voice, more potent to heal the woes of earth than all the nostrums the apothecary hath ever devised. Who has not felt the potency of a consoling word, when grief pressed sore upon the heart? But if that word had been uttered in the cold, harsh tones of indifference, it would have chilled the soul. Cicero never led captive assemblies by the force of argument alone; he wielded a more powerful weapon; the music of his voice, chiming with vividness of thought, chained the soul. Who does not long for the day when music of a chaste and exalted character shall go forth, like a spirit of peace, on the wings of the wind, to cheer, to bless, and to save from the woes of man's varied conditions?—when the notes of the bugle and drum, which wake the turbid passions and urge men on to carnage, shall give place to the melody of the human voice, which shall awaken the kindest emotions, and thus conduce to benevolence?

There is music in heaven. God has recognized it as a part of his worship, and enjoined upon all to unite in such worship, thus making it obligatory upon all to sing, instead of leaving it discretionary, as many would feign believe. From the earliest period of recorded time, has music had the sanction of Heaven, by being associated with every thing holy; but, shame to man! it is made to subserve the ends of sin, and lead the captive to ruin by its resistless power. The music of America is yet in its infancy, undecked by sweet Italian art. In Venice, the evening hour is whiled away by the mellow song of some distant gondolier, as he sings to the beat of his bending oar, while ever and anon the well-known strain is caught and echoed back o'er the moon-light wave from the height of some far-off balcony. In Rome, the voice of song from the seven hills ushers in the day, while from the Tiber's placid surface the strain is prolonged. From Scotia's heither hills the distant shepherd's song winds its lengthened way in perpetuation of Scotland's fallen chiefs. The lonely exile from Erin's green isle, sings in fanciful communion with loved ones far away. The Switzer sings of his snow-clad hills and fertile vales. The weary pilot sings to the dashing spray, and wind-beaten sailors recount the scenes of home in song, as high in air they bend the creaking cord.

> "Thou, O music, can assuage the pain and heal the wound
> Which hath defied the skill of sager comforters;
> Thou dost restrain each wild emotion;
> Thou dost the rage of angry passions chill,
> Or lightest up the flame of holy fire,
> As through the soul thy strains harmonious ring."

D. E. M.

ALFRED ACADEMY, July, 1848.

## EXTRACT FROM A LETTER OF BRO. CARPENTER.

The manner of commencing their year furnishes a favorable opportunity for taking a peep at the social habits of the Chinese. I was struck with the similarity of the custom here and in New York. The principal difference is, that instead of one day, the Chinese spend five days in paying their compliments to each other. During all this time all business is as completely at a stand as it is in New York on New Year's day. Every body almost is in the streets, dressed in their finest apparel. Such a display of furs and silks I have never seen elsewhere. They generally, I think, make short calls and leave their cards. They also leave cards where they do not call, but where they intend to call, or at the houses of those with whom they desire to live on terms of friendship. Some of our neighbors called on us; some sent their cards. We called on three or four families, enough to see their manner of receiving and entertaining not only us, but others. Each house is provided with a reception-room, always on the basement—(most of the houses are one story)—furnished with chairs, tables, &c., but worst of all with some of the ensigns of idolatry, such as candles, incense, and pictures. The guests are immediately supplied with tea, and a variety of light nicely-got-up articles to please the taste. But the pipe always precedes every thing else. When the visitor departs, the host accompanies him to the door, when they bow twice very gracefully, putting their hands together, with their sleeves extending six or eight inches beyond their hands.

*Jan.* 26.—In my walk this morning, I saw a poor beggar pick up a dead dog which lay by the side of the path almost concealed from view, and make off with it. It was a sad sight. Inquiring of a bystander if he supposed the man was going to devour the carcase, he replied in the affirmative, and added, very indifferently, that he was *poor*. Many of the beggars are really miserable beings. The provision made for them by the authorities, is to assign to them their districts, and oblige each shop-keeper to give something to each beggar that calls. I have often seen them half naked, lying by the side of the street, crying piteously, when it was cold enough to freeze water.

*29th, Sabbath.*—Our usual exercises in the forenoon. In the afternoon went out and called at a house where I had called before. They gave me the best seat in the house. It was a short bench, about six inches wide. They also showed the kindness of their feelings by the offer of a pipe. As I was communicating the elements of the Christian doctrine, one after another, in passing, would come in and sit down and listen respectfully. I think they understood my statements, but the doctrine they cannot be supposed fully to understand at first. I gave them an outline of the six days work of creation, the institution of the Sabbath, marriage, the depravity of all men, the holiness of God, the intervention of his mercy in sending his Son, the doctrine of the resurrection, and rewards and punishments according to the deeds done in the body. They gave better attention than I could expect such a stammering speaker to secure. In my present ignorance of the language, I think the manner has quite as much to do in impressing their minds as the matter. I find these exercises a benefit to myself, whether they are to others or not.

*Feb.* 11.—Had religious conversation with several to-day; gave a tract to one who could read. He was an active young husbandman. I told him I should want to know by-and-by, what he thought of it. Have not seen him since.

*12th, Sabbath.*—To-day Bro. W. and I went out about two miles west, called at two small hamlets, and were pleased to see how easy it was to obtain a hearing. We have only to commence conversation with any one we happen to see first, and soon men, women, and children, come round to see the strangers. They are not exceedingly shy nor obtrusive, and generally they listen with more attention than I was prepared to expect.

*Feb. 15th.*—Within the last three days the weather has moderated very much. This morning the thermometer at sunrise was at 56°, instead of 32 or below, as it has been for a considerable part of the winter. We omitted kindling fire until evening. We have had no snow worth mentioning. But they say this has been an unusually mild winter.

*19th, Sabbath.*—To-day took Too Quay and went out west to two hamlets. At one we came in contact with a school-teacher, who treated us with politeness, asked for a tract, which I immediately furnished, informing him that I would like to see him again. His manner was very frank and open. Entertaining some hope of future acquaintance, and unwilling to expose my ignorance too far, I left him, and called at another hamlet consisting of some half a dozen houses surrounded by one fence. Here we were soon surrounded by twenty or more, to whom I spoke the word of life as well as I could. Previously to my commencing religious conversation, they invited me to a seat outside of one of the houses. The houses are arranged in a circle, with a space common to them all in the middle.

This evening, being the middle of the first month, is famous as the season for making a display of lanterns and other fire-works. Went to the Ching-Wong-Meau, which is the greatest place for amusement in the city, where we saw many thousands assembled to witness the display of fire-works. I believe Bro. W. has given you some description of what we witnessed. Some day when I can find myself prepared for the task, I may attempt to give you some description of this same Ching-Wong-Meau. I have neither time nor ability to do it now.

SAD STATE OF THINGS.—A correspondent of one of the New York papers, writing from Providence, R. I., says:—

"The Sabbath has been repeatedly desecrated by steamboat excursions, in which hundreds of our inhabitants have participated."

He gives what he regards as the reason of this unhappy state of things thus:—

"This is the first year since its formation, that the 'Rhode Island Sabbath Union,' has omitted to hold a public meeting in Providence. This is exceedingly to be regretted; for who can doubt, that if, in the early part of the season, a kind Christian remonstrance had emanated from an annual meeting of this Association, at whose head stands his Excellency the Governor of the State, whose officers and members include some of our most respectable and influential citizens, and whose labors in former years have been attended with such beneficial results,—the prevention of much sin would have been effected, if not indeed, a complete stop been put to this great [illegible] growing evil."

Who can wonder that the "Sabbath" is desecrated in Providence, after learning that the Rhode Island Sabbath Union has not held a meeting there this year! And who can doubt that such desecration would have been prevented by a remonstrance from an Association which is supported by *his Excellency the Governor*, and some of the *most respectable and influential citizens!* What would become of society if these conservators of all good should happen to die, or even to grow weary in well-doing! Alas for the Sabbath, when religious men regard Governors and influential citizens as its main supporters.

CURTAILING EXPENSES.—The Missionary Herald says that in consequence of the heavy debt of the American Board of Commissioners for Foreign Missions, the Madura mission have been called upon to curtail their expenses. This has obliged them to dismiss a large number of the pupils in the free schools. The Rev. Mr. Muzzy, of that mission, under date of April 8th, writes: '*Four or five hundred scholars*, who have been learning to read the Scriptures, and committing to memory Scriptural catechisms, and who heard the gospel preached on the Sabbath and other days, are now deprived of these privileges, and are under heathen influences entirely.'

BLACKWOOD'S MAGAZINE for September came to hand before the English edition was near our shores. It contains "A Review of the last Session," "To a Caged Skylark," "Life in the Far West," "Life and Times of George II.," "The Great Tragedian," "The Moscow Retreat," "What would Revolutionizing Germany do?" Published by Scott & Co., 79 Fulton st., N. Y.

# General Intelligence.

## SEVEN DAYS LATER FROM EUROPE.

The steamship Acadia arrived at Boston on Sunday last, bringing Liverpool papers to the 9th inst.

The weather in England had been extremely fine for a week, causing a material reduction in the price of breadstuffs.

The steamship United States, the non-arrival of which has created considerable anxiety in this country, left Cowes on the 3d inst., with 80 passengers, and a large cargo of French goods; but her machinery becoming damaged, she was obliged to put back to Southampton, where she will remain four or five weeks for repairs.

The two houses of Parliament were prorogued on the 5th inst., by a speech from the Queen in person.

Ireland is tranquil. Lord John Russel has been on a visit to the Earl of Clarendon, and his visit furnishes a theme for much speculation among Irish politicians.

In France, there is some commotion yet, occasioned by the attempt of Government to restrict the press, and the opposition of the National Guard to Cavaignac's administration. Much disturbance prevails in the departments.

Austria, it is said, has accepted the offered mediation of France and England, and a termination of hostilities is looked for.

The accounts from Italy and Rome declare the whole country to be in a distracted and excited state. At Genoa, Leghorn, and Rome tumults had occurred that were with difficulty suppressed.

There has been a severe conflict at Parma. The National Savoisien of the 4th inst., publishes a letter from Turin of the 2d inst., which states that the Austrians, having imposed an extraordinary contribution of 400,000 florins (£32-000) on the city of Parma, to be paid within four hours, that sum being not forthcoming within the poriod stated, the Croats, according to custom, commenced pillaging the city. The inhabitants, however, encouraged by the patriotic defence of Bologne, rung the tocsin, and commenced a fearful battle, in which they were assisted by the women and children. They threw their furniture from the windows upon the heads of the Austrians, and the inhabitants of the country hurried to their assistance, armed with their implements of husbandry. The result of the struggle had not been ascertained.

PROTESTANT MOVEMENT IN FRANCE.—A correspondent of the N. Y. Commercial Advertiser, says that a national synod of the Protestant Churches was to have been held in Paris on the 9th of September, for the purpose of bringing about a combined re-organization of the various churches. "This will be an exceedingly interesting meeting, as it is the first that has taken place since the revocation of the edict of Nantes; the last one was held in 1657, at London. Since the time of the revolution the principal synods or consistories have been allowed to meet, but though every effort was made, the Government constantly refused to allow meetings of a national synod. The revolution of February removed the restriction, and accordingly a preparatory meeting was held in Paris in May last, to arrange the basis for the election of delegates to the proposed assembly. These delegates are to be chosen by the provincial synods, one half to be clergymen and the others laymen; the synod will contain ninety-four members, two of whom are appointed by the theological faculty of Strasburg Montauban. Its deliberations will without doubt be of great importance, and will make a new era in the cause of Protestantism in France.

☞ We copy the following from the Golden Rule, for the benefit of those newspaper correspondents who wonder that their communications cannot always be published the first week after they are sent to the editor.

"POT HOOKS AND TRAMMELS.—What penmanship! Who ever saw the like? Shockingly mangled! Call this legible! It would puzzle a Philadelphia lawyer to decipher it. Friend, did you intend this article for publication? When? In the year '48? You must give us more time. Our compositor has patience, great patience, but he ought not, cannot, *will* not rack his brains to untangle this brush heap. And as for ourself, such is the rush of duty, time will not permit us to dig up, and patch up, write and re-write; we had rather compose ten articles than re-model one. True, to gratify a dear friend, we have often spent whole hours to bring hidden things to light, meanwhile perspiration literally *poured!* It is the hardest work we ever did; we had rather labor at the oar, or dig in a quarry. We have now lying by us several communications of this *stamp*, valuable indeed, so far as we can judge, from the few scattering legible ideas, but beyond these, all is mystery, obscurity, and darkness! Correspondents, dear, mend your ways, do."

REVOLUTIONIZING IRELAND.—The best plan of revolutionizing Ireland, would be to send out one hundred young Irishmen who had been well educated in America, and understand our institutions, to establish free schools throughout that country. In five years these schools would accomplish more for Ireland, than the revolutionary attempts of the last fifty years. To support three hundred teachers would require an outlay of eighty thusand dollars a year, and upon the system of our New York Public Schools, each teacher could take charge of two hundred scholars, making twenty thousand scholars for the whole. This sum could readily be obtained among the friends of Ireland in America. The teachers should be good orators, thoroughly educated, and hearty co-workers in the great objects of their mission. [Exchange paper.

HOW TO STOP A PAPER.—First see that you have paid for it up to the time you wish it to stop; notify the postmaster of your desire, and ask him to notify the publisher, under his frank, (as he is authorized to do,) of your wish to discontinue.

## SUMMARY.

The Niagara Chronicle of the 14th, says it understands that the project of constructing a suspension bridge across the Niagara at Queenston is again revived, and this time with every prospect of being carried out. Mr. Ellet, the engineer of the bridge at the Falls, undertakes to construct it for £10,000, and will himself take one-fourth of the stock. This leaves £7,500 to be subscribed for, half of which has been already taken up on the American side, and a large portion of the other half on the Canada side of the river. If no unforseen difficulties arise, the Bridge will be ready for use by September of next year.

The Halifax Recorder says, some years have elapsed since the take of mackerel has been so extensive as within the past fortnight. Notwithstanding the blow on Friday night, some hundreds of barrels were stopped between Fresh Water Bridge and the "Black Rock;" we believe a similar occurrence is not on record. In fact, the whole harbor, particularly Bedford Basin, is literally swarming with mackerel.

An extensive and important Sale of Land, situated in Illinois and Wisconsin, will take place by auction at the Exchange, in Philadelphia, on the evening of the 3d of October. These lands, amounting to 49,000, acres are said to have been selected in 1835 and 1836, by an agent of the United States Bank, and lie in the heart of the richest agricultural regions of the above named States.

It is said, on the authority of a Mexican gentlemen of good intelligence and liberality, that there does not exist in the whole of Mexico, at this time, a single unpaid debt contracted by any of the officers of our regular army. We doubt very much, if the same upright conduct has ever before marked the career of a victorious army in a campaign of over two years in an enemy's country.

A school house at Reading, Mass., was struck by lightning on Friday afternoon, 1st inst., and a little girl among the scholars prostrated, in a room filled with smoke and sulphur. The teacher carried her to the door for dead, but some neighbors poured water over her freely, and she revived. Her body bears the marks of the lightning from the shoulder down the breast, and one of the legs. A physician said that the water saved her. Two other buildings were struck, and a horse killed.

It is said that the Prince de Joinville will carry out his purpose of settling in the United States, and that he will be accompanied by numerous French and English gentlemen of capital, who will unite in settling a colony to be called Joinville. Prince Louis Napoleon Bonaparte, is also said to have had some design of becoming an American citizen, should he be disappointed in his expectations on the continent.

Mrs. Fry, the distinguished female philanthropist, solemly declared to her daughter, in her last illness, "I can say one thing; since my heart was touched, at the age of seventeen, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thoughts being how I might best serve my Lord."

The Frederick Examiner states that Isaac Bougher, Esq., of Frederick Co., Md., liberated all his slaves, by his will, and bequeathed $2,000 to the Education Society of the Evangelical Lutheran Church, located at Gettysburg, Pa.; $400 to Pennsylvania College; $500 to the American Tract Society; and $500 to the American Board of Commissioners for Foreign Missions.

In Leicester and Reading (England,) an agitation is going on in favor of the formation of a a model parish, in which alcoholic drinks are to be entirely prohibited. Upwards of £3900 have already been subscribed in furtherance of this attempt to train up a whole parish of teetotalers.

A Trappist Monastery is about to be founded near Bardstown, Ky., where a tract of 1200 acres of land has been bought for the purpose. About eighty members of the order are now on their way from Nantes, and the community will be organized next spring.

French cabinet-makers can now make wood of any color they please, by letting the roots of the tree absorb the coloring fluids the year before it is cut down. A solution of iron passed up one root, and of prussiate of potash up the other, will give the wood a permanent blue color.

The Rev. Mr. Robinson, of the East Common Methodist Church, Allegheny, Pa., has been sued by a parent for marrying a daughter only fifteen years of age, without the consent of her parents. The suit is commenced under an old law, which inflicts a penalty of fifty pounds.

By the late law of Congress a fine of $5,000 is imposed for each letter put on board any foreign mail steamer without pre-paying the postage.

The jail of Alleghany County, Md., is without a tenant. This is the first time such a thing has occurred since the day of its erection.

The Rev. Mr. Swan, of New London, Conn., has received and accepted a call to the pastorate of the State-st. Baptist Church, Albany.

The last Cherokee Advocate estimates the number of professed Christians among the Cherokees at not less than 2,500—about, or more than one-seventh of the entire population.

Letters have been received from St. Thomas and St. Croix, which positively deny any damage being done there by the hurricane.

The editor of the Vicksburg Sentinel has been killed in the street during a political quarrel.

Mr. Stevens, who was so severely wounded by Judge Cone, at Atalanta, is in a fair way to cover.

Jesse Oakley, Esq., Clerk of the Superior Court, New York, committed suicide about 11 o'clock on Sabbath last, by shooting himself with a pistol.

Rev. Nicholas Murry, D. D, of Elizabethtown, N. J., has been elected President of the Society of Teachers and Friends of Education of the State of New Jersey.

Rosas, the Governor of Buenos Ayres, lays a claim of two millions sterling against the British for taking guano from Patagonia.

A telegraphic dispatch to the N. Y. Tribune, dated Baltimore, Sept. 22, says that an altercation took place at Havre de Grace on Wednesday night, between Mr. Aldridge and Wm. Thomas, resulting fatally to both. Thomas fired a shot at Aldridge, wounding him mortally, and then escaped to Bellair, Hartford Co. In the course of yesterday he shot himself. Both have since died. The whole of the quarrel arose from a fondness for gambling and drinking.

A man traveling eastward on the Utica Railroad, the other day, who refused to pay his fare, was ejected from the cars by the collector at Oriskany. He gave vent to his wrath by throwing a volley of stones through the window near which Hon. John C. Spencer sat, striking that gentleman on the head, inflicting a severe wound.

Dr. Thomas Barbour, of St. Louis, in the St. Louis Republican of the 14th, describes a case of what he believes to have been true Asiatic cholera, which came under his care on the 11th. The patient was Mr. H. H. Palmer, an organ builder, who had had the disease before in London. The symptoms, as discribed by Dr. Barbour, are exactly those of cholera, and the fatal termination was rapid, Mr. Palmer dying within forty-eight hours.

One of the most singular curiosities exhibited at the recent State Fair in Buffalo, was a buck's head and horns completely grown over with oak. The whole was taken from the side of a tree, in one of the interior counties of Michigan, and was presented as a natural curiosity. The question naturally arises, how came the head in the tree?—and how long a time has it required to become so thoroughly imbedded?

While several laborers were at work digging a vault in Cincinnati, they struck upon something which is calculated to excite the speculative fancy of antiquaries. At the depth of thirteen feet from the surface, in the primeval forest, and through lime-stone rock and tough soil, a knife and an iron chain were found—both much corroded.

In some newly-opened coal mines at Northhope, England, a live caterpiller was discovered in a piece of coal, and lived two days after being taken out. The insect and the coal were sent to King's College, London.

The Danville (Ky.) Tribune of the 8th inst. says that a "gentleman" of that vicinity recently whipped a negro woman so severely that she died a short time afterward. Walden, the inhuman being who perpetrated the act, has given himself up to the authorities who held him to bail for $1,500.

A man who fell from the cars of the Columbia (Pa.) railroad was found with the wheel upon his neck. He was nearly dead from strangulation, but before the vital spark had fled he was rescued and restored to life. He had only a silk handkerchief, enclosing a stiffener, round his neck.

A valuable series of petrifactions, purely silicious, gathered near Cairo in Egypt, have been presented by Prof. Charles E. Anthon to St. John's College, Annapolis (Md.) The original structure of the trees is remarkably defined in these curiosities.

The President of Georgetown (D. C.) College publishes an advertisement stating that an ancient illuminated manuscript volume was stolen from the College library about the 11th or 12th inst. The book is of fine parchment, is about 4 inches long, 3 wide, and nearly 2 thick, in its ordinary modern binding. It is about 600 years old.

The Memphis steamer Concordia exploded on Monday, Sept. 18, near Plaquemines. Some ten or fifteen persons were instantly killed, and several more were among the missing. None of the cabin passengers were hurt.

Capt. Upton, of the Mermaid, at Salem, from Rio Grande, states that the pilot boat belonging to the latter port capsized at the bar on the evening of July 10, in a heavy south-east gale, and was lost, with all her crew of nine persons, including the best pilots.

Rev. Elisha Tucker and Kev. Jacob Knapp both of the State of New York, have finally taken up their residence in the Prairie State—the former, in Chicago, as Pastor of the First Baptist Church, and the latter near the village of Rockford, on Rock River, as an Evangelst.

The Miners at Pottsville are taking measures to secure a law that shall give them a lien on the collieries till their labor is paid for. They are frequently deprived of all their wages by the insolvency of operators.

Rev. Stephen Bush and wife sailed from Boston on the 16th inst., to join the Presbyterian Mission at Bangkok, the Capital of Siam.

The New Jersey Baptist Association, determined at their meeting, held last week in Burlington Co., to locate the Baptist Literary Institutions in the City of New Brunswick.

Efforts have been made within the last year to introduce the culture of tobacco in Jamaica. It is said to succeed well, and to be superior to the commoner kinds of Cuba tobacco.

A monument, costing $100,000, is to be erected at La Grange, Texas, to the memory of all who died in defence of Texan liberty. The bones of the slain are, as far as possible, to be removed to the land for which they died.

Mr. Freaner, the correspondent of the New Orleans Delta, acted, it is said, as one of the auctioneers in the sale of Government property at Vera Cruz, realizing $10,000 in commission on the sale.

Two meetings were recently convened at Nauvoo, Ill., for the purpose of making arrangements to drive the remaining Mormons out of Hancock County.

Rev. Turner Roberts, the free negro recently sold at Louisville, has been set at liberty. The law was declared to be unconstitutional.

Charles Maulle, Esq., of Philadelphia, has taken out a patent for the manufacture of sailing canvas, which will do away with *seam-sewing*.

David Woods, of Warren, Mass., has invented an apparatus for giving warning at railroad crossings of approaching trains. The object is to prevent accidents, which occur so frequent at those places.

The Hunkers of Michigan have nominated two clergymen to the State Legislature, Rev. Dr. O. C. Comstock, a Baptist clergyman, from Branch Co., and John D. Pierce, a Presbyterian minister, from Calhoun Co. These reverend gentlemen have represented these constituencies in preceding sessions, and are inveterate politicians.

Among numerous indications of the increasing interest of the community in religious intelligence, it is noticed that three denominational newspapers have, within a short period, been commenced in Texas, the Texas Presbyterian, the Texas Christian Advocate, and the Texas True Evangelist.

There are 37 applications to the next Pennsylvania Legislature for Banks and extensions of Banks. The amount of capital for which corporate powers are demanded is $9,152,103! Of this amount, nearly $2,500,000 are for an increase of the Banking capital of the State.

A new rope has been manufactured for the inclined plane of the Columbia (Pa.) Railroad, which is eight inches thick, over a mile in length, and required more than thirty thousand pounds of hemp for its manufacture.

The sunflower is said to be a valuable crop. Its oil burns well, and it does very well to mix with linseed for some kinds of painting. Nineteen bushels of seed make twenty-three gallons of oil. It makes good guano when mixed with ashes.

The British Government have established a regular line of mail steamers between Singapore, in the East Indies, and Australia.

A kind of meal made from turnips has been introduced into Scotland. It is made by passing Swedish turnips through a potato starch mill.

Twenty-two miles below Cincinnati there is a field of corn covering six thousand acres, the crop of which is valued at seventy-two thousand dollars.

Judge Bullock of Kentuky has decided that the law against the migration of free negroes into that State is constitutional.

Dr. Elias W. Napier, a wealthy gentleman of Jackson Co., Tenn., died on the 7th ult., and by his will emancipated 28 slaves.

### DIED,

At the residence of his son, John West, Plainfield, Otsego Co., N. Y., Sept. 7, 1848, after a protracted illness, THOMAS WEST, in the 87th year of his age. He had long been a professor of the religion of Jesus Christ. Formerly he was a member of the Seventh-day Baptist Church at Shiloh, N. J., but for the last twenty years a member of the 1st Seventh-day Baptist Church in Brookfield. He died with a glorious hope of immortality beyond the grave.

In Edgartown, Mass., suddenly, Sept. 2d, 1848, Capt. ELNATHAN BURDICK, son of Benjamin and Merabah Burdick, of Stonington, Conn., aged 48 years. He left a widow and four children to mourn his loss. His remains were removed to Stonington, Conn., and interred on the 9th inst., in the family burying-ground, there to rest until Christ shall bid all the nations of the earth to appear before him. B. F. B.

### LETTERS.

Maxson Green, C. H. West, W. M. Fahnestock, C. S. Hall, T. Avery, J. H. Green, Asa West, P. C. Burdick, L. Burdick, B. F. Burdick (yes.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| C. Rogers, New York, | $2 00 | pays to vol. | 5 | No. 52 |
| N. Saunders, Adams, | 2 00 | " | 4 | " 52 |
| B. Whitford, " | 2 00 | " | 5 | " 52 |
| D. Maxson, " | 2 00 | " | 5 | " 52 |
| E. W. Whitford, " | 2 00 | " | 5 | " 52 |
| A. M. Whitford, " | 2 00 | " | 5 | " 52 |
| H. Bruce, " | 2 50 | " | 5 | " 13 |
| W. Green, Berlin, | 2 00 | " | 5 | " 52 |
| R. Potter, " | 2 00 | " | 5 | " 52 |
| J. Sherman, Alfred, | 2 00 | " | 5 | " 52 |
| I. Fenner, " | 2 00 | " | 4 | " 52 |
| A. Crandall, Ph. Cr. | 1 00 | " | 5 | " 26 |
| A. Burdick, Jr. Olean, | 3 50 | " | 5 | " 13 |
| J. Utter, Unadilla Forks, | 1 00 | " | 4 | " 52 |
| J. C. Burdick, Leonardsville, | 2 00 | " | 5 | " 40 |
| J. C. Burnett, Independence, | 3 00 | " | 5 | " 52 |
| V. F. Randolph, Plainfield, N. J. | 2 00 | " | 5 | " 52 |
| Z. F. Randolph, " | 2 00 | " | 5 | " 52 |
| E. Bounds, " | 2 50 | " | 3 | " 52 |
| J. C. Smith, " | 2 50 | " | 2 | " 13 |
| W. Dunham, N. Market, N. J. | 2 00 | " | 5 | " 52 |
| R. Ayers, Shiloh, N. J. | 2 00 | " | 5 | " 52 |
| R. Davis, " | 2 00 | " | 5 | " 52 |
| J. B. Davis, " | 2 00 | " | 5 | " 52 |
| B. S. Randolph, " | 2 00 | " | 5 | " 52 |
| A. Davis, Logansville, O. | 2 00 | " | 6 | " 6 |
| D. J. Green, Albion, Wis. | 2 00 | " | 5 | " 26 |
| S. Fahnestock, Gettysburg, Pa. | 2 00 | " | 5 | " 52 |
| G. Rogers, Waterford, Ct. | 2 00 | " | 5 | " 52 |
| C. G. Beebe, Mystic, Ct. | 3 00 | " | 4 | " 52 |
| T. Avery, Pequonuc, Ct. | 2 00 | " | 5 | " 52 |

*To our Subscribers in Westerly and Hopkinton, R. I:*—When the Recorder was started, we made arrangements to save postage for you by sending your postage to Westerly as freight, with the expectation that each subscriber would pay twenty-five cents per year to defray the expense of transportion. Many have paid this sum regularly, others in part, and a few not at all. We wish it distinctly understood, that the money is no more than a fair equivalent for the expenses attendant upon this arrangement, and that it ought to be paid promptly by every one who enjoys the benefit of it.

### ACKNOWLEDGMENT.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his last report published in the Sabbath Recorder:—

| | |
|---|---|
| Collected at New Market, N. J. | $12 55 |
| Collected at Plainfield, N. J. | 4 78 |
| Alfred Stillman, New York, | 5 00 |
| Church in Waterford, Ct. | 6 00 |
| S. S. Griswold. Hopkinton, R. I. | 1 00 |
| Eli S. Bailey, Brookfield, | 1 00 |
| N. V. Hull, Alfred, | 1 00 |
| Joshua Clark, Preston, | 1 00 |
| W. B. Gillett, towards life-membership, | 11 62 |
| Sale of Tracts by Eld. Gillett, | 13 38 |

T. B. STILLMAN, Treasurer.

### STATE OF NEW YORK,

SECRETARY'S OFFICE.—ALBANY, Aug. 21, 1848.—To the Sheriff of the City and County of New York: Sir, Official information having been received this day, that on the 19th of April, 1848, the House of Representatives of the Congress of the United States, passed a resolution in the words following, viz:

"Resolved, That David S. Jackson is NOT entitled to his seat as a Representative from the Sixth Congressional District of the State of New York," thereby creating a vacancy in the said District.

Notice is therefore hereby given, that a Representative in the 30th Congress of the United States, for the Sixth Congressional District of this State, composed of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Seventeenth Wards of the City of New York, is to be elected to supply the said vacancy at the general election to be held on the Tuesday succeeding the first Monday of November next.

CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
NEW YORK, August 22d, 1848.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the county will publish he above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. 1, Chap. 6, Title 3, Article 3, Part 1, Page 140. S21te.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
144 FULTON STREET,
(NEAR BROADWAY,) NEW YORK.

Rooms $1.75, $2, and $2.50 per week. 37½c. per night.

THE Subscribers would respectfully inform their friends and the Public, that they have recently taken the entire premises known as Johnson's Dining Saloon, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city. where they can take their meals at any hour of the day and evening at the following low rates:

BILL OF FARE.

| | | | |
|---|---|---|---|
| Roast Turkey | 18d | Boiled Ham | 6d |
| " Goose | 18d | Pork and Beans | 6d |
| " Chicken | 18d | Veal Pie | 6d |
| " Duck | 18d | Beef Steak Pie | 6d |
| " Beef | 6d | Chicken Pie | 12d |
| " Pork | 6d | Mush and Milk | 6d |
| " Veal | 6d | Rice and Milk | 6d |
| " Lamb | 6d | Lamb Pot Pie | 6d |
| " Pig | 12d | Fried Fish | 6d |
| Boiled Chicken | 12d | Fried Clams | 6d |
| " Mutton | 6d | Ham and Eggs | 12d |
| " Corned Beef | 6d | Chicken Soup | 6d |
| " Pork | 6d | Beef Soup | 6d |
| " Fish | 6d | Coffee | 3d |

DESSERT.

| | | | |
|---|---|---|---|
| Suet Pudding | 6d | Mince Pie | 6d |
| Indian Pudding | 6d | Apple Pie | 6d |
| Rice Pudding | 6d | Peach Pie | 6d |
| Plum Pudding | 6d | Plum Pie | 6d |
| Bread Pudding | 6d | Pumpkin Pie | 6d |
| Apple Dumpling | 6d | Custard Pie | 6d |

BREAKFAST AND TEA.

| | | | |
|---|---|---|---|
| Beef Steak | 6d | Hot Corn Bread | 6d |
| Veal Cutlet | 6d | Indian Cakes | 6d |
| Mutton Chops | 6d | Boiled Eggs | 6d |
| Ham and Eggs | 12d | Fried Eggs | 6d |
| Fried Tripe | 6d | Toast | 6d |
| Fried Sausages | 6d | Hot Muffins | 6d |
| Fried Fish | 6d | Hot Rolls | 6d |
| Fried Clams | 6d | Tea and Coffee | 3d |
| Fried Liver | 6d | | |

With a variety of other dishes.

J. E. JOHNSON,
CLARK ROGERS.

DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | |
|---|---|---|---|
| First, commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, " " | Dec. 13, | " | March 21. |
| Third, " | April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 0 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

STATE OF NEW YORK, SECRETARY'S OFFICE.—ALBANY, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next:

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City:

And also, a Representative in the said Congress, for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City:

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
NEW YORK, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3, article 3, part 1, page 140. aug31-1awtE.

The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9, SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

GEORGE B. UTTER, 9 Spruce St., New York

# Miscellaneous.

## THE DYING GIRL TO HER SISTER.

The dream is o'er! I'm dying now,
There is a dampness on my brow;
The pang is o'er; without a sigh
I'll pass away and sweetly die.
But, oh! that pang cost many a tear!
'Twas hard to yield up friends so dear,
But that is passed—I'll weep no more,
With me the dream of life is o'er.
And now, sweet sister, nearer come,
And tell me of that happy home;
Shall I its pearly gates behold,
Its streets all paved with burnished gold?
And in that clime so strangely fair,
Say, shall I feel a stranger there?
Or will their harp strings sweetly blend,
To welcome me, a child and friend?
But softly, sister, softly speak,
And say—these tears upon thy cheek!
Weep not for me—oh, do not pine!
I would not wake to earth again.
The hand—so often clasped of old—
The soft warm hand, for mine grown cold;
And now, dear sister, let me rest
My wearied head upon thy breast,
And fold thy arms about my form;
It shivers 'neath death's dark, cold storm,
But sing me, sister, ere I go,
Our song—our childhood's song, you know,
And let its gentle numbers flow,
As last you sung; soft, sweet and low—
And when its last faint echoes die,
And the bright tears steal from thine eye—
I shall not heed them as they stray,
I shall be gone—far, far away!

## INSTINCT OF ANIMALS.

While in Washington last winter, a very observing man, and quite a naturalist, as observing men are apt to be, told us some stories about the sagacity and intelligence he had witnessed in different animals, which were wonderful enough, and which we think well worth transferring to our cabinet of curiosities. So the gentleman kindly furnished two or three of these stories for this purpose, and here they are:

Six or eight years ago, in the city of Washington, I was passing the mouth of an alley leading into a vacant lot, when my attention was drawn to a group of very young children laughing vociferously. I entered the alley to see the cause of their mirth, and soon ascertained it to be a large white goose, with a strip of narrow tin bent into a hoop, and thrown over the head of the fowl, by one of the urchins. The poor goose seemed much annoyed by the shining necklace, and ran about in every direction trying to shake it off. I found that it was the sight of these antics which had so much amused the little ragged juveniles. I stopped to see if the goose would unyoke herself; and while watching her, I observed some ducks in another part of the yard; and very soon a drake from among them made a great quacking, and started off toward the embarrassed goose. When near, the latter stretched her neck out horizontally, and to my very great astonishment and admiration, the drake seized the lower part of the tin collar in his beak, the goose withdrew her head from it, and the drake immediately dropped it upon the ground; when the air rang with the plaudits of the children and the gabbling of the fowls.

In the summer of 1844, I witnessed an exhibition of intelligence in a low order of the insect tribe, still more remarkable. I went from Washington city on an excursion by water, to the mouth of the Patuxent, for recreation, and in quest of geological specimens for my cabinet. One morning while on the beach, quite within the mouth of the river, waiting for some comrades to join me, I observed a large grey spider at the water's edge, and expected to see some of the tiny ripples overtake and drown him. He was tumbled over several times, as the sailor says, "upon his beam ends," but soon recovered, and did not seem to mind it. While watching his movements, a brilliant blue wasp flew upon the spider's back, and stung him, and a battle ensued. I was deeply interested in the affair, and closely observed the two combatants. After flying up and pouncing down again upon the spider several times, the latter seemed quite used up, and was floating off a foot or two from the margin of the water, by the miniature seas, upon his back, and his feet all drawn up. The wasp alighted upon him, took a foot in his mouth, and by the aid of his wings, towed him ashore. He then alighted upon the sand, seized a leg of the spider in his mouth, and walking backward, dragged him some distance ashore. He continued to drag the spider in this way, and resting occasionally, till he arrived at a ridge in the sand, of about an inch in perpendicular height, and parallel to the water for a great distance. This ridge was caused by the washing of the flood tide. It was then low water. As the spider was at least four times the bulk and weight of the wasp, he found this ridge an insurmountable obstacle. He flew to the top, stooped over, and endeavored to lift the spider bodily up, but in vain. He then flew some yards lower down, and then above where the spider lay, all the time reconnoitering to find a breach in the embankment, or an ascent by which to get his prey up. Noticing his perplexity, I cautiously laid a little piece of bark as an inclined plain, near the spider, which was soon observed by the wasp, when he at once dragged the spider up the plain and landed him safely on the opposite side of the ridge. Again he resumed his toilsome dragging, still at right angles to the water's edge, toiling and resting alternately, till he had drawn his victim some eighteen or twenty feet from the water, near the foot of a very high cliff. There he flew about, as if at a loss how to proceed further. I approached, and saw him enter a hole in the sand, and back out again, and so enter several of these holes. Sometimes he would only go in half his length, and rarely deep enough to disappear altogether. Then he would back out again. By and by he alighted on the spider, and carried him past several holes, leaving him at the mouth of another, which he inspected by getting half in. But again he came out, and took the spider to the next hole, which he also inspected, came out, seized the spider by the leg in his mouth, and entered the hole backward, dragging the spider after him.

I sat down near the abode of this bold, persevering, and sagacious insect, and felt more gratification from the past half-hour's entertainment, than ever I had experienced from a trifling incident before, and fell into a revery—musing on the extraordinary works of nature—till roused by my comrades. [Youth's Cabinet.

## A CHINESE CITY.

As there is no part of the world so densely populated as China, so there is no part of the empire so densely populated as Canton. The streets are exceedingly narrow, and in many places hardly sufficient to allow the crowded population to pass. There are no wheel carriages in use. The passenger walking through the town is constantly jostled by the chair-bearers of the mandarins, or wealthy merchants. Recovered from such a shock, a coolee, or porter, bearing a burden, knocks him against the wall with a sort of grunt, while he is shuffled in an opposite direction by a second. Peculiarly curious to English eyes are the number and variety of the live stock which are exposed for sale in these narrow streets—puppy dogs yelping in bamboo cages, kittens mewing, rats squeaking, fowls chucking, ducks quacking, geese cackling, and pigs granting. Fish swimming, and earth-worms, slugs, &c. &., variously disposed, are exhibited in tubs and earthen pans. A barber close by twangs his iron tweezers to call his customers near him; another operates upon a patient customer, seated on a tripod stand—plaiting his tail, cleaning his ears, shaving his head and face, extracting all long and superfluous hair from his eyelashes, eyebrows, and nose, and finishing off by a good thumping of his back, and cracking his joints. Hard by is an itinerant vender of cooked food, with an enormous reed umbrella, dispensing rice, fat pork, and stews, swimming in oil and soy, which he serves out in small bowls and basins to his hungry customers, who devour the mess with an epicure's gout. Beside this merchant is seated a brother itinerant, the vender of sweetmeats. A little further on stands a bookseller, exposing his library, the contents of two boxes, which he hawks about. In his vicinity is a fortune-teller in the act of unfolding the future to an anxious dupe, and a doctor decorated with a string of human teeth around his neck, extending below his waist, while his box of drugs hangs before him. Then an aged woman may be seen, with feet three inches long, seated under an umbrella, mending old clothes, while a passer-by wanting a button sewed on, repairs to her, and remunerates her with a 'cash.' Not far distant a leprous beggar exhibits his disgusting sores, and rattles two pieces of bamboo to attract attention. Suppose the air filled with the noises, cries, and vociferations of these various venders, and of the constantly-changing throng of human beings, and some slight conception may be formed of Canton on approaching to Hog-lane. Going through this thoroughfare, which is occupied by spirit shops, and stores of all kinds, announcements such as the following arrest the eye:—'Ingli is ere spok;' 'Jack, all ting ere fin will;' with others of a similar orthography. This street is frequented by sailors, and being the resort of the very lowest and most depraved, Jack often gets robbed, and becoming rusty, uses his fists, when a general *scrimmage* takes place. [Dublin University Mag.

## CONFESS YOUR FAULTS.

"Oh, I am so afraid we shall be found out?" said Emma Clifford, to a companion, as she threw herself into an easy chair.

These little girls, about a week before, had taken the time which should have been spent at school, to run and play in the woods which were not far from where they lived. A party of truant boys from another school joined them, and picked flowers and dug mosses for them, but none of them were happy, for they knew they were doing wrong. About the usual time for school to be out, Emma and her companion returned home. Their parents said nothing to them about school, as they did not dream they had been doing wrong, although they did not appear as cheerful as usual.

"Are you sick, my dear?" said the mother of Emma, drawing her little daughter to her side.

"Yes, mother, I am not well; my head aches severely;" and she trembled as she spoke, for she knew she was uttering a falsehood.

"You had better retire, Emma," said her mother, "and I will get something for your head."

But Emma's conscience still troubled her. In the morning she went to school as usual; her teacher met her with a smile, and kindly asked her why she was absent from school the day before.

"I was not well," said Emma, and she quickly turned away to hide her tears.

"I am sorry," replied her teacher; "if I had known it, I should certainly have been in to see you."

But before she had half finished, Emma had gone into another room. Miss Stanley thought she appeared strangely, but Emma was one of her favorite scholars, and she could not think she had done wrong. In her classes, Emma made many mistakes, and Miss Stanley observing it, told her she feared she was ill, and that she might be excused from the remainder of her classes. After a few days, Emma made the remark above mentioned, "Oh, I am afraid we will be found out! and what would Miss Stanley think of me, and what would my parents say? Miss Stanley is so kind, and smiles so sweetly! Oh, how differently would she treat me, if she knew how wicked I had been!"

Emma's load continued to become greater, until one evening, about a month after the day she played truant, she entered the parlor, and throwing herself into her mother's arms, confessed her sin with many tears. She found the greatest task was to confess to her teacher; but she did confess, and never after played truant or told a lie to conceal a fault.

## DEAF-MUTES.

It is probably known to our readers, that M. Dubois of Paris, whose son had the misfortune to be totally deaf from his birth, had some years ago succeeded in teaching him not only to speak correctly but to understand the speech of others, not a lisp of which he could hear, when articulated distinctly. He in fact reads the language on the lips of the speaker, and replies intelligibly to the ears. He has become a teacher of those under a similar deprivation. Two years ago the Minister of the Interior entrusted to him two deaf mutes, taken at random from the departments, for instruction on his plan. The Editor of the Democratic Pacifique, in his paper of August 23d, thus speaks of the result:—

"The greater part of these children actually speak in a loud and intelligible voice, and write to dictation; they understand the oral questions which are put to them, and reply with propriety; and it is remarkable that their proficiency in writing and orthography is more advanced than that of children who frequent our country primary schools generally is."

The advantages of this system of instruction for the deaf are obvious and important. It opens to them at once the whole field of life; communication by the digital alphabet and by mimicry must always be confined to the initiated. From the public at large the educated deaf-mute is still excluded. He can only correspond with them by a written language, a process so laborious and tedious as to exclude him from the professions and from ordinary business intercourse. A deaf person, educated to speak and read the lips on the plan of M. Dubois, is at once eligible to any employment for which he possesses the mental qualifications. He would not make a good music teacher, we dare say, but he would do for a lawyer or divine, quite well for a doctor, and excellently for a merchant. [Chronotype.

## A PRAIRIE PLOUGH.

A correspondent of the Albany Atlas, in a recent communication, gives the following account of a "Prairie Plough":

"In an afternoon excursion I first saw a 'break-up plough,' in full blast. Five yoke of oxen were drawing the huge thing, which certainly looked something like a plough, but to be put to the plough of the Eastern world it was a mastodon to a mouse! The cast mould-board was, say an inch thick, the rough share of the thickness of a bar of iron, and the other parts in proportion. The coulter, strong enough to sever roots, or grubs as they are called in western parlance, had a sort of foot to it, running on the same level with the bottom of the plough, and into the rear part of this the point of the ploughshare was inserted to strengthen and stiffen the whole machine. They were breaking up the soil of an ungirdled forest, filled in some places with coppices of young oaks and hickories from six to ten feet high. On went the team, crashing through roots of the size of a man's arm, turning down the little trees, and laying over in a very workmanlike way, all things considered, a furrow-slice twenty inches wide and seven inches deep. Occasionally a mightier grub would arrest the career of the cattle for a moment, but the boys driving would yell and ply their whips, the cattle would spring forward, and the grub would come up with a '*rip*,' or break off. The roots brought to the surface by the plough and drag, and the young trees, are gathered in piles and burnt. Behind the ploughman stalked a matronly hen, and a whole flock of blackbirds, their bright yellow eyes and glossy necks glancing in the sun. They were picking up the worms and bugs exposed by the plough. The blackbirds are always in the suite of the break-up plough, and come from the marshes to follow it, as soon as they discover it going into the field. After the land is once "subdued," ploughing is another affair in Michigan. The soil is as mellow as an ash heap, and a light plough, like the stubble-plough of the East, is then used."

## ANECDOTE OF JOHN JACOB ASTOR.

"Do you ever trust, Mr. Astor," inquired Mr. K.

"I do not trust strangers, sir," was the reply, "unless they furnish satisfactory city reference."

"Then," quoth Mr. K., "the skins I have selected must suffice for this time," and paying for the same he departed.

In the afternoon of the same day, just before the sailing of the New Bedford packet, the young trader returned for his lot of furs. Throwing the whole pack on his back, he left the store, but had not proceeded a dozen yards from the store, when Mr. A. called his name, bidding him come back.

"Sir," said Mr. A., "you can have credit for any amount of goods you require, provided they are to be found in my store."

"But," stammered Mr. K., "but—my dear sir, I can give you no city references; I am a stranger here."

"I ask no other recommendation," responded the rich merchant, "than that already furnished by yourself. *The man who is not above his business* need never hesitate to apply to John Jacob Astor for credit."

Thus commenced a trade between two merchants, which was continued to the mutual satisfaction and advantage of both for a long term of years. Mr. K. is now one of the most eminent capitalists in New Bedford. [Ex. Paper.

INTEMPERANCE.—A friend of mine, says Dr. Nott, once gave me the number and the names of a social club of temperate drinkers which once existed in Schenectady, and of which, when young, he himself was a member; and I have remarked how bereft of fortune, how bereft of reputation, bereft of health, and sometimes even bereft of reason, they have descended, one after another, prematurely to the grave; until, at length, though not an old man, that friend alone remains of all the number, to tell how he was rescued from a fate so terrible, by the timely and prophetic counsel of a pious mother. And I have remarked, too, how those pupils of my own, who in despite of warning, and admonition, and entreaty, persisted in the use of intoxicating liquors while at college, have, on entering the world, sunk into obscurity, and finally disappeared from among those rival actors, once their companions, rising into life; and when, searching out the cause, I have full of anxiety, inquired after one, and another, and another, the same answer has been returned, "He has become, or gone a sot into the grave."

ELECTRICITY.—The great lightning storm of 19th of June, which extended 700 miles in length, presented at Trenton, N. J., some facts that are deserving of particular record. The extensive iron works at that place, belonging to Peter Cooper, Esq., New York, became charged with electric energies from the storm. The damper connected with iron chains, was attempted to be lowered during the storm. The first person that laid hold of the chain was knocked down; a second made the attempt and shared the same fate, and a third received a severe shock. A fireman stirring the melted iron in the furnace, received a severe shock when he touched the molten metal with his iron stirrer. A tin dripping pan under the bellows was bruised as if a 56 lb. weight had fallen in its centre from a great height. There were in the works at the time between two and three hundred men, and about 2000 tons of iron, some in a state of fusion, some in a heated state, and the residue cold.

INTRODUCTION TO A PHILOSOPHER.—I must relate the circumstances of my first introduction to the learned Professor Cramer, since they were truly original. He had a country house in the suburbs; and when I called to pay my respects, I was told I should find him in his garden. I heard the sound of laughter and merry voices as I approached, and saw an elderly gentleman bent forwards in the middle of the walk, while several boys were playing leap-frog over him. A lady who stood by him said, as soon as she perceived me, "Cramer, Steffens is there." "Well, (he said, without moving,) leap then." I was delighted with the new mode of introduction to men of science, took my leap clean over him, and then turned round to make my bow and compliments. He was delighted; and as my good leap also won the hearts of the young people, I was at once admitted as an acquaintance in the happy circle. Notwithstanding this quaint reception, Cramer was a man of deep reflection, with all the quiet manner of a true philosopher.

LONDON.—According to the Rev. Mr. Bellows, the sale of the public parks of London, would probably pay off the national debt. 'The first and last characteristic of London,' he writes, 'the peculiarity which thrusts itself upon you every moment, is it size! Of this no description gives you any adequate idea. To say that it is thirty miles round, or that one may ride seven or eight miles across the town without getting out of the uninterrupted rows of houses; to say that it is ten times as large as New York, and has a hundred streets half as long and as well built as Broadway; to say that it includes parks, in which the whole city of Boston, or all New York below Bleecker st., might be enclosed, may help one to form a notion of its magnitude.'

CHINESE METHOD OF MAKING SHEET LEAD.—The method of making sheet-lead employed by the Chinese, is carried on by two men. One is seated on the floor, with a large flat stone before him, and with a moveable flat stone-stand at his side. His fellow workman stands beside him with a crucible filled with melted lead, and having poured a certain quantity upon the stone, the other lifts the moveable stone, and, dashing it on the fluid lead, presses it out into a flat and thin plate, which he instantly removes from the stone. A second quantity of lead is poured in a similar manner, and a similar plate formed, the process being carried on with singular rapidity. The rough edges of the plates are then cut off, and they are soldered together for use.

THIMBLE-MAKING.—In the thimble manufacture the bar of silver is welded into a long ribbon, which is cut into small pieces, each piece to make the barrel of a thimble. The top is cut out of another strip of iron or silver. The rim is hammered around a bar of iron and soldered, and after the top is soldered in, the whole thimble is placed on a turning lathe and chiseled inside and outside—it is then marked with the needle holes, by a little roller pressed against it, and finally polished and ornamented by various instruments. We have omitted several of the processes through which it passes. Altogether, there cannot be less than twenty, and after all the thimble is sold at a very small advance on the weight of the silver.

MRS. FRY'S RULES.—First, never lose any time; I do not think that lost which is spent in amusement or recreation, some time every day; but always be in the habit of being employed. Second, never err the least in truth. Third, never say an ill thing of any person, when I can say a good thing of them; not only to speak charitably, but feel so. Fourth, never be irritable or unkind to any body. Fifth, never indulge in luxuries that are not necessary. Sixth, do all things with consideration, and when my path to act right is more difficult, feel confidence in that Power alone which is able to assist me, and exert my own powers as far as they go.

THE GREAT BURMAN BELL.—Next to the great bell of Moscow, which weighs 444,000 lbs., is the bell of Mengoon, mentioned by Mr. Malcom, who describes the Burmese as very famous for casting bells. Their bells are, however, disproportionately thick, but of delightful tone. The raised inscriptions and figures are as beautiful as any bells in the world. They do not flare open like a trumpet, but are precisely the shape of old globular wine glasses, or semi-spheroidical. There are several in the Empire of enormous size. That at Mengoon, near Ava, weighs about 444,000 lbs. It is suspended a few inches from the ground, and like other great bells is without a tongue.

THREE FAULTS OF NURSES.—1. To lisp in a baby style, when the same words in an endearing tone would please as well. The reverse should be the practice; the voice clearly emphatic, and each syllable distinctly articulated for imitation. 2. To tell of witches, ghosts, and goblins. 3. To direct a child to act a man; whereas it is not often becoming for a little boy to ape the man, but only to conform his demeanor to his age. Every age has its peculiar decorousness.

AFFECTED HUMILITY AND REAL PRIDE.—Thomas à Becket, who was afterwards primate of England, was a strange compound of affected humility and real pride. While he performed the lowly office of washing the feet of thirteen beggars every morning, his supercilious, obstinate, and turbulent spirit assumed a proud, overbearing, spiritual authority over his sovereign, whom he was in the habit of treating with all the insolence of a licensed censor.

The famine in Newfoundland is disappearing before the abundant harvests and productive fisheries. The Labrador fisheries have been very successful.

Hon. Horace Mann, of Mass., has written a letter, declining to take sides for either candidate for the presidency. He also states that he will not be a candidate for reelection.

Simon Willard, "The Massachusetts Clock-maker," died in Boston on the 30th ult., aged 95 years and 5 months.

Mr. Warder Cresson, U. S. Consul at Jerusalem, and the Rabbi Bucklore Cohen, of the same city, arrived at Boston on Monday.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

### BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | |
|---|---|
| Board, per term, | from $14 50 to $18 00 |
| Room-rent, | 1 50 |
| Washing, | 2 50 |
| Fuel, spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to 5 00 |
| Lights, | 1 50 |
| Incidental Expenses, | 25 |
| EXTRAS—Music on the Piano Forte, | 10 00 |
| Oil Painting, | 7 00 |
| Drawing, | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 16. NEW YORK, FIFTH-DAY, OCTOBER 5, 1848. WHOLE NO. 224.

## The Sabbath Recorder.

### JAMES A. BEGG ON THE SABBATH.

SECTION VIII.

*Observance of the Sabbath by the Jews and Israelites after the promulgation of the Law at Sinai till the incarnation of Christ.*

Before advancing to the consideration of New Testament texts, it is desirable to notice the state in which the question is left by the Old Testament writers. In seeking to trace the history of Sabbath observance, we are early brought to a consideration of man's dark rebellion against the God by whom he hath been redeemed. Notwithstanding the grace displayed towards Israel in giving to them renewed knowledge of His holy will, and in making provision for their more perfect sanctification of the Sabbath, we find that they often, nationally as well as individually, rejected the counsel of the Lord against themselves. While they were yet in the wilderness, we find the instance of a man who sinned presumptuously in this respect, by gathering sticks upon the Sabbath day, and who was punished capitally for the offence. Num. 15: 32—36. And in afterwards recounting their transgressions, through the mouth of the prophet Ezekiel, Jehovah thus complains:

"In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands; then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt; I am the Lord your God. But they rebelled against me, and would not hearken unto me; they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them, in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes and shewed them my judgments, which if a man do, he shall even live in them. Moreover, also, *I gave them my Sabbaths*, to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel *rebelled against me* in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and *my Sabbaths they greatly polluted;* THEN *I said I would pour out my fury upon them* in the wilderness to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up mine hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but *polluted my Sabbaths;* for their hearts went after their idols. Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols; I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and *hallow my Sabbaths;* and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding, the children rebelled against me; they walked not in my statutes, neither kept my judgments to do them, which if a man do he shall even live in them; *they polluted my Sabbaths;* then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness. Nevertheless I withdrew my hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; *because* they had not executed my judgments, but had despised my statutes, *and had polluted my Sabbaths*, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; and I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord. Therefore, Son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, yet in this your fathers have blasphemed me, in that they have committed a trespass against me." Ezek. 20: 5—27.

We have cited thus at length the statements of the Lord as at once illustrating the early profanation of the Sabbath by the house of Israel, and the importance attached to its sanctification by the Lord of the Sabbath. The long suffering of Jehovah alone preserved His people from utter destruction, while yet He meted out to them judgments on account of their sin. The observance of the Sabbath, with the other statutes and commandments of the Lord, were designed as a means for promoting the sanctification of men; and liberal promises were from the first made to the Israelites if it should be religiously respected by them. Not only should Sabbath sanctification, and obedience to all the commands of the Lord, be the joy and peace of their hearts, but the fruitfulness of their land, with its safe and peaceful possession, victory over their enemies, and security against evil beasts, with abundance of bread, and their own fruitfulness, were promised as the reward of their fidelity, together with the establishing of God's tabernacle and His covenant with them; yea, that He should walk among them, and be their God. Lev. 26: 1—13.

But, in connection with these promises to its sanctification, we find in like manner that the profanation of this holy day occupies a prominent place among the reasons given by God through Moses for the judgments which in all ages have overtaken His people. And let it be remarked, it there stands prominent among *the causes of God's displeasure as yet experienced in their present dispersion and oppression:—*

"But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you.

"And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass; and your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you, according to your sins. I will also send wild beasts among you, which will rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate.

"And if ye will not be reformed by me, by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant; and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hands of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat, and not be satisfied.

"And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat, and I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odors. And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it, and *I will scatter you among the heathen*, and will draw out a sword after you; and your land shall be desolate and your cities waste. *Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land;* even then shall the land rest, *and enjoy her Sabbaths.* As long as it lieth desolate, it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it.

"And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaking leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth, and ye shall have no power to stand before your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, *and shall enjoy her Sabbaths, while she lieth desolate without them;* and they shall accept of the punishment of their iniquity, *because, even because they despised my judgments, and because their soul abhorred my statutes.*

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God; I am the Lord. These are the statutes and judgments and laws, which the Lord made between Him and the children of Israel in Mount Sinai by the hand of Moses." Lev. 26: 14—46.

The chapter is a prophecy; and there is in this sad prospective history of Israel's declension much that is instructive. The power and grace of God they had already witnessed in illustrious display for their deliverance. He had dealt with them as He had not dealt with any other nation; and they avouched him to be their only God. But how soon did they forget the Rock of their salvation! The prophecy, from which we have quoted, foretold deep and general alienation of heart, and predicted the consequences to which thereby they should be exposed. Yet the threatenings and promises of the Most High were forgotten, were unheeded, or despised, in the day both of their prosperity and of their adversity. [To be continued.

### THE BLIND MOTHER.

Say, shall I never see thy face, my child?
My heart is full of feelings strange and wild;
A mother's hopes and heartfelt joys are mine,
My soul is filled with gushings half divine;
And never more, my child, am I alone,
Since thy young heart doth echo to my own.

But shall I never see thee? Can it be,
That all may gaze, my precious boy, on thee;
And yet the heart that loves thee best forego
The dearest pleasure other mothers know?
This—this is anguish—agony refined!
O God! forgive me! Baby, I am blind!

Yes, yes! I never—never knew before
The depth of my affliction. O for power
For one short thrilling moment, child, to gaze
On thy sweet, tiny face, which others praise!
And yet I must not murmur; God is kind;
But this is darkness! Now I feel I'm blind!

Nay, do not start, my child, it was a tear
That hit thy brow! Thy mother, boy, is here;
And though I may not see thee, yet I feel
Thy velvet cheek against my bosom steal,
And none can harm thee; nor hand unkind
Shall touch my darling, even though I'm blind.

List—list! It is thy father's step I hear;
Now let me smooth my brow, press back the tear;
He shall not find me weeping, when so blest,
With thee, my darling, cradled on my breast;
But could I only see thee! Yet God's will
Be done! Peace, throbbing heart—be still!

We are alone again; he never guessed
What yearning anguish filled thy mother's breast,
When he did praise thy features, half defined—
He quite forgot that his young wife was blind;
And yet, when his fond arm was round us thrown,
His lip half trembled as it met my own.

O! should he e'er repent him he hath wed
A being burdened with a wo so dread;
Should he grow tired of one, so frail and weak,
My heart in that dark hour would joy to break!
Or should his lips grow cold—his hand unkind—
God help me, baby, then indeed I'm blind!

But shall I never see thee? Yes, my boy,
Some future hour my heart shall know that joy!
It may not be on earth, but in the skies,
I yet shall gaze, my darling, in thine eyes;
So I will patient be, for God is kind,
For in yon heaven not one eye is blind. [Bos. Jour.

### PRESENT STATE OF THE SEVEN CHURCHES.

At a recent meeting of the Asiatic Society, the Secretary read a memoir, by Captain J. T. Newbold, on the present condition of the Churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observes that the history of these interesting localities is well known; but their present condition has been little adverted to. He begins his account with the Church of Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to the Greek archbishop, while the others have only bishops at their heads, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass, and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayasalux stands about a mile from the ruins, and contains about forty scattered cottages, one tenanted by a Christian. The mosque of the village contains four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the Christian church, and every thing appears to be in the last stage of dissolution. Captain Newbold noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggested that this might have happened when the temple was consumed by fire. Smyrna, the most flourishing of the whole, is an increasing city. Its population, which, twenty years ago, was about 77,000, is now 130,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek Church at Smyrna continues in a flourishing condition. Pergamos is the most prosperous of the churches after Smyrna. The population is 16,000, of whom 14,000 are Turks, nearly all the rest Christians. The Christians' quarter contains two Greek churches and one Armenian. Close to the ancient church Captain Newbold found a Greek school, where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have been heretofore published. Thyatira is still a flourishing town. It had been lost to the Christian world from the fall of Constantinople, under the Turkish name of Alkhissar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2,000 are Greek, and 120 Armenians, have each a church; the former is said to be on the site of the Apocalyptic church. Captain Newbold copied several inscriptions there. Sardis, the ancient capital of Crœsus, is now even more desolate than Ephesus. Scarcely a house remains. The melancholy Gyræen Lake, the swampy plain of Hermus, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian and Ionic columns, that once formed portions of the ancient Pagan temples. The Pactolus, famed for its golden sands, contains no gold; but the sparkling grains of mica, with which the sand abounds, have probably originated the epithet. Captain Newbold suggests that the singular tumuli of Sardis deserve to be opened, and recommends the subject to the attention of the Society. Philadelphia has a population of 10,000 Turks and 3,000 Greeks. It contains twenty-five churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin was pointed out as the church of the Apocalypse. Laodicea, whose fate had been forgotten for centuries, was brought to light in the seventeenth century. It was, and is, a mass of desolate ruins. The hills on which it stands have been supposed to be volcanic, but erroneously. They are composed of aqueous beds, chiefly limestone. [Church of Eng. Mag.

### THE FIRST FAMILY PRAYER.

A gentleman with whom I am personally acquainted, for many years cast off fear and restrained prayer. He had no love for religion, nor respect for the Christian profession. He married a lady who was a professed Christian; but they agreed on the subject of religion to disagree. After some years he became a hopeful convert to the cross of Christ. He felt, as every child of God will feel, that he ought to erect a family altar, and gather his household around it, morning and evening. It was a solemn occasion; the husband, once stout-hearted and rebellious, but now penitent and subdued; the wife, weeping for joy at the mercy of God, which had visited her house, and at the answer which at length had been given to prayer long continued; and the children, wondering at the strange sight. All were together. As the husband and the father took in his hand the Book of God, to be the minister of his own house, he turned to his wife and said:

"I cannot begin this solemn service, and erect an altar here, without first acknowledging how much I am indebted to you, as instrumental, in the hands of God, of my conversion. On the day of my mariage, I had no confidence in religion. I was a mocker at the truths of God. I said, My wife professes to be a Christian; I will see, in her conduct, what religion is; I will know if there is any reality in the Christian profession. From that moment I have had my eye upon you. I have watched you in every position in which you have been placed. I have seen you in moments of joy and grief; in your relations to the family and to the church; in those hours of relaxation in which the mind is unbent; in those seasons of communion with your Saviour, when, with a firm voice and fervent spirit, you have prayed for my salvation, and when you knew not that my ear heard your petition. I have seen your joy, as you have clasped the new-born babe to your bosom; and I have witnessed your anguish as you have laid that babe in the cold and silent grave. I became satisfied that your religion was real; that it was actuated by a principle that I did not possess; that you were sustained by a power to which I was a stranger. To your holy walk, consistent life, and godly conversation, I owe my salvation."

Tears of gratitude choked his utterance; his wife, no longer able to control her feelings, burst into loud sobs and cries; the children blended their small voices with the voices of their parents; all fell upon their knees, and erected thus their first family altar.

### SOLEMN ANECDOTE.

At an anniversary meeting, a short time since, I heard a very solemn annecdote related, which, with your permission, I will also relate. The preacher had for his text: "As he thinketh in his heart, so is he." It was a rambling, but yet a very searching discourse. In speaking of hypocrisy, he said he once heard an anecdote related by Mr. Eagleton, of Birmingham, which at the time he scarcely thought was suited for the pulpit, but as he had derived considerable benefit from it himself, his scruples had greatly subsided. Mr. Eagleton said that a friend of his was once preaching in a strange pulpit, and while preaching he was led to descant upon the sin and folly of drunkenness. He had not proceeded far when he noticed a person in one of the pews extremely fidgety and uneasy; and, supposing he might be writhing under the Word, the preacher did not spare, but poured out the solemn truth that he felt commissioned to declare, with more than usual pungency, till the fidgety gentleman could hardly keep his seat, and he expected to see him rise up and walk out. At the close of his sermon, he went to his lodgings, and what was his astonishment to find that the gentleman who had manifested this uneasiness was none other than his host, and alas! alas! a deacon of the church! He at once accosted the minister: "Sir, were those remarks upon drunkenness designed for me?" The minister then candidly told him that he knew nothing of his private character, but having been led to dwell upon the subject, and noticing the uneasiness of an unknown gentleman, he had certainly expatiated upon the crime, in hope of the Divine blessing, &c. At this the host threw open a cupboard and took out a bottle of spirits; and never, said the narrator, did a man look more like a demon—when, pouring out a glass of spirits, he uttered a most fearful oath—I cannot write it—drank off his glass—poured out another, and another, and another, till he had nearly emptied the bottle, when he fell down his full length upon the floor, and never uttered another word! [Eng. Paper.

### THE SIX PRINCIPLE BAPTISTS.

In the Sermon of the Rev. W. E. Locke, preached at the centenary of the Baptist Church at Scotch Plains, New Jersey, he gives the following account of the rise of the Six Principle Baptists, as they are called:

"In the year 1794, Rev. James Manning settled in Warren, Rhode Island, where he opened a school for teaching the latin language. In October of the same year, in company with other ministering brethren, he constituted a Baptist church in the place of his residence, to which he became first pastor. In the year 1765, by his influence, a charter of incorporation for a Baptist college was obtained from the legislature of Rhode Island, of which he was appointed first president. This college is the same as the Brown University, the first, and best endowed, and most efficient of our higher seats of learning, the influence of which, in elevating the denomination, has, under God, been of the most advantageous character. In the year 1770, it was judged best, by the most active friends of the college, to remove it from Warren to Providence, and the friends of the institution at that place subscribed the most liberally toward erecting the college buildings. It was therefore removed, and Mr. Manning, its president, along with it. On his arriving in Providence, he found the church somewhat divided as to the course to be pursued toward himself. The aged pastor, Mr. Windsor, was violently opposed to singing in public worship, to which Mr. Manning was favorable. Mr. Windsor also regarded the laying on of hands as an indispensable service on receiving members into the church, but Mr. Manning left the ceremony to the choice of the candidate. The majority of the church were in favor of Mr. Manning participating with them at the Lord's table, while the minority were as strenuously opposed to it. This division of feeling proceeded so far, that, early in 1771, Mr. Windsor and his friends withdrew, and formed themselves into a new church, upon the basis of the six principles recorded in Hebrews vi. 1, 2, and they therefore received the name of the Six Principle Baptists."

### CHRISTIAN CONVERSATION.

A young gentleman was requested by his father to light an aged friend to his home, one dark night in winter, in a country village. On the road the old gentleman said to him, "My young friend, will you try to remember the following words? 'Then they that feared the Lord spake one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." Mat. iii. 16–18." The boy went home and learned the passage; it was fixed upon his mind, so that he never forgot it. It is still a favorite text. He is now an active and pious minister, the rector of a large parish, and has the care of two thousand souls, who all look up to him as a father and friend. His influence reaches far and wide, and his example is producing the most beneficial effects, not only among his own people, but in the extensive city near which he resides. I mention this anecdote to encourage others to improve every opportunity that may present itself to implant divine truth in the youthful mind.

### REPENTANCE PAYS NO DEBTS.

A lady in the vicinity of R—— being visited with a violent disorder, was under the necessity of calling medical assistance. Her physician was very latitudinarian in his notions, and endeavored to persuade his patient to adopt his creed as well as to take his medicine. He insisted with much dogmatism that repentance and reformation were all that either God or man could justly demand, and denied the life or necessity of an atonement by the sufferings of the Son of God. The lady had not so learned Christ; she adopted his prescriptions but rejected his creed.

On her recovery she invited the Doctor to tea, and requested him to make out his bill. The tea-table being removed, she observed, 'My long illness has occasioned you many journeys, and I suppose you have procured my medicines at considerable expense.' The doctor replied that 'good drugs were expensive.'

Upon this she observed, 'I am extremely sorry that I have put you to so much trouble and expense, and also promise that in any future illness I will never trouble you again. So you see I both *repent and reform*, and that is all you require.' The doctor shrugged his shoulders, and remarked, 'That will not do for *me!*'

### INDUSTRY REWARDED.

A proud Welsh 'Squire took it into his head to be very angry with a poor curate, who employed his leisure hours in mending clocks and watches, and actually applied to Dr. Shipley, Bishop of St. Asaph, with a formal complaint against him, for impiously carrying on a trade. His lordship having heard the complaint, told the 'Squire he might depend upon it, that the strictest justice should be done in the case. Accordingly, the mechanic-divine was sent for a few days after, when the Bishop asked him—"How he dared to disgrace his diocese, by becoming a mender of clocks and watches?" The other, with all humility, answered, "To satisfy the wants of a wife and ten children!" "That won't do with me," rejoined the prelate; "I'll inflict such a punishment on you as shall make you leave off your pitiful trade, I promise you"—and immediately calling in his secretary, ordered him to make out a presentation for the astonished curate, to a living of at least £100 per annum.

# The Sabbath Recorder.

New York, October 5, 1848.

## A CATHOLIC "SABBATH."

"Sunday in Havana, *like the Sabbath in all Catholic countries*, is mostly devoted to amusement and military reviews—masquerading in the streets, dancing and grotesque performances in the public squares, being among the most innocent diversions of the day. The billiard rooms are in full blast, and gambling—that besetting sin of the indolent in most countries—is ruinously prevalent, as a Sunday amusement, among the fashionables of the capital, and indeed with the greater part of those who can get a few doubloons to risk on the turn of a card."

Paragraphs like the above are frequently met with in reading Protestant papers. We wonder it never occurs to their writers, that in thus reproving the Catholics they condemn themselves. The transferrence of the Sabbath from the seventh to the first day of the week was to a great extent the work of the Romish Church, and is so claimed by the most intelligent members of that church. Of course those who have authority to change the day of the Sabbath, have authority to dictate as to the manner in which it shall be observed, and accordingly the Catholic Church has decided that the day should be kept as a holiday, and not with that strictness which the fourth commandment is supposed to require. Now Protestants, by indirectly admitting the authority of the papal church to change the day of the Sabbath, and then denying its authority to dictate as to the manner of observing it, are guilty of a palpable inconsistency, which greatly weakens the force of all their reproofs. This inconsistency has frequently been thrown in their teeth when they have attempted to discuss with Catholics the points of difference between them, and has never, to our knowledge, been answered in a manner to satisfy even the Protestant friends of the first day. Luther seems to have foreseen this difficulty, and thought to escape it by denying all scriptural obligation to keep the Sabbath under what is called the Christian dispensation. But the effects of this denial were found to be most disastrous. The Puritans, seeing this, attempted to build up a Sabbath upon the fourth commandment, while they maintained that the day had been changed from the seventh to the first by divine authority. In this way they hoped to secure for the institution the sanction of God's commandment, without the inconvenience of changing the day which was commonly observed. But it has always been an up-hill business. Whenever they hold conventions upon the subject now-a-days, they are thrown into commotion at once if the change of the Sabbath is alluded to, particularly by a person who is supposed to be not altogether satisfied with the reasons usually urged for such change. One would think, from the manner in which doubts upon this subject are hushed up and discussion smothered, that an explosion was seriously apprehended in case the matter was at all disturbed. And we confess ourselves unable to say any thing to remove such apprehensions, for we believe that an explosion would be inevitable if free discussion should be allowed. However, we would suggest, for consistency's sake, if not for the sake of safety, that Protestants ought to be careful how they rebuke their Catholic neighbors for keeping the Sabbath as directed by the very authority which they themselves follow in relation to the change of the day. People who live in glass houses should not throw stones.

## RESTORING THE COMMANDMENTS.

"The Second Commandment.—It is a significant fact, that the late Archbishop of Paris restored the second commandment to the place from which it had long been expelled, and to which it properly belonged, in the formularies of the Catholic Church. The same thing has been done by the Archbishop of Florence. The catechisms have now a complete decalogue. What a rebuke is this to the 'infallible church,' which could mutilate the law of God!"

Very significant and praiseworthy, no doubt, is this act of the Roman Catholic Archbishops, and we are glad to see that it is appreciated by their Protestant neighbors. There is another commandment, which has long been practically expelled from the formularies of both the Catholic and Protestant churches, and which we should be exceedingly glad to see restored also. We mean the fourth commandment of the Decalogue, which says, "The *seventh day* is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." One would think this commandment too plain to be misunderstood. Yet in the very face of the inspired declaration, that "the seventh day is the Sabbath," and that "God blessed the seventh day and sanctified it, because that in it he rested from all his work," the mass of Christians refuse to keep the seventh day, and have set up a rival institution, grounded upon entirely a different reason. God commands the observance of the seventh day, because that in it he rested from all his work. But Christian churches command the observance of the first day, because, as they say, on it Christ rose from the dead. Thus they change both the day of the Sabbath and the reason for its observance. What is this but to expel the fourth commandment from their creed? It does not mend the matter to appoint a weekly rest-day, and observe it ever so strictly, while the original Sabbath is neglected, or observed upon a different day and for a different reason. The Fourth of July is celebrated by all the people of this country as Independence Day, because on that day of the year 1776 the American Colonies declared themselves independent of the British Crown. But suppose a portion of the people should determine to celebrate the first day of August, because on that day of the year the Slaves in the British West India Islands were emancipated; and after celebrating the day until it had become popular, should put forth a declaration that the first day of August is Independence Day, and that the fourth of July should no longer be observed. Who would hesitate to pronounce such a declaration absurd, and to assert that those who make it have abandonod the celebration of Independence Day? Just so it is in regard to the Sabbath. For more than four thousand years the seventh day was observed as the Sabbath in commemoration of God's rest after completing the work of creation. At length a class of persons commenced observing the first day, under an impression that Christ rose from the dead on that day; in process of time, by the aid of courts and councils, the first day became the popular rest-day, while the seventh fell into disuse; and finally the observance of the seventh day was condemned, and the first day was declared to be the Sabbath. Now why should we hesitate to pronounce this declaration absurd, and to assert that those who make it have abandoned the Sabbath? No one would hesitate to make the assertion, if it did not condemn men and practices that are held in high esteem. But we are taught that some things which are highly esteemed among men are abominable in the sight of God. It may be so in this case, and we ought not, therefore, to hesitate about declaring what we see to be true. Let those neglecters of the seventh day who praise the Archbishops of Paris and Florence for "restoring the second commandment to the place from which it had long been expelled," consider that in approving such a course they condemn themselves for not pursuing a similar course in relation to the fourth commandment.

## PROFESSION *versus* PRACTICE.

We are reputed a Christian community. More than three-fourths—possibly nine-tenths, of our adult population professedly regard the Bible as the book of God, Christianity as the only true religion, and its principles and precepts as the only infallible rule of duty. Christianity recognizes mankind as a human brotherhood, possessing a kindred nature, and designed to be mutual helpers. It enjoins mutual love, equal and practical; and prohibits isolation of interest, selfishness, and oppression It encourages, exalts, and blesses the poor, the humble, and the friendless; and frowns upon the proud and the oppressor. It says to all mankind, "Ye are brethren; let each seek the best good of all, and so will each promote his own happiness; show a practical approbation of virtue, whether it be clothed in rags or rich apparel, and discountenance vice, though it have an angel's garb; in a word, love God with all your heart, and your neighbor as yourself." Its own and only exact definition of religion is, "to visit the fatherless and widows in their affliction, and keep yourself unspotted from the world."

These principles and precepts are *theoretically received* by a large majority of our people. But go to our public streets, and to our houses of business; go to our dwellings, and to our houses of worship; go into any and all the walks of social and civil life, and what agreement do we discover in the professions and the practices of man? Men of business, instead of making practical the golden rule, adopt for their motto, "No friendship in trade." The merchant conceals the defects in his commodity, over-estimates its value, and undervalues that belonging to his neighbor. In his purchases he says, 'It is naught, it is of a very inferior quality, and worth but little;' and in his sales he says of the same article, 'It is of superior quality, and very valuable;' so that it is notoriously true, that the essential qualification of a successful merchant is an aptness to deceive. The employer takes advantage of the needy circumstances of the employed, and the employed acts the part of an eye-servant to his employer. In the streets, instead of greeting the kindly countenances of brethren and friends, you are recognized only by those who are persuaded that such recognition will conduce to their honor or pecuniary profit. In the family, the injunctions to entertain strangers, to receive the outcast, and to invite only the poor to our feasts, are alike disregarded, or only fulfilled by making expensive entertainments for the rich, and sending the poor empty away. In our churches, dedicated to an impartial God, we find the congregations arranged according to the pecuniary circumstances of those who compose them, and the influence of the members measured by their worldly possessions. In society generally, the libertine or purse-proud cheat is respected, while the virtuous poor are treated with coldness and contempt. Those whose skill and labor produce all the wealth, embracing all our temporal comforts, have hardly enough to make life tolerable, while those who do no productive labor amass great riches. The various Christian denominations distinguish themselves and rear impassable walls by their avowed differences of opinion on doctrines which God never revealed, (to common minds at least,) and which in most cases have no bearing upon moral duty. Self-interest controls, to a fearful extent, both the pulpit and the press.

This is truly a dark picture of a nominally Christian community, but the facts would warrant darker shade, for I have not touched upon the more gross and palpable evils which exist in society. But we trust that a better time is coming. Intelligence is being diffused. Truth is being uttered. Men are beginning to think, and think each for himself. The oppressed are beginning to inquire why they are thus degraded. The wise and the good have espoused their cause, and men are returning to discern between right and wrong. Heaven speed the day when truth and right shall triumph over error and oppression, and the principles of Christianity become practical. GORDON.

MYSTIC, Conn., Sept. 17th, 1848.

## MUSIC—NO. 2.

Nothing is more evident, than that singing is a refined medium for the expression of the heart's holy emotions, and the awakening of its most refined sensibilities. But the philosophy of music being understood, it appears that its effects on the sensibilities are proportionate to the degree of excellence in performance. The distinguishing characteristics of musical excellence are *melody* and *harmony*. The harmonious combination of melodious sounds chains the soul as it vibrates along its finest-toned chords, thus bringing the internal world with which man is endowed into comparison with the external with which he is surrounded. In man's internal sensibilities there is no discordant element. Whatever of discord from without is brought into comparison with this harmony within, awakens pain and disgust, for harmony without *alone* corresponds to harmony within. The *simple* emotion produced by this coincidence is followed, according to a permanent law of mind, by another termed a passion or desire to possess, as when we look upon a splendid carriage or stately edifice. In the instance of harmonious sound, this second emotion or passion follows by a uniform law of association. There is induced a desire to possess whatever engages the attention at the time the harmony is produced. If it be in connection with the duties of the sanctuary, it begets a passion for those duties. It may be truly remarked, that the church owes much of her success to the faithful performance of this part of her service. Experience shows, that the interest of most churches declines as their singing approaches to indifference. As it is the duty of all parents to train their children for religion, it is no less a duty to bestow on them qualifications to use the most efficient means to promote the interests of religion. Now, we have seen that music is one very efficient aid in the advancement of religion. It therefore becomes a duty to bestow a qualification to use this auxiliary. Again, experience abundantly proves, that nothing exerts a more powerful influence in securing that peace and harmony which characterize every well-regulated family circle. When parents and children, in sweet communion of soul, join their voices in sacred song, angels in heaven look down and smile.

Having thus premised that a knowledge of vocal music is necessary to fit us for the full discharge of life's duties, we may proceed to inquire where such knowledge shall be obtained. Shall the parent impart it? So far as parents may be able, they should second the efforts of teachers to impart this as well as other sciences. But may it not be made the subject of special instruction aside from other studies? So far as parents are able to employ a separate teacher for every branch of study, there certainly could be no objection; but this of course is not the case with the mass of people. It is true that an occasional course of lectures may be given on music, penmanship, &c., aside from the ordinary place of instruction, but never to the exclusion of those branches from such places. Those lectures should be sought only to refine and perfect what may have been begun elsewhere. But where shall they be begun? We answer, in the *District School*. In wisdom has the common school system been devised; but many blunders have been made in its prosecution, and in our opinion none greater than the leaving out from the branches there taught the science of vocal music. Upon what rule of discrimination is this exclusion made? The science certainly is not second in importance to those there taught; indeed, it is so intimately interwoven with some of them, that to separate them does great violence to both. The facilities for acquiring it are not greater elsewhere than for acquiring other sciences. No reflecting mind will for a moment urge the non-qualification of many teachers at present as an objection, for such an objection would at once prohibit the march of reform, as it would rest with equal force against the introduction of *any* new branch, as algebra, geometry, &c. The friends of education look hopefully for the day when, by the steady march of reform, our common *schools* and *teachers* shall be able to impart a more extensive course of instruction. But they would not receive as valid the objection that *all* teachers are not at present able to meet the demand, for teachers may not be expected to transcend the present demand. The only way to bring them up to the standard, is to make the demand, and when made, it will soon be met. The objection that all cannot learn to sing, involves an equal absurdity, for if it be admitted that one in a thousand is deficient in mental or physical ability to sing, does it follow that the nine hundred and ninety-nine shall therefore be deprived of its benefits? Or, will any one pretend that this unfortunate class are so numerous that a supply of teachers could not be obtained? With equal propriety it might be urged that reading should not be taught, because a few are deaf and dumb, and therefore would be deprived of employment. D. E. M.

Missionaries for India and China.—The Journal of Commerce says that the foreign missionary institutions of the United States contemplate sending out a large additional force during the coming month, amounting in all to about twenty-five. The ship Bowditch, which sails on the 9th of October, for Madras, takes out the following persons, under the A. B. C. F. M.: Cyrus T. Mills and wife, J. T. Noyes and wife, and Mr. Burnell, (printer,) wife and child, for the station of Ceylon; J. W. Dulles and wife, and Mrs. Myron Winslow, for the station at Madras, and Dr. Shelton and wife, for that at Madura. The Southern Baptist Board expect to send two missionaries and their wives to China in the ship Valparaiso, which sails Oct. 9th. The Rev. Messrs. Whilden and Goodale go about the same time, as well as four or six others from the Northern Baptist Board.

Blessing a Steamboat.—A Montreal paper tells of a "new and affecting ceremony" which took place in that port recently. The steamboat Jacques Cartier, which was about to leave for her regular voyage, was blessed by the hands of his grace the (Roman Catholic) Bishop of Montreal, in the presence of a large crowd of spectators. We are glad to see it stated, that the proprietors of the boat have conformed with the wishes of the Bishop by determining to have no bar for the sale of drink on board the Jacques Cartier. If such a result could be secured in every case, we should be glad to have all the steamboats blessed.

Another Missionary in China fallen.—It is announced that Mrs. Johnson, wife of the Rev. J. Johnson, Missionary of the American Baptist Union, at Hong Kong, China, has recently died. Her death took place in June, though the date is not mentioned. She had very recently reached that station. The missions in China have to mourn again and again this year. Mr. Clopton, Dr. and Mrs. James, and Mrs. Johnson. How many from such a small company, in such a brief space!

New Subscribers.—The editor of the New York Baptist Register acknowledges the receipt of *one hundred* new subscribers, "procured within a few months, by a single friend, within a few miles of his residence." Other papers occasionally acknowledge similar accessions to their subscription lists, showing that a little well-directed effort in this way can accomplish great and good results. We wish the fact might encourage some of our friends to "go and do likewise."

Baptist Seminary in Mississippi.—The Board of the Mississippi Baptist Convention, have appointed a committe to look out a suitable location for the establishment of a seminary of learning. This committee is empowered to receive propositions as to locations, from towns, neighborhoods, or churches, provided the same are accompanied with donations of a suitable lot of land, and an eligible building or buildings, in which operations may be commenced.

The Ragged Schools of London.—In four years the number of ragged schools in London has increased from twenty to more than sixty. About eighty paid teachers are now employed, and about 800 voluntary teachers. The average attendance of scholars for the past year was 5800 on Sundays, 3900 on week days, and 3500 on week evenings.

Ordination of Missionaries.—At the Samson-st. Baptist Church, Philadelphia, on the evening of Sept. 28, Samuel J. Smith and Henry L. Vanmeter were ordained as ministers of the Gospel. They are to engage as missionaries of the American Baptist Union, and will sail for Southern Asia soon—the former for Siam, the latter for Burmah.

The Nauvoo Temple.—We learn from a St. Louis paper, that an arrangement has been made with the trustees, or those having charge of the Mormon Temple at Nauvoo, by which that splendid edifice is to be devoted to a useful purpose. It has been leased for a term of fifteen years, and is to be at once converted into a college building, and to be occupied for that purpose. The institution is to be under the patronage of the Home Mission Society, and immediate steps will be taken to put it into operation. A better location cannot be found in the Western country for such an institution, and it will, if properly conducted, receive the patronage of all the States bordering upon the Mississippi.

How to Build a House of Worship.—The Herald of Religions Liberty mentions a church that resolved to build a meeting-house. They began a subscription with the design to raise $1200. They raised the subscription, and engaged workmen to build the house, who agreed to take the subscription list, and release the church, holding the individual subscribers alone responsible. The house was put up and paid for. The church is free from debt and bids fair to prosper. The whole taxable property of the members of the church was only $14,000, so that they gave nearly a tithe for the erection of their house.

Begg on the Sabbath.—We resume to-day the publication of Mr. Begg's work on the Sabbath. Those who have read the chapters which have already appeared, will, we are sure, be glad to learn that the remaining chapters are to be placed within their reach.

## LOSS OF LIFE IN THE MEXICAN WAR.

There prevails throughout the community, and even among men of intelligence, a great mistake on this subject. Even Mr. Calhoun has spoken of some seven or eight thousand (!) as the sum total of lives lost in this war; and the specific official information called for in Congress, will probably give mainly, if not solely, the numbers fallen in battle. These, however, are not more, probably less, than a fifth, of the whole number that have perished; and we give this ratio as a clue to a right interpretation of official reports concerning the victims of this war.

To statements in preceding numbers on this subject we add a few items:—

*Southern Regiments.*—"The N. C. Regiment," says an officer writing from Buena Vista, in September, 1847, "was paid off the last of August on muster-rolls made *two months* previous, and almost every *fifth* man had *died* since muster. The Mississippi Regiment had suffered *still more*. Companies that came into the field eighty-five and ninety strong, now number scarcely *thirty* men on parade. These things will rob war of some of the brilliant *gems* with which newspaper paragraphs have decked it." An officer of the Georgia Infantry Battalion, writing from the City of Mexico, says, "Of nearly four hundred men who left Columbus in the five companies, we have not more than *forty* fit for duty. About thirty-five are in the hospital at Jalapa, and the remainder in that of Perote."

*New York Regiment.*—"Out of some 840 men who we numbered when we landed at Vera Cruz," says one of the number, under date of Jan. 13, 1848, "we have not now more than about 180 fit for duty."

*Company from Connecticut.*—"A small company of battered soldiers," says the Newark (N. J.) Advertiser, "passed through in the railroad train yesterday, on their way home from the battle-fields of Mexico, having had quite enough of gore and glory. One of them mentioned that he was the only survivor of twenty-one men who left Waterbury, Ct., about a year ago—a sad messenger to twenty heart-stricken families."

*Company from Vermont.*—The Rutland Herald, the editor of which has a brother, an officer, in the Mexican War, says, "Out of eighty members of the Vermont company, raised last summer for the Mexican War, *forty-four* have already died; and out of this number only *two* have been killed in battle, the others having fallen victims to the diseases incident to the climate."

*Still another Company from New England.*—"A soldier in company K, 9th regiment, writes to his home in Gardiner, Me., that his company had 72 men when it left Newport for Mexico, and at the time of writing but 24 were left, fit for duty; the remainder were sick or dead."

Now, make a calculation for yourself on the basis of the data here given. Cast up the sum total sent out in these cases; and you will find, when the precise numbers are given, that two-thirds of the whole were lost, and that too in less than one year, on an average, from the time of their entering the service. Nor is this all; for we are told that one regiment lost a *fifth* of its entire number in *two months*, another regiment a still larger proportion; and, at this rate, four-fifths would perish in a single year! More than half of the Vermont company died in less than a year, and of these only one in twenty-two, two out of the forty-four, in battle. In one case—the company from Connecticut—nineteen out of twenty died in less than a year! Now, we have sent to this war more than 70,000 in all; and, if you take the above rates of mortality, or any other we have yet seen, and calculate by the lowest one of them all, you will make the sum total of our own losses *more* than 30,000. Yet will interested demagogues deny or wink out of sight such facts as these, and conceal from the people as much as they can of the grim-visaged, blood-besmeared monster. [Advocate of Peace.

"Sabbath Accidents."—Finding the following items in our summary of news, we place them together for the better accommodation of those who may be anxious to know whether "Sabbath Accidents" occur on any other day of the week than Sunday:—

On *Saturday*, Sept. 23d, while the people of the upper part of the City of Reading, Pa., were raising a Cass and Butler pole, it broke in two, one-half falling upon and instantly killing an elderly and very worthy and respectable gentleman, by the name of Poor, long an inhabitant of the town, and well known.

A sad accident occurred at Tarrytown on *Saturday*, Sept. 23d, on Messrs. Eggleston, McDonald & McEntee's section of the New York and Albany Railroad, by the falling of a bank in one of the pits. A man named Morris Wade was killed, and three others severely hurt.

Three vessels loaded with wheat went ashore on the east bar at Oswego, on *Saturday* Sept. 23d, while trying to enter the harbor. The names of the vessels are President, Paragon, and Mahoning.

At a political meeting in Fauquier County, Va., on *Saturday*, 16th Sept., a difficulty arose between Enos Payne and Samuel Smoot, which resulted in Smoot being stabbed twice with a knife, which caused his death during the night. Mr. Payne surrendered himself to the civil authorities, and being acquitted by an examining court, was released from custody.

Nathaniel Thomas, of North Hanson, was so seriously injured on *Saturday*, while blasting rocks, that but faint hopes of his recovery are indulged.

Capt. John Nazro Prouty, of Spencer, was run over and almost instantly killed by the Brattleboro' stage, in Worcester, on *Saturday* afternoon.

☞ The Minutes of the Missionary Association and the Tract Society will be ready for distribution in a few days. A package will be put up for each church in the denomination, and we hope that our friends in the different sections will send for them by the first opportunity.

# General Intelligence.

## SEVEN DAYS LATER FROM EUROPE.

The steamship America arrived at New York on Friday last, in 13 days from Liverpool.

There has been a revolt in the South of Ireland, which has resulted in the loss of several lives. As to the causes of the movement, the London Daily News says, that "all who were on the spot and had facilities for ascertaining the facts, agree in stating that the movement was altogether of an agrarian character, and had no political object whatever. The impelling motives were poverty and privation, not the hope of political amelioration."

Lord John Russell has been summoned to attend the special commission at Clonmel, as a witness on the part of Smith O'Brien.

From France there is no news of special importance. On the 10th ult., as an officer was walking in the garden of Gen. Cavaignac's residence, in the Rue de Varennes, he was fired at, and there is little doubt he was taken for Gen. Cavaignac.

There has been another insurrection at Leghorn, during which the artillery swept some of the streets with grape, and were encountered by a brisk fire of musketry from the people. One account says that 112 soldiers were killed; another account says 60.

Letters and journals from Rome represent the condition of the Pope as precarious. Five cardinals had left the city at once, namely, Gizzi, Ferretti, Ossini, Lambruschini, and Della Genga. Report goes so far as to accuse Cardinal Ferretti of having conceived the very unlikely plan of summoning a conclave at Malta for the purpose of proceeding to the election of a new Pope, in case the chair of St. Peter should be vacated.

Messina has been taken by the Neapolitan troops, after a bombardment of the most frightful kind.

The Servian War still continues. A battle took place near the Roman encampments between Ternim and Sarek. It lasted two days, viz. the 28th and 29th Aug. The Hungarians, under the command of Messaros, were driven from their positions, and thrown back upon Gil Ker, where Gen. Bechthold succeeded in rallying the fugitives. Since that time, on the 2d, a combat took place at Perlass, in which the Hungarian troops succeeded in storming the camp of the insurgents, taking seven pieces of artillery and a number of prisoners. Ninety of the insurgents were killed.

A letter from Temeswer in the Banab, in the *Oesterreichische Zeitung*, states that the city of Weisskirchen has again been attacked by the Servians, who, on the 29th ult., bombarded it for eight hours, but were at length forced to retire, leaving 200 of their dead behind them.

Up to the 8th there had been 784 cases of cholera in Berlin, 484 of which were fatal. In Stettin, on the 5th, there had been 652, of which 433 were fatal. It has also appeared at Magdeburg, on the Elbe, and Vienna.

* * *

A GENUINE HERO.—When only a dozen helpless women and children remained on the burning wreck of the Ocean Monarch, paralyzed with fear, and wholly incapable of helping themselves, Frederick J. Jerome, a seaman of the American ship New World, stripped himself naked, made his way through the sea and wreck, and, with a line in his hand, succeeded in lowering the last helpless victim safely into the boats, being himself the last man to leave the wreck. On his arrival on board the Brazilian steam frigate Alfonso, he was received on the quarter deck by the Prince de Joinville, and Duke d'Aumale, who, shaking him by the hand, praised his gallantry in the most flattering terms, bestowing on him at the same time an ample gratuity. "We would rather have his emotions," says a New York journal, "than those of the proudest conqueror who has returned from the blood-saturated fields of Mexico."

☞ The hero mentioned above returned to New York a few days ago by the ship New World; and on Friday evening last, at a public meeting in the Mariner's church, he was presented with "the Freedom of the City," and a valuable gold box.

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STEAM FACILITIES.—The steamship *Europa*, which left Liverpool for New York on the second of this month, had goods on board for a mercantile firm in this city, which were shipped on board the steamship *Southerner*, and reached here on Tuesday morning, making the time of transmission between Liverpool and this port several hours less than seventeen days. The merchandize was landed and disposed of the same day. The intelligence of the sale of the goods could have been transmitted by telegraph that day to New York, and as a steamer left Boston on the following day, for Europe, the shipper of the goods in Liverpool might have before him the result of the whole transaction in less than 30 days. [Charleston Cour. 23d.

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OAT MEAL.—The *Journal de Quebec*, speaking of the great abundance of the oat crop this year in Lower Canada, says that the present very low price of this article is not likely to be of long continuance, it having been proposed to export considerable quantities in the shape of meal to Ireland, as a substitute for the failing potato crop. It contains much more nutritious matter than the potato, and was, before the introduction of wheat into many parts of Scotland, the principal food of a large number of the inhabitants.

* * *

OCCUPATIONS OF EMIGRANTS.—A table published by the Emigrant Agent at Quebec, gives some interesting details of the trades or callings of the 55,000 emigrants who arrived in Canada in 1847. The comparative number of mechanics is very small—829—or about one sixty-fifth part. Of laborers there were 23,239; of farmers and farm laborers, 11,391; of carpenters, 228; of cordwainers, 196; of tailors, 142; of black and white-smiths, 138; of millwrights, 115; of plasterers, 3; 1 sailmaker, 3 blockmakers, 3 cart-makers, 3 curriers, and 4 printers.

## SUMMARY.

THE FAIR OF THE AMERICAN INSTITUTE opened at Castle Garden, in this city, on Tuesday of the present week. It is not easy to say, at this early stage of the exhibition, how it will compare with previous years, but some good judges think it will surpass any of its predecessors in the splendor and variety of the articles exhibited.

Owing to the terrible slaughter of the National Guards at the barricades of Paris, during the late insurrection, a new invention has been made, which is called moveable barracades. This is a strong, solid, thick wall of oak, lined with sheet iron. Holes are pierced for the guns of the guards posted behind it. The machine is pushed forward on wheels.

A fatal case of the Asiatic cholera has occurred in London. An inquest was held over the body, and a surgeon who conducted the examination said he fully concurred in the opinion that the cholera is not contagious, and also that the use of a good deal of spice, especially cayenne pepper, is advisable in a damp season like the present.

Right Rev. Dr. Meis, Bishop of Vancouver, in Oregon, arrived at Dubuque, Iowa, on the 22d August. He left Walla Walla on the 20th of March last, and crossed the Rocky Mountains alone and on foot. In many places, he says, the snow was twenty feet deep. He is on his way to Europe.

James Fennimore Cooper, the Novelist, who has instituted so many suits for libel against editors, has recently become himself the subject of a prosecution; a suit having been instituted against him, by a clergyman named Tiffany, at Albany, N. Y., for charging him with being a liar and a scoundrel, unfit to preach, &c. The defendant has put in pleas justifying his various charges.

A meeting of the colored people of Chicago, Ill., was held on the 11th ult., for the purpose of taking measures to procure the repeal of the "unjust and partial law existing in the State of Illinois, which excludes the *Free Man of Color* from all access to Law by Oath, and thereby renders him dumb, so that he cannot be a party in law against a white man."

The Matamoras Flag gives an account of a Mexican female dwarf, as small as Tom Thumb, and describes her as being 15 years old, and 25 inches high, symmetrically proportioned, and weighs only 18 pounds. She has always enjoyed good health, is lively, intelligent, and is in all respects a well developed woman, except in size. She is the nineteenth child of her parents, and three younger than herself—all the family, with the one exception, being ordinary sized.

A telegraphic dispatch from Syracuse, dated Sept. 19, says:—"As the train of cars was going west this evening, it was followed by an engine, which ran into the rear car near Auburn, smashing that and breaking two or three of the others badly. One man was seriously injured, and some half dozen others more or less scalded and bruised by the accident."

The Chronotype says that the waters of Cape Ann are swarming with No. 1 mackerel. On Tuesday, within a circumference of six miles, there were over six hundred vessels engaged in catching this favorite fish. It is supposed, says the Transcript, that at least twelve thousand barrels were taken, valued at $100,000.

The Malta papers state that the American transport Supply had left that place to bring back the officers and crew of the store-ship employed in exploring the Dead Sea, but owing to the sick state of the men, Lieut. Lynch had chartered a French brig and sailed for Malta, but had not arrived, though twenty-two days out.

In New Haven, on Monday night, an intemperate man named Murrill attacked his wife with a knife. She was holding a child at the time, but letting it fall, she seized the blade of the knife, and both were severely cut. He then cut his throat, but not fatally.

Ivey S. Lane, a railroad passenger, near Macon, Georgia, was killed by a fall while running with an axe to the relief of the fireman, whose foot had been caught in a tank by the cars running off the track.

The house of Lawrence Harter, Esq., in Warren, Herkimer Co., N. Y., was recently destroyed by fire, and, sad to tell, two children of Mr. H. were consumed in the flames. The parents were absent when the fire broke out.

A telegraphic dispatch from Buffalo says that the propeller Goliah, bound down with a cargo of copper from Sault St. Marie, burst her boilers on Tuesday night, and all on board are supposed to have been lost.

In a slander case before the New York Court of Common Pleas, recently, Carpenter *vs.* Sheldon, a verdict was returned in favor of the plaintiff for $9,375.

On the 17th of October the New York Baptist State Convention meets in Rochester. Mr. and Mrs. Wade, Mr. and Mrs. Vinton, and Mr. Osgood, returned missionaries, with several Karen converts, are expected to be present.

Both Houses of the British Parliament, in answer to the numerous petitions of Temperance Societies, have passed a bill prohibiting all sale of intoxicating liquors on Sunday morning and forenoon.

The amount of losses by the insurance companies of New York and other places, in consequence of the late fire in Brooklyn is not far from $350,000.

During the dog days, 3,000 dogs were killed by order in New York, costing the corporation $1,500.

During the last five months, the Agents of the New Orleans Bible Society disposed of three thousand five hundred and fourteen Bibles and Testaments, published in eleven different languages.

The graduating class at Newton Theological Institution (Baptist) the present year consisted of only five.

We learn that Gerrit Smith has changed his views in regard to baptism, and is soon to be immersed.

It is estimated that over 10,000 vessels arrived in Boston during the past year, with an aggregate of more than 100,000 seamen.

Mr. Bruna Hascart, of Cincinnati, and probably one of the first opticians in America, has just completed a telescope of large size, ranging in magnifying power from 100 to 1,000. It is a refractor, and it is said by those capable of judging, and drawing comparisons from observation, that it operates nearly, if not quite, as well as the great refractor on Mount Adams. The workmanship is as perfect as mechanical skill can make it, and, as a whole, the instrument is a strong and incontrovertible argument against the expensive folly of sending abroad for the like. [Cincinnati paper.

The Boston Traveler, of Sept. 30, says, that it is now very generally conceded, that the crop of late potatoes in this State, is almost entirely free from rot, and will give a large yield. The early potatoes, on the contrary, were more or less tainted. The same may be said of Connecticut in reference to the winter potatoes. Good Chenangoes can be bought there for forty-five cents a bushel; other qualities for forty cents and under.

We learn from the Traveler, that the Turkish brig Ararat, Capt Metexa, from Constantinople, arrived at Boston, Sept. 28, after a good run of about 80 days. The Ararat is the first vessel of the Turkish nation that ever visited that port. She is manned altogether by Turks. Her commander, Capt. Metexa, is a fine-looking man, and in his dress (sack and trowsers) and general appearance bears but little resemblance to the bearded and bigoted Turk of a century since. Turkey has made great progress in civilization within the last dozen years.

The Lexington (Mo.) Express gives the particulars of a revolting case of murder and suicide which occurred in Saline Co., on the 14th ult. It appears that Mr. Baker, who had formerly borne a good character, attempted an incestuous intercourse with his own daughter, was repulsed, subsequently murdered the young lady, and ended the tragedy by committing suicide.

Kosciusco, the hero of Poland, wishing to make a present to a clergyman, sent it by a young man, and desired him to take the horse which he himself usually rode. On his return the young man said, that he would never ride his horse again unless he gave his purse at the same time; for, said he, "as soon as the poor man in the road takes off his hat and asks for charity, the horse immediately stops, and will not stir till something is given to the petitioner; and as I had but little money with me, I was obliged, when it was gone, to feign giving something, in order to satisfy the horse."

George Williams, *alias* "Slappy," who was committed by the Recorder of Philadelphia, upon the charge of participating in the robbery of Dr. Darlington, President of the Chester County Bank, on the 23d December last, has made restitution of $12,000 of the stolen money. Developments are being made in this matter that will astonish the community, and will result in bringing to the bar of public justice those who have too long reveled in crime with profit and impunity.

Mr. Skinner, the florist of the Wilmington (Del.) Cemetery, has recently introduced a new variety of the cucumber. They grow to the extraordinary length of nearly two feet, and resemble serpents coiled up among the vines. They are said to be superior to the common cucumber, being more free from seeds, and equally well flavored. With good culture they are said to grow even to a much larger size.

An improved strainer for milk pails has been recently invented by Mr. Wm. Cooley, of Geneva, N. Y., who has applied for letters patent for his invention. His plan is to have the strainer fit on the tube or spout of the pail by a screw or slide, so that it can be put on and taken off at pleasure, thus rendering the strainer easier cleaned, and at the same time, one strainer will answer for a number of pails better than a seive, and at one-fifth the expense.

The present season has been unusually sickly in Lynn, Mass. In August, there were seventy-five deaths, and from the 1st to 7th Sept., there were twenty-three. The average annual deaths number about two hundred and fifty. In the burial ground in the eastern part of the town, where about half that number are interred annually, in August, fifty-six interments were made. Many adults are included in the number, from a peculiar fatal type of the diarrhœa.

The amount of gold coined at the United States Mints for 24 years prior to 1847, was $12,742,653, a little exceeding the average of half a million a year. Last year there were three million tons of Pennsylvania anthracite coal received at tide water. This was equal in value to the whole of the gold dug in the South for the 24 years.

It is stated in the *Boston Advertiser* of the 25th, that on the night of the 21st–22d, Mr. Bond, the astronomer of the University at Cambridge, obtained observations by which he ascertained the existance of an eighth Satellite of the planet Saturn. Till this time, this Satellite has been undiscovered, though Mr. Bond has for some time suspected its existence.

A fop is physically a man dressed in the extreme of fashion, intellectually an idiot, and morally nothing. His most prominent traits of character are vanity, selfishness, idleness and ignorance. Sensible men look upon him with disgust and contempt, for they feel that in him humanity is disgraced.

America Ross, a little girl whom her school fellows in Cincinnati locked into a room to frighten her, jumped from the third story window to the ground, breaking her arm, but not receiving any fatal injury.

The Catholic Church, South Boston, erected in 1844 at an expense of about $50,000, was destroyed by fire Thursday night. It contained an organ worth $5000, and other valuable property, almost the whole of which was consumed.

On Sabbath morning, Sept. 23, the Helderbergs, near Albany, were capped with snow, and as low down as Kingston there was a fall of snow. Nine miles East of Troy the fall reached 2 inches.

When the school-house was struck by lightning in Reading, some days ago, a stove funnel was turned wrong side out by the fluid—just as one would turn a stocking.

The rapidity of the rise of real estate in Cincinnati, is well illustrated by a statement made in the Times, by Mr. Wm. V. Barr, son of the late Wm. Barr, owner of the "Barr Farm." Mr. B. has been investigating the matter, and states that his father gave $33 50 per acre for this property in the year 1811; "thus," says Mr. Barr, "paying $355 50 for what, at this day, on an average of $30 per foot, which is low, is worth $9,304,000, without reference to the buildings thereon.

The New Haven Journal states that within the last three years, Mr. Wm. Goodwin, of that city, has watched with the sick, eight hundred and forty-two nights. Beat that if you can. Mr. Goodwin has a heart which leads him in the direction of the sick, or wherever there is suffering, just as the wounds of the plundered Jew attracted the good Samaritan.

The Derry (Eng.) Sentinel states that a man named M'Call, caught a small sole a few days ago. He was about to kill it by biting its head, when it sprung from his hand into his throat. His brother tried to pull it out, but it was so firmly fixed that he could not succeed, and M'Call died in a few minutes. A man was killed by a similar accident in the north some time since.

The Committee appointed in the city of Albany to take charge of funds remitted for the relief the sufferers by the late fire, have thus far distributed $13,482. Money has been paid to 700 persons, and 489 have been made the recipients of clothing, &c.

A member of the Hartford Insane Retreat, who jumped from the stone-bridge into the river, last week, was restored to his reason by the shock, and has given no evidence of insanity since.

During the Session of Kent County (Md.) Court, last week, Mrs. Sarah Campbell obtained a verdict of $1,500 damages against Saml. Ringgold, for a breach of promise of marriage.

Letters were recently received, announcing the death of Mr. Y. H. Weed, at Singapore, and of Lieut. Dale, attached to the Dead Sea Expedition.

* * *

### New York Market, Monday, Oct. 2.

ASHES—Pots $6 12; Pearls 6 25.——FLOUR AND MEAL—Flour ranges from 5 56 to 5 69 Meal 3 25. Rye Flour 3 87.——GRAIN—Genesee Wheat 1 30; Ohio 1 20. Corn 68 a 78c. Rye 70c. Oats 34c.——PROVISIONS—Pork, Prime 10 00; Mess 13 00. Beef 6 00 a 13 50. Cheese 7c. Butter is improving, State selling in small quantities at 16 a 20c.; Ohio Butter is dull.

### MARRIED,

In Westerly, R. I., by Eld. Daniel Coon, Sept. 4th, Mr. ROBERT H. LANGWORTHY, of Hopkinton, and Miss SUSAN G. POTTER, of Westerly.

In Hopkinton, R. I., on the 17th Sept., by the same, Mr. HAZARD K. GATES, of Mystic, and Miss SARAH EDWARDS, of Hopkinton.

### DIED,

At Pawcatuck, R. I., Sept. 16th, Miss BETSEY WELLS, daughter of the late Thompson Wells, of Hopkinton, R. I., aged 75 years.

### LETTERS.

Daniel Coon, S. P. Stillman, C. A. Osgood, H. P. Burdick, A. D. Titsworth, Luke P. Babcock, (we like the present arrangement,) E. H. Coon, (have written you.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| G. W. Noyes, Westerly, R. I. | $6 50 | pays to vol. | 5 | No. 52 |
| G. S. Barber, " | 2 00 | " | 5 | " 52 |
| Sophia Maxson, " | 2 00 | " | 5 | " 52 |
| D. B. Irish, " | 2 00 | " | 5 | " 52 |
| I. C. Burdick, " | 2 00 | " | 5 | " 52 |
| C. Saunders, Hopkinton, | 2 00 | " | 5 | " 52 |
| T. W. & J. Potter, " | 2 00 | " | 5 | " 52 |
| Phebe Potter, " | 2 00 | " | 5 | " 52 |
| H. Maxson, " | 2 00 | " | 5 | " 52 |
| R. E. Capron, " | 2 00 | " | 5 | " 52 |
| Amelia Green, Scott, | 2 00 | " | 5 | " 52 |
| G. W. Maxson, " | 2 00 | " | 5 | " 52 |
| A. G. Lewis, " | 2 00 | " | 5 | " 52 |
| G. M. Frisbie, " | 2 00 | " | 5 | " 52 |
| J. Barber, 3d, " | 2 00 | " | 5 | " 52 |
| A. D. C. Barber, " | 1 00 | " | 5 | " 26 |
| J. M. Saunders, Hamilton, | 2 00 | " | 5 | " 52 |
| L. Green, Alfred, | 2 00 | " | 4 | " 52 |
| M. B. Danielson, New York, | 2 00 | " | 5 | " 52 |

### RECEIPTS FOR MISSIONARY ASSOCIATION.

The Treasurer of the American Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report in the Recorder:—

| | | | |
|---|---|---|---|
| A Friend in Alfred | $3 00 | Wm Maxson | $5 00 |
| Col at Friendship | 9 62 | Mrs P L Berry | 3 00 |
| Ethan Lanphear | 1 00 | D P Rogers | 3 00 |
| Lucius Crandall | 1 00 | David Rogers | 5 00 |
| Ch in Plainfield N J | 42 56 | Mrs David Rogers | 2 00 |
| 2d Brookfield Church | 8 56 | Mary Rogers | 6 00 |
| Shiloh Fem Mite Soc | 20 00 | C O Stillman | 5 00 |
| Church in Shiloh N J | 27 00 | G C Stillman | 5 00 |
| Heirs of Eld S Davis, being the life membership of A S B M S | 10 00 | O Maxson Jr | 1 00 |
| | | T S Rogers | 5 00 |
| | | B F Rogers | 1 00 |
| Ch at Newport R I | 3 13 | J Rogers | 1 00 |
| Church at Hartsville | 4 04 | E R Brooks | 1 00 |
| 1st Ch in Hopkinton R I | 77 45 | J K Rogers | 1 00 |
| 2d " | 30 00 | S Rogers | 25 |
| Thos R Green | 10 00 | J C Maxson | 1 00 |
| Ch at Pawcatuck R I | 11 00 | E Crandall Jr | 25 |
| Penny cont. of Sabbath School at Pawcatuck | 6 52 | M Saunders | 25 |
| | | J Gardner | 1 00 |
| 1st Ch in Genesee | 10 00 | E Brooks | 1 00 |
| E C Hawley | 2 00 | P Rogers | 75 |
| M Hawley | 2 00 | E Rogers | 1 00 |
| Ann S Clark | 1 00 | Mrs J Darrow | 25 |
| Peter Burdick | 1 50 | R Jerome | 25 |
| Richard S Geer | 1 00 | E Darrow | 3 00 |
| 3d Church in Brookfield | 8 20 | Church in New York | 56 03 |
| 1st " | 3 83 | Ch in Marlboro N J | 10 43 |

[Remainder next week.]

## STATE OF NEW YORK,

SECRETARY'S OFFICE.—ALBANY, Aug. 21, 1848.—To the Sheriff of the City and County of New York: Sir, Official information having been received this day, that on the 19th of April, 1848, the House of Representatives of the Congress of the United States, passed a resolution in the words following, viz:

"Resolved, That David S. Jackson is NOT entitled to his seat as a Representative from the Sixth Congressional District of the State of New York," thereby creating a vacancy in the said District.

Notice is therefore hereby given, that a Representative in the 30th Congress of the United States, for the Sixth Congressional District of this State, composed of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Seventeenth Wards of the City of New York, is to be elected to supply the said vacancy at the general election to be held on the Tuesday succeeding the first Monday of November next.

CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
NEW YORK, August 22d, 1848.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the county will publish he above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. 1, Chap. 6, Title 3, Article 3, Part 1, Page 140. S21te.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
144 FULTON STREET,
(NEAR BROADWAY,) NEW YORK.

Rooms $1.75, $2, and $2.50 per week. 37½c. per night.

THE Subscribers would respectfully inform their friends and the Public, that they have recently taken the entire premises known as Johnson's Dining Saloon, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city. where they can take their meals at any hour of the day and evening at the following low rates:

BILL OF FARE.

| | | | |
|---|---|---|---|
| Roast Turkey | 18d | Boiled Ham | 6d |
| " Goose | 18d | Pork and Beans | 6d |
| " Chicken | 18d | Veal Pie | 6d |
| " Duck | 18d | Beef Steak Pie | 6d |
| " Beef | 6d | Chicken Pie | 12d |
| " Pork | 6d | Mush and Milk | 6d |
| " Veal | 6d | Rice and Milk | 6d |
| " Lamb | 6d | Lamb Pot Pie | 6d |
| " Pig | 12d | Fried Fish | 6d |
| Boiled Chicken | 12d | Fried Clams | 6d |
| " Mutton | 6d | Ham and Eggs | 12d |
| " Corned Beef | 6d | Chicken Soup | 6d |
| " Pork | 6d | Beef Soup | 6d |
| " Fish | 6d | Coffee | 3d |
| DESSERT. | | | |
| Suet Pudding | 6d | Mince Pie | 6d |
| Indian Pudding | 6d | Apple Pie | 6d |
| Rice Pudding | 6d | Peach Pie | 6d |
| Plum Pudding | 6d | Plum Pie | 6d |
| Bread Pudding | 6d | Pumpkin Pie | 6d |
| Apple Dumpling | 6d | Custard Pie | 6d |
| BREAKFAST AND TEA. | | | |
| Beef Steak | 6d | Hot Corn Bread | 6d |
| Veal Cutlet | 6d | Indian Cakes | 6d |
| Mutton Chops | 6d | Boiled Eggs | 6d |
| Ham and Eggs | 12d | Fried Eggs | 6d |
| Fried Tripe | 6d | Toast | 6d |
| Fried Sausages | 6d | Hot Muffins | 6d |
| Fried Fish | 6d | Hot Rolls | 6d |
| Fried Clams | 6d | Tea and Coffee | 3d |
| Fried Liver | 6d | | |

With a variety of other dishes. J. E. JOHNSON,
CLARK ROGERS.

DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " " April 4, " July 11.

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | | |
|---|---|---|
| TUITION, according to studies, | $3, $4, or | $5 0 |
| EXTRAS—Drawing, | | 1 00 |
| Painting, | $2 00 or | 4 00 |
| Tuition on Piano, | | 8 00 |
| Use of Piano, | | 2 00 |
| Chemical Lectures, and Experiments, | | 1 00 |
| Writing, including Stationery, | | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | | 1 50 |
| Board in private families, per week, | $1 00 to | 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

STATE OF NEW YORK, SECRETARY'S OFFICE.—ALBANY, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next:

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City.

And also, a Representative in the said Congress for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
NEW YORK, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3, article 3, part 1, page 140. aug31-1awtE.

The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to
GEORGE B. UTTER, 9 Spruce St., New York

# Miscellaneous.

## SCRAPS FROM MY LOG-BOOK.

### I. EMBARKATION.

It's not a trifling thing to try
The perils of the sea,
And from the happiest home to hie
Away reluctantly.

### II. PHOSPHORESCENCE.

Our earthly joys would seem to be
Like phosphor-sparks on midnight sea,
So gaily round us dancing;
They wave and glitter to and fro,
They quickly come and quickly go—
Seen only while they're glancing.

### III. "ENDS ALL WELL."

Recording thus on memory's page,
May conscience daily tell,
As swiftly we advance in age,
That "all with us is well."

And when this voyage is o'er at last,
Our final reckoning come,
O may we hear the sentence pass'd—
"Ye faithful ones, well done!"

## THE DEAD SEA EXPEDITION.

Lieut. M. F. Maury contributes a most interesting article to the *Southern Literary Messenger*, concerning the circumnavigation and exploration of the Dead Sea; from which we learn that it was for the first time successfully circumnavigated the past year by a party of Americans connected with the Navy. Only one traveler, Mr. Cortigan, had ever circumnavigated the Dead Sea, and he had died at the termination of his voyage, without leaving any journal or notes behind. This may appear strange when we consider the number of scientific gentlemen and travelers that have visited the Sea and its vicinity. The fact that it had not been successfully circumnavigated before, is probably owing, in a great measure, to a circumstance mentioned by other travelers, that there was not a *boat* or *raft* in the whole country, from the Sea of Galilee, upon which *Peter* and his associates used to have their *ships*, to the southern extremity of the Dead Sea, upon which a person so disposed might navigate its waters. And, indeed, had there been any such, of ordinary construction, on the Sea of Galilee, it would hardly have been useful in such an enterprise, from the danger attending its passage through the Jordan. And the success of the present effort is probably owing more to the wise adaptation of means to the end, than to superior abilities otherwise.

Lieut. Lynch, who planned and executed this most interesting service, foresaw this difficulty, and knew how to meet the demands of the case. His plan was to get the metalic life-boats, recently invented and patented by Joseph Francis of this city, and manufactured at the Novelty Iron Works by Messrs. Stillman, Allen, & Co. These he proposed to have so constructed that they could be divided, and thus made transportable from the Mediterranean to the Sea of Galilee, and there be readily put together and launched upon its bosom. To the credit of our Government, the ingenious proposal of Lieut. Lynch was approved, and Messrs. Stillman, Allen, & Co. were ordered to construct two boats of suitable dimensions, one of iron and one of copper; and the store-ship Supply, then about to visit the Mediterranean, was ordered to take them and Lieut. Lynch and party on board, and land them at a convenient point on the Levant. The boats were respectively named Fanny Mason and Fanny Skinner.

On their arrival at their destination, their troubles began, and in their march to Lake Tiberias, their boats had to be transported over the most formidable mountain gorges and heights, and to be lowered down precipices with ropes. But these difficulties were surmounted with true sailor skill and perseverance, and on the 8th of April the two Fannies, each with the American ensign flying, were upon the beautiful blue waters of the Sea of Galilee. "Emblematic of its Master, it alone, of all things around them, remained the same. Just as the apostles saw it when our Saviour said to it, 'Peace, be still,' this little band of rovers now beheld it."

The navigation of the Jordan was found to be most difficult and dangerous, from its frequent and fearful rapids. Lieut. Lynch solves the secret of the depression between Lake Tiberias and the Dead Sea by the tortuous course of the Jordan, which, in a distance of sixty miles, winds through a course of two hundred miles. Within this distance Lieut. Lynch and his party plunged down no less than twenty-seven threatening rapids; besides many others of less descent. The difference of level between the two seas is over a thousand feet.

The water of the Jordan was sweet to within a few hundred yards of its mouth. The waters of the Sea were devoid of smell, but bitter, salt, and nauseous. Upon entoring it, the boats were encountered by a gale, and "it seemed as if the bows, so dense was the water, were encountering the sledge-hammers of the Titans instead of the opposing waves of an angry sea."

The party proceeded daily with their explorations, making topographical sketches as they went, until they reached the southern extremity of the Sea, where the most wonderful sight that they had yet seen awaited them.

"In passing the mountain of Uzdom (Sodom) we unexpectedly, and much to our astonishment," says Lieut. Lynch, "saw a lage rounded, turret-shaped column, facing south-east, which proved to be of solid rock-salt, capped with carbonate of lime, one mass of crystalization. Mr. Dale took a sketch of it, and Dr. Anderson and I landed with much difficulty, and procured specimens from it."

The party circumnavigated the Lake, returned to their place of departure, and brought back their boats in as complete order as they received them at New York. They were all in fine health. The whole cost of this scientific exploration of the Dead Sea [except, of course, the cost of equipage and maintenance of the crew of the ship] was but seven hundred dollars.

From the letters of Lieut. Lynch, quoted by Lieut. Maury, we transcribe some interesting facts elicited by the exploration.

"The bottom of the northern half of this Sea is almost an entire plain. Its meridional lines at a short distance from the shore scarce vary in depth. The deepest soundings thus far, 188 fathoms, (1,128 feet.) Near the shore the bottom is generally an incrustation of salt, but the intermediate one is soft mud with many rectangular crystals—mostly cubes—of pure salt. At one time Stellwager's lead brought up nothing but crystals.

"The southern half of the Sea is as shallow as the northern one is deep, and for about one-fourth of its entire length, the depth does not exceed three fathoms, (18 feet.) Its southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdom, in the space of an hour, our foot-prints were coated with crystalization.

"The opposite shores of the peninsula and the west coast present evident marks of disruption.

"There are unquestionably birds and insects upon the shores, and ducks are some times upon the Sea, for we have seen them—but cannot detect any living thing within it; although the salt streams flowing into it contain salt fish. I feel sure that the result of this survey will fully sustain the scriptural account of the cities of the plain."

He thus speaks of Jordan: "The Jordan, although rapid and impetuous, is graceful in its windings, and fringed with luxuriance, while its waters are sweet, clear, cool, and refreshing."

After the survey of the Sea, the party proceeded to determine the height of mountains on its shores, and to run a level thence *via* Jerusalem to the Mediterranean. They found the summit of the west bank of the Dead Sea more than 1,000 feet above its surface, and very nearly on a level with the Mediterranean.

"It is a curious fact," says Lieut. Maury, "that the distance from the top to the bottom of the Dead Sea should measure the height of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead Sea should be also an exact multiple of the height of Jerusalem above it."

Another not less singular fact, in the opinion of Lieut. Lynch, is "that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of slimy mud covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt—at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity, and the Wady 'el Jeib,' or, 'wady within a wady,' at the other."

"The slimy ooze," says Lieut. Maury, "upon that plain at the bottom of the Dead Sea, will not fail to remind the sacred historian of the 'slime pits,' in the vale, where were joined in battle 'four kings with five.'"

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## DESCRIPTION OF POMPEII.

Pompeii is getting daily disencumbered, and a very considerable portion of this Grecian city is unveiled. We entered by the Appian way, through narrow streets of marble tombs, beautifully executed, with the name of the deceased plain and legible. We looked into the columbary below that of Marius Aurrius Diomedes, and perceived jars containing the ashes of the dead, with the small lamp at the side of each. Arriving at the gate, we perceived a sentry box, in which the skeleton of a soldier was found, with a lamp in his hand. Proceeding up the street beyond the gate, we went into several streets, and entered into what is called a coffee-house, the marks of cups being visible on the stone; we came likewise to a tavern, and found the sign (not a very decent one) near the entrance. The streets are lined with public buildings and private houses, most of which have their original painted decorations fresh and entire. The pavement of the streets is much worn by carriage wheels, and holes are cut through the side stones for the purpose of fastening animals in the market-place; and in certain situations are placed stepping stones, which give us a rather unfavorable idea of the state of the streets. We passed two beautiful little temples; went into a surgeon's house, in the operation room of which chirurgical instruments were found; entered an iron-monger's shop, where an anvil and hammer were discovered; a sculptor's and baker's shop, in the latter of which may be seen an oven and grinding mills, like old Scotch querns. We examined likewise an oilman's shop, and a wine shop lately opened, where money was found in the till; a school, in which was found a small pulpit, with steps up to it, in the middle of the apartment; a great theatre; a temple of justice; an amphitheatre about 220 feet in length; various temples; a barrack for soldiers, the columns of which are scribbled with their names and jests; wells, cisterns, seats, tricliniums, beautiful Mosaic altars, inscriptions, fragments of statues, and many other curious remnants of antiquity. Among the most remarkable objects was an ancient wall, with part of a still more ancient marble frieze, built in it as a common stone; and a stream which had flowed under this once subterraneous city long before its burial; pipes of Terra Cotta to convey the water to the different streets; stocks for prisoners, in one of which a skeleton was found. All these things incline one almost to look for the inhabitants, and wonder at the desolate silence of the place.

The houses in general are very low, and the rooms are small, I should think not above ten feet high. Every house is provided with a well and a cistern. Every thing appears to be in proportion. The principal streets do not appear to exceed 16 feet in width, with side pavements of about three feet; some of the subordinate streets are from six to ten feet wide, with side pavements in proportion; these are occasionally high, and are reached by steps. The columns of the barracks are about fifteen feet in height; they are made of tuffa with stucco; one-third of the shaft is smoothly plastered, the rest fluted to the capital. The walls of the houses are often painted red, and some of them have borders and antique ornaments, masks, and imitation of marble; and in general poorly executed. I have observed on the walls of an eating-room, various kinds of food and game tolerably represented; one woman's apartment was adorned with subjects relating to love, and a man's with pictures of a martial character. Considering that the whole has been under ground upwards of seventeen centuries, it is certainly surprising that they should be as fresh as at the period of their burial. The whole extent of the city, not one-half is excavated, may be about four miles.

From the Scientific American.

## SYMPATHETIC INKS.

Sympathetic, or secret inks, are those fluids which, when written with on paper, are invisible when dry, but become visible, and acquire color, by simply heating the paper, or by applying to the invisible writing another chemical agent. The writing with these inks may be made to become visible or invisible successively, by treating as directed.

### GREEN INK.

If letters be traced on paper with muriate of cobalt, the writing is invisible; but by holding it before the fire the characters speedily assume a beautiful green color, which again disappears as the paper cools. A very pretty effect is produced by drawing the trunk and branches of a tree with the fast ink in the ordinary manner, end tracing the leaves with the sympathetic ink as above. The tree appears lifeless till the paper is heated, when it suddenly becomes covered with a foliage.

### BLUE INK.

This ink, which may be used like the preceding, may be prepared in the following manner:

Take one ounce of cobalt reduced to powder, put it into a Florence flask, and pour into it two ounces of pure nitric acid. Expose the mixture to a gentle heat; and when the cobalt is dissolved, add, by small quantities, a solution of potash, until no more precipitate ensues. Let this precipitate subside; decant the supernatant fluid, and wash the residuum repeatedly in distilled water, until it passes tasteless; then dissolve it in a sufficient quantity of distilled vinegar, by the assistance of a gentle heat, taking care to have a saturated solution, which will be known by part of the precipitate remaining undissolved after the vinegar has been on it for some time.

### SILVER INK.

Write on paper with a dilute solution of sulphur acetate of lead of commerce; the writing will be invisible. To make the characters legible, hold the paper whilst the letters are still wet, over a saucer, containing water impregnated with sulphuretted hydrogen gas; the characters then assume a brilliant metalic and iridescent color.

### YELLOW INK.

Write on paper with a dilute solution of muriate of copper; the letters when dry will be invisible; but if the paper be warmed before the fire, the writing will assume a yellow color, and disappear again when the paper is cold.

### BROWN INK.

Write on paper with a solution of nitrate of silver, sufficiently diluted, so as not to injure the paper; the characters, when dry, will be invisible, and remain so, if the paper be closely folded up, or if the writing is, in any other way, defended from the light; but if the paper be exposed to the rays of the sun, or merely to the common light of day, the characters speedily assume a brown color, and lastly turn black.

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## SEVEN LANGUAGES AND NO BREAD.

A poor wretch, about sixty years of age, dressed in rags, was lately taken into custody at Tarascon, accused of theft. The following is the singular story he related of himself on the first examination.

"My name is Joseph Arribe, and I am a native of Marseilles. My father was a manufacturer of that town; but having been unsuccessful in his affairs, he determined upon leaving his native land. He went to Tripoli, and took me along with him.

"His trade succeeded, and he lived comfortable. He married a Jewess, and my step mother ill-treated me soon after. I had patience for some time, but finding I could no longer remain under the parental roof, I asked my father's leave to quit it. My father consented, and gave me 600f. I repaired to Smyrna with letters of recommendation, and as I was acquainted with several languages, I became an interpreter for merchant ships.

After some years, feeling desirous to visit my native land, I returned to Marseilles, where I continued my profession of interpreter—French, English, Spanish, German, Arabic, and Turkish. Lately, on my return from a long voyage to the West Indies, I conceived the project of going to visit one of my uncles, a gardener at the Fontaine de Nismes. I there heard my uncle died eighteen months before my arrival.

"I had spent all my money; I was arrested and detained in prison ten days; I was then set free, and was then returning to Marseilles, when, on my arrival at Taranscon, I entered the inn called the Bras'dor; I had five sous in my pocket, and I demanded half a bottle of wine and a bed. Both were granted me. The cold was excessive. I was dressed in summer clothes; a pair of cotton trousers, and a smock frock of the same material, were both in rags, and I was without a shirt.

"On entering the room I saw in one corner a good pair of pantaloons in grey cloth, and a jacket to suit. The temptation was very strong. I went to bed, but the next day, in lieu of my cotton clothes, I put on the grey clothes, which seemed to have been made to fit me. Thus dressed up I presented myself before the landlord, who, recognizing his own clothes, requested me to take them off directly, and threatened me with the police. I made no resistance.

"I resumed my old rags, and after having paid my expenses, set off. Scarcely had I gone some steps, when a police agent laid hold of me and took me into custody. Behold me now at the disposal of the tribunal, possessor of seven languages and without a morsel of bread."

◆

THE RETORT COURTEOUS.—Two ministers of the same name resided in the same town—one a Dissenter, and the other a clergyman of the Established church. A parcel came into the hands of the latter, which, on inspection, proved to be for the Dissenter. It was forwarded, with the following note:—"Sir, if you had not assumed a title to which you have no right, this mistake would not have occurred. I am, sir, &c." In the course of a few weeks after, a parcel came into the hands of the Dissenter, which was for his reverend namesake, and which was found to contain a case of lithographed sermons, done up to imitate manuscript. It was forwarded to the clergyman, with the following retort: "Sir, if you had not assumed an office for which you are not qualified, this mistake would not have occurred. I am sir, &c."

## HOW TAR AND TURPENTINE ARE GOT.

The principal pursuits of the inhabitants in many places near the sea-coast of the Southern States is that of getting turpentine. It is made from the pines with which they abound, almost to the exclusion of every other forest tree. Many persons have no other means of livelihood than this employment, especially those of the poorer classes.

As soon as the sap begins to run in the season, a notch is made near the root of the tree to catch the turpentine. This is called boring the tree. Thon it is dipped out generally with a simple gourd into buckets, which are emptied into barrels on the spot. These are ready for market as soon as they are filled.

Another small portion of the tree is pared off, and the sap again descends freely into these receptacles. Under this operation, a pine will usually live for six or seven years, and is used in this manner until it is thus deprived of its bark and a small portion of its trunk to the height of ten or fifteen feet.

One man, it is calculated, can attend 7,000 boxes in a season, and will collect from one hundred to three hundred barrels of turpentine in a year. The old trees, when they can yield no more turpentine, are cut up into small pieces, and then piled in heaps to make tar, which is only turpentine heated and smoked. The whole is then covered carefully with dirt, and a smothering fire is kept up beneath. As the wood slowly burns out, the tar runs from beneath into gutters prepared for its reception.

While burning, the kiln is carefully watched day and night. One hundred barrels of tar are usually made at one burning. When the kiln is burned out, the charcoal still remains from the wood, and becomes also an article of use and value.

◆

A NOBLEMAN'S ESTATE.—The English papers are full of accounts of the great sale of the Duke of Buckingham's effects in England. This nobleman, formerly one of the richest in the realm, has, by a course of extravagance and profligacy, reduced himself to bankruptcy. All the furniture, pictures, plate, and articles of *virtu*, in his celebrated mansion of Stowe, are accordingly to be brought to the hammer. The catalogue occupies 271 pages, and the sale will continue thirty five days. The manor of Stowe has been in the Buckingham family ever since the Reformation, before which period, and since the Norman Conquest, it belonged to the Church. The house stands in a park of 400 acres. The principal entrance to the grounds is through a Corinthian arch, 60 feet high and 60 wide. The palace is 916 feet long, by 454 wide. The principal saloon is 60 feet long, 43 feet wide, 56 1-2 high, and cost $60,000. The grounds are filled with temples, statues, &c., and the palace with pictures, statues, books, prints, bronzes, manuscripts, old China, Hindoo trophies, stuffed birds, old tapestries, &c. The service of plate is of gold and silver, weighs three tons, and is worth nearly a million of dollars. Among the curious articles to be sold, are the silver toilet tables belonging to the first Duke, the favorite of James I. and Charles I. The whole of the articles at Stowe, cost probably, $25,000,000.

◆

CAMEL'S FOR MAIL CARRIERS.—A correspondent of the *Louisville* (Ky.) *Democrat* proposes the use of Bactrian camels for travelling to California, New-Mexico and Oregon. They would be very useful for carrying the mail. Good authorities state that they can carry 1,000 pounds weight 100 miles per day, for eight or ten days in succession, and subsist on a scanty supply of the coarsest herbage, only requiring water once in two or three days. "With the aid of this animal, the United States mail might be carried from St. Louis, Mo. to Astoria, at the mouth of the Columbia, in twenty days, or in a shorter time from the mouth of the Arkansas river to the harbor of San Francisco, in California. At a comparatively small expense, and within two or three years, a monthly or even weekly mail might be established between these points. They could be got in their native country, Asia, and brought by land to the Black Sea, and shipped for the United States direct. A sufficient number would, no doubt, be bought by the Government to insure a permanent stock of these valuable animals for our great western regions. In addition, it may be said, that the Bactrian or Asiatic camel would be useful in *war* in the vast plains of the West. From their great power, quickness of motion, docility, and shape of their backs, they might be useful in carrying light pieces of artillery, and be trained to the use of them for their various purposes. This would be a very effective *arm* against Indians.

◆

INCREASE OF RAILROADS.—According to an article in the New York Herald, there will be more miles of railroad opened this year than in any previous one since these works were first commenced in this country. Independent of the many new lines about being completed, the extension of old roads is progressing very rapidly, and sections of country most remote from the Atlantic have been connected with the principal markets of the Union. About three hundred miles of railroad will be brought into use this year in the State of New York; about five hundred in New England; in New Jersey thirty miles; Ohio, fifty miles—making in these States nearly nine hundred miles of road. Besides this, there are at least one hundred miles in progress, part of which will be completed in 1849.

◆

An Irish washerwoman was complaining of her hardships to her husband, who was sometimes in the habit of flagelating her. He endeavored to persuade her that her complaints were groundless, and among other arguments, remarked that she had always had "a plenty of wood and wather in the house." "An ye may well say that," she keenly retorted, "I'll always have plenty o' that while I'm wid you, for I'll never be without a stick to my back or a tear in my eye."

◆

Tacitus says—"Early marriages make us *immortal*. It is the soul and chief of empire. That man who resolves to live without woman, and that woman who resolves to live without man, are enemies to the community in which they dwell, injurious to themselves, destructive to the whole world, apostates from nature, and rebels against heaven and earth!"

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

### BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| EXTRAS—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 17. NEW YORK, FIFTH-DAY, OCTOBER 12, 1848. WHOLE NO. 225.

## JAMES A. BEGG ON THE SABBATH.

SECTION VIII. [Continued.

It is not, however, their general condition of heart and life, before God, with which we are at present to be occupied. We have, indeed, no doubt that an exact correspondence there was, as there ever is, and as may be traced, between the measure of their general fidelity and that of their faithful observance of the day "holy of the Lord, and honorable." A correct estimate, we believe, might at any period of their history have been formed, both of their moral and spiritual state, from a faithful record of the manner in which they sanctified the Sabbath. For all correct knowledge of the character of God, and true love to Him, in which alone moral and spiritual attainment is made, ever prompt to perfect obedience to the divine precepts as best fitted to promote the divine glory. And by the faithful of Israel a true knowledge of God and love to Him were enjoyed. If others by the observance and statutes of the Lord sought to work out a righteousness for themselves, and in doing so made the law of liberty one of bondage, still it is true that *unto them was the Gospel preached, as well as unto us*; and, of the believing among them, we are told, that "they did all eat the same spiritual meat, and did all drink the same spiritual drink." Unbelief, alone, occasioned on the part of any, a coming short in regard to present sanctification, and the assurance of future glory.

The object of our present sketch, however, confines us to a consideration of the statements in the inspired word bearing on their observance of the Sabbath, from the period of God's annunciation of His law at Sinai. In the citations already made, the Lord testifies against Israel's profanation of it in the wilderness, and threatens to pour out His fury upon them on this account, although He wrought that His name should not be polluted before the heathen. Such importance, as we have seen, does God attach to the sanctification of His holy day, that Israel's pollution of it is given in the prophecies of Ezekiel as a reason for His dispossessing them of their land, and dispersing them through the countries, as it is at the present day. So, again, in like manner do we here find Moses, their law-giver, at a far earlier period, even before they had entered the land, predicting to them their being afterwards scattered among the heathen, connecting also with this their sad fate, as a cause of it, their profanation of the Sabbath. While they are removed from their land, it shall enjoy its Sabbaths, lying desolate, "because it did not rest in your Sabbaths, when ye dwelt upon it." When Moses wrote this, Israel had not even entered the promised land; but He who sees the end from the beginning, thus enables His servant to foretell their after sin and its punishment. But as that punishment still continues, in their being still kept away from their own land, and they are still in the lands of their enemies, so also must the sin be of equal continuance. And if the profanation of God's Sabbath is still visited with chastisement, its obligation must still be resting upon them. Thus does even Moses give us a development of the mind of God concerning Israel's duty in the matter, not only at the time he wrote, but also at the present time, and so long as they be in their enemies' lands. For their duty in regard to it, after their return to their own land, we shall yet have occasion to examine other texts. The land is now enjoying its Sabbaths, while it lieth desolate, because it was not allowed truly and duly to rest in holy sabbatism by its people, while they were in and enjoyed it.

After the death of Moses, the Lord encouraged Joshua, who had been his minister, to follow in the same good path, with the assurance that if Israel obeyed His law they should continue to enjoy the expression of the divine approbation, in every form. "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; *turn not from it to the right hand or to the left,* that thou mayest prosper whithersoever thou goest. The book of the law shall not depart out of thy mouth; but thou shalt meditate therein, day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and thou shalt have good success." Josh. 1: 5—8. The entire law, including therefore the fourth commandment, in its integrity, is thus solemnly reënjoined. They are not to turn to the right hand or to the left. No room is left for part of the commandment being positive as distinguished from another part, which shall be called moral—the so-called *positive* to be abrogated by human authority. Here, the entire law, in its fullest sense, is reënjoined; meditation day and night in the book of the law is required from him who is to administer according to its provisions; and prosperity is the accompanying blessing promised to their obedience.

From time to time in their history does the Lord manifest His concern for the blessing of Israel in their obedience; and, on the part of those among them who truly knew and loved Him, that obedience was joyfully rendered. After the defeat of the king of Ai, and the discovery of Achan's sin, "Joshua built an altar unto the Lord God of Israel in mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses; an altar of whole stones, over which no man hath lift up any iron; and they offered thereon burnt offerings unto the Lord, and sacrificed peace-offerings. And *he wrote there upon the stones a copy of the law of Moses,* which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side of the ark and on that side, before the priests, the Levites, which bare the ark of the covenant of the Lord, *as well the stranger as he that was born among them*; half of them over against Mount Gerizim, and half of them over against Mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. And afterwards *he read all the words of the law,* the blessings and cursings, according to all that is written in the book of the law. *There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them.*" Josh. 8: 30—35.

The fourth commandment, (with which our inquiry at present is mainly concerned,) embraces within its authority and purpose of blessing, not only the children of Israel, their children and servants, but also "the stranger" within their gates; so here we find Joshua reading the law which includes that commandment in the hearing of those "strangers that were conversant among them," as that in which they were really interested.

When they had subdued the promised land, and divided it by lot among their several tribes, "and the Lord gave them rest round about," Joshua called the Reubenites and the Gadites, and the half tribe of Manasseh, and said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you; ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the Lord your God. And now the Lord your God hath given rest unto your brethren as he promised them; therefore, now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. But take diligent heed *to do the commandment and the law,* which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto Him, and to serve him with all your heart and with all your soul. So Joshua blessed them, and sent them away, and they went unto their tents." Josh. 22: 1—6.

In his parting blessing, when "going the way of all the earth," Joshua recapitulates the goodness of God to His people, encourages them to cleave still unto the Lord, to be "very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left." And he encourages them to "fear the Lord, and serve him in sincerity and in truth." Josh. 23: 6, 14; 24: 14.

Israel being now fully established in their land, we have but little account of their Sabbath observance, which, however, we can have no doubt, was by the faithful among them regularly sanctified. For some hundred years it is not mentioned; but from the allusions made at that later period, it may be fairly regarded as a matter of certainty that meanwhile, by many, it was both acknowledged and prized. The account of the various offices of the Tabernacle in the time of David, when it is stated that certain "of the sons of the Kohathites were over the shew bread, to prepare it *every Sabbath,*" (1 Chron. 9: 32,) is the first of these, and such an allusion could be made only to what was fully acknowledged. In the separation of the Levites generally, "to stand every morning to thank and praise the Lord, and likewise at even; and to offer all burnt-sacrifices unto the Lord, *in the Sabbaths,* in the New Moons, and on the set-feasts, by number according to the order commanded unto them continually before the Lord," (1 Chron. 23: 30, 31,) we have another similar allusion, the brevity of which also seems to intimate that it needed no explanation, which it would have done, had it related the reëstablishment of an ordinance long neglected. These allusions to the Sabbath in the account of the place which certain occupied in its ministrations, indicate that the Sabbath itself was well known, as they intimate that they were done in obedience to the injunctions of the law as given by Moses—the first to Lev. 24: 5—8, and the last having more general reference to Numb. 28: 10.

Our next quotation is from Solomon's message to Hiram, King of Tyre: "Behold I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual show bread, and for the burnt-offerings, morning and evening, *on the Sabbaths,* and on the new moons, and on the solemn feasts of the Lord our God. *This is an ordinance* FOR EVER *to Israel.* 2 Chron. 2: 4. Solomon here evidently distinguishes between the weekly Sabbath and "the solemn feasts," while both are declared to be "*for ever,* to Israel." This is in perfect accordance with what we have seen of the statements of Moses relative to these institutions; and it is of importance that we keep before the mind, in our progressive advancement, how their perpetuity to Israel continues to be asserted as the mind of God, expressed by His servants nearly five hundred years after His people had left the land of Egypt. There is still here no intimation of a new Sabbath—but a promise that the Sabbath which then was, should be to Israel, at least, the Sabbath "for ever."

The Temple having been built and dedicated, "Solomon offered burnt-offerings unto the Lord, on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, *on the Sabbaths,* and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles." 2 Chron. 8: 12, 13. We have thus again the three annual solemn festivals distinguished both from the new moons and from the Sabbaths, and the observance of all is in obedience to God's ordinances delivered long before—even "according to the commandment of Moses." [To be continued.

## GETHSEMANE.

Passing out of the Jaffa gate, we rambled down the Valley of Gihon, around the base of Zion, to the Pool of Siloam. At this point my companions left me, and I continued my walk alone, up the valley of Jehosaphat, not displeased with the opportunity of a solitary wandering among the tombs, and of standing alone upon the sacred soil of Gethsemane. Again and again had I passed by the enclosure, but could not bring myself to enter it; now, however, I was alone, and soon to depart from the Holy City, and my feelings had been softened by a walk among the tombs. At the foot of Mount Olivet, just opposite St. Stephen's Gate, a rude stone wall encloses about a quarter of an acre of ground, in which stand eight ancient olive trees, some of them very large. There is little doubt that this enclosure was the spot of our Savior's sufferings on that fearful night when he was betrayed.

Musing on the affecting narrative of the Evangelist, I approached, climbed over the tottering wall, and sat down at the foot of a knarled and shattered olive, that seemed to my excited imagination, as if it might have stood there and heard the Savior's cry, "Father, if it be possible, let this cup pass from me." The stillness of the place was oppressive. The Temple wall overhangs the spot, but no hum of life comes upon the breeze over its gloomy battlements. My heart sunk deeper in sadness as I heard the croak of a raven that flew over the apparently deserted city. All that remains of Gethsemane harmonizes with sad associations of the place. No one can walk under its venerable olives, and think of the meek sufferer who once poured out upon its soil "great drops of sweat and blood," and yet in his agony cried, "Father, not my will but thine be done," without a deeper love for the Redeemer, and a stronger "fellowship of his sufferings." Mine eyes were constrained to attest the power of the place over the heart, and, as I rose to depart, I voluntarily exclaimed, "I must go hence, and never again shall I see thee, O Gethsemane! But I shall see the Lord of life and glory coming the second time without sin unto salvation; and may I so live as to hail him at the resurrection, with the exclamation, Come, Lord Jesus, come quickly." [Dr. Durbin.

## STAND FOR THE RIGHT.

Be firm and faithful,
Desert not the right,
The brave become bolder
The darker the night!
Then up and be doing,
Though cowards may fail,
Thy duty pursuing,
Dare all, and prevail.

If scorn be thy portion,
If hatred and loss,
If stripes and if prison,
Remember the cross!
God watches above thee,
And He will requite;
Desert those that love thee,
But never the right.

## AUGUSTUS NEANDER.

The American student will not remain long at Berlin, without seeking an introduction to Neander. Near the head of Charlotte street, on the left, you find the entrance to his house; and if the hour of your call be the hour for reception of company, you find ready access to his study. Out of the half dozen or dozen in the room, you are at a loss to whom to make your address, till one of the number, in an old German *Schlafrock,* presents himself. You take him for the professor's servant, and immediately begin to speculate on the physical extremities to which the working-classes in Prussia must be reduced. You hand him your letter. This waiting-man reads it—probably this is the way in Germany; he then extends his hand, and gives you a welcome in English! You find you have made a slight mistake. This man in untidy dress, half-combed, black hair, with a sprinkling of gray ones—for he now lacks but one year of sixty, is the veritable professor himself. If you measure a little over five feet, you are in stature just upon a level with him. His Jewish physiognomy excites no surprise, for he is by birth of the stock of Israel; and yet, despite of heavy eye-brows, timid eyes, and a sallow complexion, a decidedly benevolent expression lights up his countenance. One little peculiarity you will be likely to remember, and that is the grasp, or rather absence of grasp, of his hand. His arm you fancy to be an elongated, flaccid piece of cartilage. He seems to have no bones, no muscles. It is not strange, then, that he should have no manners. By this is not meant that he is unmannerly; but a negation of all manners, good, bad, and indifferent, is intended.

Neander shows more cordiality than could be expected from a recluse scholar—a student of antiquity; still, he might like you full as well, if you were done up in vellum, and labeled St. Chrysostom, or St. Bernard. Warm sympathies he has with the present, with living men, men who can converse, as well as with those who have written; but he looks at them far less in their personal and local, than in their philosophical, relations. No one can find fault with him for this; but it is connected with peculiarities of abstraction, which are strikingly singular. It is a current saying in Berlin, that, to this day, the professor cannot find his way alone to the University, although the distance from his house does not exceed the fourth of a mile. He never goes out, except accompanied by a sister or some other guide. He is shortsighted, to be sure; but it is owing more to habits of severe and constant study, that he is so little observant of "the things that are seen." Indeed the sentence in the fac-simile under his engraved likeness is appropriate to his physical, as well as his spiritual being—"Now we see through a glass darkly."

In the lecture room, he always commences by taking up an old pen or quill, deposited expressly for the purpose, upon the desk before him. This he twirls, twists and snaps incessantly, till the lecture is finished. To this habit he is a perfect bond-servant. Having only a brief before him, he would not be able to proceed at all, without this monitor.

Opening any of the many books upon his study table or study floor, you need not be surprised if *louis d'or* slip out, the half-yearly fee of some student, who has a receipt for this payment, of which the professor has no recollection and very little care. He really is not competent to take care of money or of himself. Either is liable, at any time, to be lost between the lids of a folio.

But this man, whose "bodily presence is weak, and speech contemptible," is confessedly at the head of ecclesiastical historians, whether living or dead. No one has ever united to a minute and comprehensive acquaintance with patristic learning, so much of noble philosophy, and spiritual Christianity. [Ch. Obs.

## ENGLISH ARMS AND RELIGION.

It is not to be denied, says the N. Y. Recorder, that English arms have opened India to evangelization—not designedly, indeed, but as a consequence of opening it to commerce; nor should it cease to be a matter of thanksgiving to God, that he has overruled the wrath and the avarice of man, so as to secure many glorious fruits of Christianity on the fields of India—but it is, nevertheless, a most lamentable fact, that the very means by which England maintains her sway in the East, create a prejudice against her religion, which constitutes a chief difficulty in the way of its progress. On this point we refer the reader to an extract of a letter from India to the American Peace Society, dated Bombay, July 27, 1847:—

Much has been published in America concerning the religion of the Hindoos; but I have seen little in American works concerning the general state of the country. The political state of India has no parallel in the history of the world. A country with more than 100,000,000 of inhabitants in subjection to a nation containing not more than one-fourth as many, of another complexion, of a different religion, and living in a distant part of the globe, separated by continents and seas. India has had fearful experience of the power of Christian nations—a power for which they are indebted, in a great degree, to the direct or indirect influence of Christianity. But her inhabitants have yet seen but little to produce the conviction that this religion in its spirit and its object is emphatically a religion of peace, and that the Saviour, in whom those nations profess to trust, and whose name they bear, is called the "Prince of Peace." England conquered India by the sword, and by the same means possession is still retained. The military force supported by the English in India for ten years past, has exceeded, on an average, 200,000 men; and the annual expenditure for this immense army has exceeded $45,000,000. For the two past years the army has been 250,000, and the expenditure for it exceeded $50,000,000 annually. The debts of the government—money borrowed to sustain the expenses of its numerous wars—now exceed $200,000,000. Within eight years past, the English government in India has been engaged in five different and successive wars, namely, the Affghan war, the Sciudian war, (with a native prince whose dominions are situated between Agra and the Deckan,) the Scinde war, (with native princes whose dominions were on the Indus for several hundred miles from its mouth,) the war in the northern Mahratta country with Kulapore and Savant Warre; and lastly, the war in the Punjaub or with the Seiks. These do not include the war with China, as that was regarded as a war between *England* and China, though the causes of it originated in the opium trade between India and China, and a large military force was sent from India to assist in carrying it on. More than nine-tenths of all the Europeans in this country are connected with the army.

## AN AFFECTING COINCIDENCE.

Some time during the year 1845, an Englishman, Mr. John D. Ross, who had been the editor of one of the first journals in that country, but who had become intemperate, left his family to wander in the United States. He was under engagements to correspond with some of the newspapers of his own country, but had failed to do so, and was nearly reduced to a penniless condition. While sauntering through the streets in Philadelphia, his attention was attracted to a bill posted up in public places, by which he learned that Mr. John B. Gough, "the young man eloquent," would on that evening deliver a temperance address at the Chinese Museum. Being fond of listening to eloquent speakers, he was induced to attend the meeting, and his heart was moved to that degree, by the eloquence of Mr. Gough, that on the following day he addressed a letter to him, desiring an interview. Mr. G. called upon him and induced him to sign the pledge. He also kindly furnished him with sixty dollars, with which to purchase clothing and necessaries. He accompanied Mr. G. to Boston, and was soon engaged to contribute an article each day to one of the leading papers in that city, at a salary of twelve hundred dollars a year. He also found other employment for his pen, and continuing in the path of total abstinence, it is needless to say, he became once more a man.

At length he determined to return home. He had, as may well be supposed, become much attached to Mr. Gough. Upon parting with him, he grasped his hand and said, "John, my heart, my hand, my purse, are yours. What can I do for you to repay your kindness to me." Mr Gough told him that he knew of only one service which might be performed for him in England—viz: to ascertain the particulars of his aged father's death, for, having been unable to learn anything respecting him for several years, although he had written frequently, he doubted not that he was in his grave. Yet it would afford him a melancholy satisfaction to learn that he was cared for in his last hours.

Mr. Ross promised to do all in his power to obtain the desired information, and they parted. Mr. Ross, on his return to England, visited Sandgate, the place of Mr. Gough's nativity, saw Mr. Purday, the keeper of the village library, who corroborates the statements made by Mr. G. in his autobiography, respecting his early life, and finally stated his belief that the old gentleman was still alive, although he had not yet found him.

A few days since Mr. Gough received a letter from his father. Mr. Ross had visited him and related to him the history of his son while in America, of which he was, up to that time, in ignorance. The old gentleman went to a bookstore and inquired for "the life of John B. Gough." "That is *my* son's life," said he, when it was handed to him. The shopkeeper made him a present of a copy, which, we can easily believe, he perused with interest.

Mr. G. has sent for his father and expects to see him in two months.

Thus has Mr. Gough been instrumental in restoring a gifted man to himself and family; and he, in return, has restored to Mr. G. a long-lost father. Reader, go cast thy bread upon the waters, believing it will return to thee after many days. [Conn. Fountain.

## JEWS OF PRAGUE.

One afternoon I took a stroll into the Jewish quarter, known in the expressive German as the *Judenstadt.* It is one of the oldest colonies in Europe, and the persecutions and massacres of earlier times, and hereditary prejudices at the present, have helped to keep them a distinct people. They are now no longer locked up in their own streets at eight o'clock in the evening, and they are even allowed their own schools and magistrates. As in every Jews' quarter, there are the same intelligent, hard faces, and there are the same streets of old clothes and small wares; and now and then, as you saunter carelessly along, you are perhaps half startled at seeing, leaning archly over some little counter, the beautiful form of some bright-eyed and dark-haired Naomi or Rebecca. The Jews of Prague boast of the most ancient synagogue in Europe, it having stood, as they alledge, a thousand years. After a diligent search for the sexton, I gained admission to the most curious, dark and dingy place of worship I ever beheld. The windows were exceedingly small; there was some religious scruple against any kind of cleansing, and the walls and high roof were blackened by time and the smoke of the lamps and torches that for days together are sometimes burning during their more solemn services. There were some curiously wrought lamps and furniture, exhibiting the mysterious number seven, and reminding one of the descriptions of the Old Testament, and in the place of the altar of a church was a sacred enclosure for the holy books of the law. Separated from the body of the synagogue, and communicating with it only by apertures through the wall, about the size of an ordinary pane of glass, was the apartment to which the females only were admitted.

Not far away was their spacious ancient burial-ground. I wandered a while in this lonely place, brushed away the snow from some of the little heaps of stones, brought one by one as tributes to departed friends, and gazed vacantly on the curious symbols and the Hebrew characters engraved on weather-beaten, crumbling, grave-stones. It is crowded to its utmost capacity. More than a century has elapsed since the last interment. The talkative guide explained the epitaphs on some, pointed out the more imposing monuments of their dignataries and rabbis: and, with something of a look of pride, as I thought, showed me the grave of a Jewess who, by some freak of fortune, had married a Prince, and had preferred in death to sleep with her people.

SELF-EVIDENCING POWER OF THE BIBLE.—In illustration of what Dr. Owen used to call the self-evidencing power of the Bible, "I may mention that one of our missionary brethren," says Mr. Weibrecht, "was once attacked by a Brahmin who affirmed that the assertion constantly made as to our Scriptures being very ancient, was untrue; for, said he, I can prove that one chapter of your sacred book has been written since your arrival in this country. To what part do you allude? rejoined the missionary. To the first chapter of the Romans, said the Brahmin; I am sure you could never have written so exact a description of the Hindoos had you not first seen them." Here was a testimony to the Bible—to the omniscience of Him who so well knows what is in man.

MAN'S WORK IN CONVERSION.—An illiterate son of Africa, in relating his experience before the church, preparatory to baptism, closed by saying, "Arter all, God did a part, and me did a part." "Ah! Cuffee," said the minister, "you must explain this; you say, 'God did a part, and you did the rest.' Tell us what part of the work God did, and what part you did." "Berry well, Massa; God he sees me run away, and he run arter me, he make me feel berry bad. Me fight him. He make me feel a heap worser, get so bad, he seem kill me. Den he show how Jesus he die for me. Me den feel happy. God do all de *good* work, me do all de *bad* work. Dat is it, Massa."

WE DO NOT PRAY ENOUGH.—Felix Neff once made the following comparison: "When a pump is frequently used, but little pains are necessary to have water; the water pours out the first stroke, because it is high. But if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long while, and the water comes only after great effort. It is so with prayer. If we are constant in prayer, every little circumstance awakens the disposition to pray, and desires and words are always ready. But if we neglect prayer, it is difficult for us to pray, for the well gets low.

# The Sabbath Recorder.

**New York, October 12, 1848.**

From the Oberlin Evangelist.

### A change of the Sabbath from the seventh to the first day of the week directly predicted in the Old Testament.

"Seven days shall they purge the altar and purify it, and they shall consecrate themselves. And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings: and I will accept you, saith the Lord your God."—Ezek. 43: 26, 27.

The following paragraph, from Sawyer's Moral Philosophy, pertaining to the passage above cited, deserves special attention. The prophet, under the figure of a mystical temple, is shadowing forth the glories of the new dispensation. The offering of sacrifices constituted one of the main features of the worship under the old dispensation. When, therefore, the prophet affirms, that from the time of the purification of the altar, and so forward, sacrifices should be offered on the eighth instead of the seventh day of the week, he designates the former instead of the latter, as the day for public worship under the present dispensation. We can conceive of no other meaning which can legitimately be attached to the prophecy under consideration. In confirmation of these remarks, let the reader now attentively peruse the following paragraphs, containing Mr. Sawyer's remarks upon the passage above cited:—

"This passage relates to the service of the mystical temple seen by Ezekiel. The purging of the altar denotes the expiation made for the sins of men by the death of Christ. Christian worship is described by imagery taken from the worship of the former dispensation. Its description as consisting in the offering of sacrifices and peace-offerings is figurative, and these terms are applied to denote Christian worship, because the services to which they refer were the principal parts of divine worship in the times when the prophecy was written. The performance of Christian worship on the eighth day, and so on, clearly implies that a change was to take place in respect to the Sabbath, by which it would be transferred to the next day, and so on; and that under the Christian dispensation the Sabbath would be observed on the first day of the week, the first Christian Sabbath being considered as the eighth day of the week, to which it was subjoined.

"This prediction of the change of the Sabbath to the first day of the week is expressed in figurative terms, but is in the highest degree explicit. It admits clearly of the interpretation which has now been given it, and does not admit of any other."

#### Remarks.

The above extract from the Oberlin Evangelist, furnishes an illustration of the manner in which, as sceptics often sneeringly affirm, every man can prove his own theory from the Bible. The concluding chapters of the prophecy of Ezekiel are occupied with an account of his wonderful vision of a glorious temple and its ordinances, which he was commanded to declare to the House of Israel, "*that they may keep the whole form thereof, and all the ordinances thereof, and do them.*" The prophet describes very minutely the situation of the temple, its ground plan and elevations, its various ornaments, its ministering priesthood, and its prescribed sacrifices. The whole description is of such a character as to impress the reader with the importance and significance of the prophecy, and excite in him a desire to know when and why such an imposing temple is to be erected and such sacrifices instituted. Hence it has been the subject of a great deal of speculation among writers upon prophecy. One class of them regard it as furnishing incontrovertible evidence that a splendid temple is yet to be erected in Jerusalem, into which the Lord will come. Another class attempt, by a spiritualizing process, to transform all the parts of the building described, and all its enjoined institutions, into something pertaining to the Christian Church. A third class—and it embraces some of the most eminent commentators—admit that the prophecy has not yet been fulfilled, but decline giving any exposition of it, because they consider it as at present inexplicable. Now from the very heart of this prophetic description of the temple and its services, is taken the passage above quoted from Ezekiel as a "direct prediction" of the change of the Sabbath—although the term Sabbath is not used, nor is the institution alluded to directly or indirectly! The passage is followed by others which describe the ordinances of *the Sabbath* in the state of things to which the prophecy alludes, and say that "the burnt-offering that the prince shall offer in the Sabbath day shall be six lambs without blemish, and a ram without blemish." How any man who has read that portion of the Scriptures which precedes this prophecy, can question what day is here meant by the term *Sabbath*—and how any man who has read the whole of Ezekiel's description of the temple and its ordinances, can suppose that in the text under consideration he alludes to a change of the Sabbath—is more than we can tell. We have heard and read a great many far-fetched and abstruse arguments for the change of the Sabbath; but this, although heralded as a "direct prediction," we regard as exceeding them all. Suppose a friend of the first day, attempting to reprove an unbeliever for neglecting it, should be told that there is no scriptural argument to observe the first day, and should bring up this passage in proof of the change of the Sabbath—what sort of a figure would he make? If we may judge others by our own experience in presenting a lame argument, he would halt and stammer, and expect to be laughed in the face by his opponent. Thank God the sabbatic institution, and the claims of the seventh day, rest upon no such arguments. "God blessed the seventh day and sanctified it"—"The seventh day is the Sabbath of the Lord thy God." Such is the language of Scripture in relation to God's institution. When will men learn to take the institution as it is, without engrafting upon it changes and modifications, to justify which they need the support of arguments which kill the force of all their appeals?

Both the editor of the Evangelist, and Mr. Sawyer, from whom he quotes, speak of the difficulty of interpreting the prophecy in any other way than they have done, and seem to regard that as a reason for adopting their interpretation. Upon this point, we beg leave to differ from them. The fact that a man "can conceive of no other meaning which can legitimately be attached to a prophecy," than one which makes it predict a change of a divine commandment, is a very poor reason for so interpreting it as to favor such a change. In our humble opinion, it would be much better policy, and altogether more becoming the Christian teacher, to interpret the prophecies just so far as he can do it without conflicting with laws and principles which God has revealed, and *there stop*, than to go on interpreting them in this way or that because, as he conceives, they cannot be interpreted in any other way. This notion that a man *must* interpret every prophecy of Scripture to prove himself a complete biblical scholar, has led to the promulgation of theories over which sober Christians may well weep while infidels laugh.

If we had not already given too much room to this subject, we would say something about the history of the change of the Sabbath, and show that what Ezekiel is represented as having prophesied would take place, did not take place at the introduction of the "Christian dispensation," so that either he was not a true prophet, or his interpreters are not true interpreters. For the present it must suffice to say, that the notion of the Sabbath's having been changed at the introduction of the Christian dispensation, and of the first day's having been observed as the Sabbath ever since, is not sustained by facts. During the first three hundred years after Christ, the seventh day was kept by Christians *as the Sabbath*. Meanwhile the partial observance of the first day, *as a festival*, was introduced and became popular. In the fourth century the observance of the first day, or dominical day as it was called, was extolled and enforced by Constantine, while the observance of the Sabbath was discountenanced. Through the influence of courts and councils, the first day gradually superseded the seventh—not as the Sabbath, but as a festival. During the dark ages, the Sabbath found but few adherents, the mass of people preferring a joyful festival to a day of sacred rest. The Reformation introduced a new order of things; but the leading reformers denied the sabbatic character of the first day, asserting that it was taken up for convenience, and might be changed at any time by the magistrates. They were opposed on the one hand by the Puritans, who contended that the first day was the Sabbath, and on the other hand by the Sabbatarians, who advocated the claims of the seventh day. The first work written in the English language to support the notion that the day of the Sabbath was changed by divine authority, dates no earlier than 1595. And those who have thoroughly examined the subject know, that this notion cannot be traced back more than about three hundred years, or to the rise of the Puritans. Such facts are very wonderful if the change of the Sabbath at the introduction of the Christian dispensation was so early determined upon in the Divine Mind, and so clearly prophesied of by Ezekiel.

BROOKFIELD, Madison Co., N. Y., Oct. 5, 1848.

To the Editor of the Sabbath Recorder:—

While on a visit at Newport, R. I., a few days past, curiosity prompted me to explore the Common Burying Ground at that place. That sacred repository of the dead is now receiving thorough repairs; the grave-stones are being re-set and painted; the latter makes the inscriptions plain and legible. On one of those stones, I find an inscription, which, being the most ancient record of the Seventh-day Baptists in America, "engraven on stones," will doubtless be read with interest by many who peruse your paper. Below I give a *fac simile* of the inscription:*

HERE LYETH THE BODY
OF ROGER BASTER,
BACHELOR, BLOCK MAKER,
AGED 66 YERES. HE DYED
23 DAY OF APREL, 1687.
HE WAS ONE OF THE FI
RST BEGINERS OF A CHV
RCH OF CHRIST OBSVRING
OF THE 7TH DAY SAB
BATH OF THE LORD IN
N E AND BEGAN 23 DIS 1671

That the above inscription may be better understood, I make the following brief extracts from Benedict's History of the Baptists, pages 418 and 419:—"The first Sabbatarian church in America was formed in Newport in 1671," &c. "Their number was seven; their names were William Hiscox, Samuel Hubbard, Stephen Mumford, Roger Baster, and three sisters. These persons formed themselves into a church, and William Hiscox became their pastor."

Most truly yours,
HOSEA B. CLARKE, of Clarksville.

* As some of the letters of the inscription are in very ancient style, and in some cases a strange blending of letters, it is difficult to procure *fac simile* type, and corresponding letters of modern style are substituted.

## DOINGS IN PENNSYLVANIA.

From a letter written by one of the German Seventh-day Baptists of Snowhill, Pa., we learn that soon after the decision of the Supreme Court at Harrisburg, the Sheriff came and took property of Jacob Specht and Peter Fyock, which was sold to pay their fines for working on Sunday, together with the costs attending their prosecution. Three other men, Andrew Monn, David Monn, and John Burger, having no property upon which a levy could be made, would have suffered themselves to be taken to jail, except that their bail was responsible for the money. The fines and costs of the last three amounted to about twelve dollars each; those of the first two were more, but we do not know exactly how much. Probably one hundred dollars will not more than cover the expenses attending the prosecution of these five men for working on Sunday.

We farther learn, that during harvest, six persons were informed against for taking in wheat on Sunday. Two of them, being boys, were discharged by the Justice; but against the other four judgments were given. One of the parties has taken his case up to court; the other three were to have gone to jail on third-day of last week.

After the above transaction, but little work was done in public on Sunday until the 2d inst., when a man and three boys picked apples, and were informed upon. If judgment is given against them, they will probably go to jail, as they have no property upon which the officers can lay hands.

—What a record of transactions in the State of Pennsylvania in the year of our Lord one thousand eight hundred and forty-eight! A band of peaceable and conscientious citizens, who believe that the fourth commandment requires them to rest on the seventh day and work on the first day, and act accordingly, are watched with inquisitorial strictness, and subjected to fines and imprisonment whenever a wicked law can be so construed as to apply to them. And what is worst of all, this kind of persecution, begun by base men for purposes of revenge, and sanctioned and approved by men calling themselves Christians, and even Christian ministers! Tell it not in the Vatican, lest our boasts of religious freedom be held in contempt! Tell it not among the heathen, lest they despise Christianity, and be emboldened to persecute and slay its advocates!

## PROGRESS!

From the Philadelphia Ledger.

**Letter from Lancaster—Law Opinions.**

LANCASTER, Sept. 26, 1848.

In the Court of Common Pleas, Judge Lewis yesterday delivered an opinion on Sabbath breaking, which is herewith reported for the Ledger.

In the Commonwealth *vs.* George W. Wormly, a certiorari to remove a conviction for Sabbath-breaking, it appeared that in 1843 the Legislature passed a law against hogs running at large in the borough of Marietta, and that the borough Council, on the 2d of May, 1843, in pursuance of the act of Assembly, passed an ordinance on the same subject. The defendant was High Constable of the borough, and impounded a hog on the Sabbath day in accordance with the provisions of the act and the ordinance. For that act of official duty the officer was convicted before a justice of the peace of breaking the Sabbath, and fined under the act of 1794.

It was held that the common law doctrine, under which Sunday was no longer considered a *juridical day*, did not apply to the case, because the act of impounding a hog was not a *juridical* act. It was not so near an approach to it as receiving a verdict. It was also held that the act of 1705, against *the execution of writs, judgments, or decrees*, did not reach the case, because no judgment or decree had been pronounced, nor had any writ, precept, or warrant issued or been executed. It was also held that the act of 22d of April, 1794, against worldly employment or business "on the Lord's Day," did not apply to *public* rights, or to the Commonwealth, or the nation, or the public officers of either, in the official discharge of their duties.

The State is not affected by the general expressions of a statute. There must be a manifest intention to operate upon public rights, otherwise the statute is held to be applicable only to acts not official. A mail contractor, or a postmaster, in delivering or opening the mail, acts under the orders of government; a general in conducting a battle; a governor in resigning; a secretary in filing the resignation; a constable in keeping a jury together; a judge in receiving a verdict; a clerk in recording it; are all exercising official rights, under public authority, for the benefit of the public; and such acts do not come within the meaning of "worldly employment," prohibited by the act of 1794.

The mischief would be intolerable if every public officer, acting under a conscientious sense of his oath of office and his official duty, is bound to satisfy every justice of the peace who may claim jurisdiction, that the work was a work of *necessity*. The particular act in question may, however, be fully justified upon that ground. Of all days of the week, Sunday is the day on which the citizens should be protected from annoyances in going to and returning from their devotions.

If all the pigstyes of every populous borough and city are to be opened on Sunday, and their filthy tenants, (rendered more predatory and annoying by their previous deprivation of liberty,) are permitted to dispute the possession of the streets and side-walks with the citizens and their women and children, there would be but little value in the laws and ordinances for the restraint of such animals. Nor is it by any means certain that they would confine their excursions to the streets. The houses, yards, and even the churches, which are generally open on Sundays, might be made places of resort in pursuit of provision. There is as much room for impounding a hog on Sunday as there is for dispersing tipplers under the act of 1705, or for seizing the liquors and vessels of one who sells liquor to the annoyance of religious meetings under the act of 1822. A man who finds cattle trespassing upon his grain on Sunday is not required to suffer the destruction; nor is he bound, if his ox or his ass fall into a pit, to permit the animal to die without aid because it is Sunday. *The Christian religion gives countenance to no such fastidious notions of morality.*

This hog-catching and hog-impounding case presents a very seasonable commentary on the recent decision of the Supreme Court of Pennsylvania, in affirming the constitutionality of the Sunday law as a "*civil regulation.*" It works admirably indeed. The Supreme Court having stripped Sunday of all its sacredness, in a religious point of view, and proclaimed it a mere "*civil regulation,*" places it on a common platform with all other *civil statutes*; and consequently cannot interfere with any other *civil enactment*. When it is brought into conflict with the *hog-law*, it is on a level with it, and cannot be raised above it. Both deriving their sanctity from the same source, the secular power, one cannot supersede the other to interfere with its execution. If one law requires that *man* must rest on the *first day* of the week, the other requires that *hogs* shall rest on *all days*; and the same authority may extend a like restriction on all bipeds also. The right arises from the same power in both cases, and in the eye of the law is equally *sacred*. Certain it is, Judge Lewis has decided, that the operation of the *hog-law* does not infringe on the sacredness of the "*civil rest-day*"—"*Sunday*"—"*the Lord's day*"—"*the Christian Sabbath!*"—and he has likewise declared, that some "worldly employment," *for gain*, the *catching* and *impounding* of hogs, may be performed on the "*civil rest-day,*" with impunity; notwithstanding all the statutory provisions against its "*profanation,*" to the contrary. Albeit, in the above decision, the *hog-law* is declared of equal authority, if not absolutely superior to the sacredness of the "*civil rest-day.*" A few more such decisions will serve to expose the ridiculous absurdity of the award of the Supreme Court, and exhibit how *great a loss* the sticklers for the sacredness of the "*first day of the week*" *have gained* by that decision.

W. M. F.

## MUSIC—NO. 3.

The benefits resulting to the school where music is efficiently taught, supposing them to extend no farther, constitute an adequate reason for its introduction as a legal qualification:

1st. By a law of association, before mentioned, its proper exercise begets a liking for the school, and every thing connected therewith.

2d. It conduces, by its harmonizing influence, to order, chaining the hearts of teacher and pupils in inseparable bonds.

3d. It affords a respit from the dull and monotonous routine of study, which invigorates and induces to more efficient labor; and so far from retarding the progress in other studies, it accords with the experience of hundreds of able teachers, that one hour per day spent in the appropriate exercise of music actually facilitates the advancement of the school.

4th. The application of the principles of music alone can develop the human voice so that any person can become an easy and intelligible reader or speaker. So indispensable an auxiliary to success in reading is it considered in some Institutions, that none are considered qualified to teach reading who are unacquainted with the science of music. That any person who can become an effectual reader or speaker, can also become a singer, is a fact which challenges all criticism, and which meets the sanction of every unprejudiced mind well versed in the laws of man's physical and mental constitution. It is no invalidation of this fact, that so many, after attaining to adult years and forming the worst habits of articulation and discrimination, have made a few *ineffectual* efforts to acquire the art. It were a gross libel upon nature to suppose that such an one would learn to sing with any facility. With as much propriety might we expect to break the wild buffalo of the prairie with the same ease as the gentle calf.

5th. It is one of the most effectual preventatives of disease and restoratives of health ever resorted to. The position of the scholar much of the time necessarily contracts the thoracic cavity, thus of course contracting the bronchial cells and tubes of the lungs, preventing the free ingress of air to the same, and thus depriving the blood of a sufficient supply of oxygen to decarbonize it. This state is soon followed by the fearful symptoms of consumption and kindred diseases. To avoid this, but one expedient can be resorted to with certainty of success. By the forcible injection of a superabundance of air into the lungs, so as to counteract the external pressure induced by the scholar's sitting posture, these effects may be avoided. This is most effectually done in the faithful exercise of the vocal organs as in singing. The records of science afford many instances in which the most fearful symptoms of consumption have been subdued by this simple exercise. It is a remarkable fact, that among the Germans but few cases of consumption occur. This Dr. Bush justly attributes to their habit of training their children to sing, of whom (says a late traveler in Germany) in a school of two hundred I found only two who were not good singers. "It is scarcely possible that a nation of singers should be consumptive."

The fluency and ease with which the Germans and Italians pronounce their language, is attributable to the training to which their vocal organs are early subjected, more than to any peculiarity of the language. No deficiency in American students is more glaring and universal, than a want of efficient vocality. The dull monotony of ill-defined sounds, and indiscriminate mixture of imperfect inflections, and the untasteful fixture of appogitures and after-notes, are so common that the refined ear of a German would tire under the pronunciation of a half-hour discourse, however refined the sentiment. The indistinctness and irregularity of enunciation heard in the common conversation of every grade of American society, are withering rebukes of the public indifference to this branch of English education. Never can the English language be divested of that hoarse, gutteral, toad-like discord which fills the ears of foreigners with so much repulsion, until it shall be made the duty of teachers to take this delicate instrument of vocality in its elastic state, and tune each string to harmony, smoothness, and strength. When our language shall be spoken with the ease and fluency to which the vocal organs of every healthy person are attainable, then, and not till then, can it assume its deserved celebrity among the dialects of the earth. When the child is faithfully trained to the proper development of its vocal powers, then will the avenues to the soul's holiest emotions be unbarred—the highest impediment to the march of scientific and moral reform be torn down, and mankind will be linked in one harmonious, grand, and omnipotent concert, that shall lift the veil of ignorance, and let in the light of a brighter and holier day. Who will say that the wheels of this glorious reform of our race shall longer be clogged by the indifference and prejudice of the guardians of youth?

D. E. M.

**The "Christian Contributor" and the Sabbath.**—A copy of the Christian Contributor for October 4th has found its way to our table, from which we learn that the editor has recently "published some arguments for the observance of the *first* day of the week as the Christian Sabbath," which he expects to see transferred to our columns. Very gladly will we fulfill his largest expectations in this respect, if he will furnish us with the means of doing so. But it so happens, that the number of the Contributor before us is the only one we have seen since the date of those from which we copied the articles of brethren Hawes and Bailey. Of course we have been without the means of knowing what was going on, or keeping our readers informed upon the subject. Send us the articles, Bro. Grosvenor, and we will endeavor to do them justice.

**Sailing of Missionaries.**—On Monday morning last, Rev. Wm. M. Jones and wife, Missionaries of the American Baptist Free Mission Society to Hayti, who have been on a visit to this country on business connected with the Mission, sailed in the brig Hayti, Captain Cutts, for the field of their labors. They were accompanied by Miss Elizabeth Howard, of Owego, in this State, who goes out to fill the place made vacant by the return and recent death of Miss Young, of Union Village, a most devoted and useful Missionary for two years in Port-au-Prince, where she fell a victim to the severity of the climate, and returned home in February last. Rev. Mr. Cushman, a graduate of Brown University, with his young wife, late a graduate of Oberlin, were among the passengers, destined for the same field of labor, as Missionaries of the Evangelical Society.

**Methodist Lawsuit.**—At a meeting of the Commissioners of the Methodist Episcopal Church, South, on the 9th of Sept. last, it was resolved to institute suits as soon as practicable against the Northern portion of the Methodist Episcopal Church for the recovery of of the funds and property belonging to the Church at the time of the great seperation between the North and the South. Should the resolution be carried out, the trial will be one of the most important that ever took place in this country. This business of litigation among brethern is a very poor business. It would doubtless be better for both parties, under existing circumstances, if the property could all be annihilated before litigation commences.

**Slavery in the New Territory.**—A letter recently written by Judge McLean, of the Supreme Court of the United States, holds the following language in relation to slave ry in the newly-acquired territory:—

"Resting upon the principles of the Constitution, as they have been judicially settled, the free States, by moderation, vigilance and firmness, may prevent the extension of Slavery to the free territory lately annexed. Without the sanction of law, Slavery can no more exist in a territory than a man can breathe without air. Slaves are not property where they are not made so by the municipal law. The Legislature of a Territory can exercise no power which is not conferred on it by act of Congress."

**State Temperance Convention.**—A New York State Temperance Convention was held at Syracuse last week, which continued in session two days. The following is an abstract of the resolutions discussed and adopted on the occasion:—

1. Provides that the sale of liquors be prohibited by law, and that every exertion be made to get such law passed by the Legislature.
2. That it was the duty of temperance men to vote only for such as would be favorable to prohibiting the sale of liquor.
3. That people should attend the primary meetings for nomination, and endeavor to secure temperance men on the ticket.
4. That renewed and vigorous exertions be made to induce the people to sign the pledge; that it be recommended to the churches to present the same to their members for their signatures, and that the Society's agents be instructed to bring this subject before every church they might visit.

# General Intelligence.

## EUROPEAN NEWS.

The steamship Cambria arrived at Boston on Friday last, bringing European news seven days later than we published in our last.

The belief entertained when the previous steamer sailed, that a positive rebellion had broken out in Ireland, is to a certain extent without foundation, but it is nevertheless true that predatory bands of armed men had turned out in hostile array, encamped in almost inaccessible positions, openly defying the military authorities. Numerous attacks had been made upon the Police and the non-sympathizing residents. Those demonstrations, however, have in a considerable degree subsided, though the rash insurgents are far from being dispersed. The last accounts from Ireland state that the neighborhood of Garrick-on-Suir is still much disturbed; that the insurgents occupy formidable localities upon the Mountains; that signal fires are lighted every night, and that the utmost vigilance of the Military and Police failed to crush the display.

In regard to the state of France, a dispatch to the London Globe, dated Paris, Sept. 21, says:—"It is almost impossible to describe the gloom which has gone over the public mind here. Every body seems to think that Gen. Cavaignac and the National Assembly will find it impossible to establish the Republic, and yet nobody knows how it is to be got rid of without a conflict in which none of the friends of order are willing to engage. If it is to be overthrown, it will probably be by some sudden outbreak, probably a military conspiracy. The intentions of Gen. Cavaignac are believed to be excellent, and such a Republic as he would give us, the enlightened men of the country would willingly accept; but they have not the energy required to second his efforts. The great obstacle in the way of the Republic is the peasantry. The men who proclaimed the Republic in obedience to the orders of some 15,000 or 20,000 of the population of Paris, forgot that although they might get up a good deal of enthusiasm in the city and in a few of the large towns of the provinces, the agricultural population, who are by far the most numerous, must be consulted at last. The farmer has had 45 per cent. more to pay in taxes, and the farmer's man has his wages reduced to enable his employer to pay the taxes. Put your hand into his pocket and draw out his earnings to pay for the Republic, and then see whether he will support it.

A sanguinary insurrection broke out in Frankfort on Sunday. Upward of thirty barricades were erected throughout the city, and defended with desperate courage by the people. The loss of life was considerable.

A revolt took place at Chennrittee, Saxony, on the 11th. Barricades were formed, and the operatives, reinforced by numbers from the suburbs, had attacked the troops, but were effectually overcome.

Vienna has again been the scene of bloodshed, and still continues in a most distracted state.

Owing to the accepted mediation of France and England, Northern Italy is in a state of suspended hostility; but it is feared that influences are at work which will lead to a resumption of arms. The army of the Alps, meanwhile, is to be reduced by one-half.

Lord George Bentinck, well-known as the leader of the Protectionist party in the House of Commons, and the greatest sporting character in the world, died suddenly on Wednesday. He is said to have amassed upward of £80,000 sterling on the Turf within the last two months.

Intelligence has been received from Sir John Ross' expedition which went in search of Capt. Franklin. It is dated from Whale Island, Davis Straits, 29th June, but stated that nothing had, up to that time, been heard of the hardy and devoted explorer.

Mr. Doheny, the Irish refugee, has arrived in Paris; he landed at Boulogne after many hairbreadth escapes, and seems to be heartily rejoiced that he has avoided the fate of some of his fellow-conspirators.

Divers are at work upon the wreck of the Ocean Monarch, and it is expected that a portion of her cargo will speedily be recovered.

A sanguinary insurrection has taken place at Siam in the Dutch East Indies.

**Dreadful Sabbath Accident.**—On last *Saturday* afternoon, says the Baltimore Sun of Oct. 4, between the hours of 4 and 5 o'clock, an explosion of powder, attended with loss of life, took place at a blacksmith's shop, located within a short distance of Woodbine, about 38 miles from Baltimore, and near the line of the Baltimore and Ohio Railroad. A number of men employed in blasting rock in the stone quarry of Mr. Patrick Crowley, were returning from the scene of their labors, when, overtaken by a shower of rain, they entered a blacksmith's shop a short distance from the quarry, also owned by Mr Crowley. While there, some of the party commenced amusing themselves by placing heated coals upon the anvil and striking them with a sledge hammer, which, occasioning a communication of sparks to a quantity of powder contained in three or four kegs within a barrel, which had been placed there for safety, caused the whole to explode, instantly killing Alexander Mozetta, injuring others so severely that their lives are despaired of, and blowing the whole shop into atoms, some pieces of which were picked up nearly a mile from the spot. Patrick Waldran, of this city, was picked up dead some distance from the scene of the accident by his brother, who could hardly recognize him in consequence of the mangled condition of the body and the blackened appearance of his face.

Mr. Henry Crowley, son of the proprietor, and Mr. James Morgan, from Newmarket, FrederickCounty, are also so seriousl ymaimed and injured as to give no hope of recovery. Thomas Newman, from Baltimore, was thrown some distance from the ruins, had his back and two ribs broken and otherwise injured. Thomas McGivey, also from this city, received some injuries, but was enabled to walk a short distance to his house, and is doing well. Mr. Crowley's watch was driven two feet into the ground by some of the timbers. A number of horses were also in the shop at the time of the explosion, two of which were killed and four wounded. We learn that the unfortunate men were not aware that there was any powder in the shop, otherwise they would not have amused themselves in a manner fraught with so much danger—and which resulted in such a terrible catastrophe.

**Emancipation in Kentucky.** A correspondent writing from Frankfort, to the Louisville Courier, says that the election being over, and it having become a "fixed fact" that they are to have a Convention to form a new Constitution, the gradual emancipation of slaves seems to be the all-absorbing question; and from all he can learn from persons who live in different portions of the State, that will be the great question next summer in the election of members of the Convention, and that those in favor of gradual emancipation will not urge that the present generation of slaves are to be made free, but that all born after some period to be fixed, say 1855, or 60, should be free at the age of 25 years. He also says that four-fifths of the voters of Kentucky are non-slaveholders, and that the presumption may be indulged by those in favor of gradual emancipation, that a majority of the members of the Convention will be in favor of their peculiar notions. The great body of foreigners who support themselves by daily labor may be counted in opposition to slavery, and in favor of gradual emancipation.

**France.**—*Statistics of crime.*—The Minister of Justice has just published the Statistics of Crime in France for the year 1846, together with a variety of interesting tables relating to other years. It appears that the number of criminal prosecutions has steadily decreased since 1840, and is now much smaller than in the latter years of the Restoration. The Minister attributes this result to the improvement of the lower classes in respect to education and intelligence. On the other hand the number of suicides has increased; in 1841 there were 2,814, in 1846, 3,102; this is attributed to the extreme poverty of the same classes. The deaths by railroad accidents are very few compared with what we have in the United States: on all the railroads of France in 1846 there were only 45 persons killed, 624 perished by accidents happening to carriages and horses. [Chrono.

**A Relic.**—We saw a few days since, says the Syracuse Star, a relic of olden time, when men wore heavy armor. It was an iron casque or helmet, weighing several pounds, which was dug up in a field some where in France. Within the casque was a human skull of massive proportions; with the hair and teeth as perfect as when the man was slain, the latter being double all round the lower jaw. The fatal stab appeared to have been made through the bars of the vizor directly into the eye, as the back part of the socket was broken. Whoever he was, he died with harness on his back, which, falling off piece by piece, left the skull confined in the helmet.

## SUMMARY.

The Fair of The American Institute has been open at Castle Garden, in this city, since the beginning of last week, and will continue open through next week. Several important imprvements have been made this year in the arrangement of things, one of which is the erection of a new building for exhibiting machinery. The exhibition, as a whole, is probably superior to any of its predecessors.

The county jail at Huntingdon, Pa., was destroyed by fire on Tuesday night. The Lancaster Farmer states that two of the prisoners perished in the flames. The building is supposed to have been set on fire by one or more of the prisoners, in order to escape from confinement. The Sheriff being absent at the time of the occurrence, the door of the cell in which the two prisoners were confined could not be unlocked or broken open to rescue them from the awful death which they suffered.

A widow lady named Dawson, in Steubenville, shot a young man by the name of John Conley, when attempting to enter her house through the window a few nights ago. She warned him to keep out, but finding her entreaties would not prevail, she dropped him upon the pavement beneath the window. The ball entered his forhead just between the eyes.

A man named Timothy Losee was arrested at St. Louis on the 15th instant, charged with passing counterfeit money. He had purchased a stock of goods in that city, and paid $1200, all of which proved to be counterfeit, and after his arrest, about the same amount of money, also counterfeit, was found on his person. The money purported to be the issue of the eastern banks.

The Utica and Schenectady Rail Road Company have purchased seventeen new coaches, with the latest improvements. They are for night travel, and fitted up with seats as easy and comfortable as a rocking-chair. The newly-invented india rubber springs are used, and on the heavy rail there is none of the unpleasant jar experienced under the old order of things.

The new synagogue in Canterbury, Englaud, is being erected on the site of the ancient house of the redoubted Knight Templars, once the unrelenting foes of the persecuted Israelites, but now themselves swept from the face of the earth. "Verily they shall possess the gate of their enemies."

An infant son of Mr. W. Howe, of Philipston, met with almost instant death while enjoying himself in a baby jumper. The child was placed in the jumper, and, as is usual on such occasions, was highly delighted with his situation, jumping, crowing, and laughing in all the hilarity of infantile bliss, when the spiral spring above him broke, and striking him on the head, penetrated the skull, and caused almost instant death.

The Medical Times mentions a maniac who never slept, and yet lived in good health till his 73d year. He had a kind of dozing for about a quarter of an hour once a day, which was all the slumber he was ever known to take.

A London Journal says that the number of lawyers in London is no fewer than 4972, and that the amount of their costs, in 1846-7, was £16,219,165.

A few days since, a whirlwind passed through the meadow at the White Sulpher Springs, took up a cock of hay, and carried it nearly to the top of the mountain, some distance from the Springs. What is most remarkable in the affair is, that the hay was not separated, but continued together, and in that condition it was deposited on the mountain.

A few days since, while a couple of females were traveling in a wagon from Dexter to Guilford, Me., an old she bear, with two cubs, came out of the woods, and attempted to get into the wagon, by putting her fore-paws on the forward part, from which she was frightened by the cries of the females and the approach of persons from a neighboring house. Many sheep have been destroyed by bears in that vicinity within a short time.

Lt. George F. Ruxton, of the British army, the accomplished author of "Adventures in Mexico and the Rocky Mountains," and "Life in the Far West," died at St. Louis on the 29th ult. He was on his way to the Pacific when arrested by disease and death.

The police of Roxbury, (Mass.) arrested on Sunday twenty-two men and boys for helping themselves to apples and other fruit from the orchards in the vicinity of "Tommy's Rocks." Some of the delinquints were fined $5 and costs.

Helen Mar, daughter of Mr. Charles Russell, of Bath, Me., aged about ten years, and Adelaide, daughter of Mr. Robert B. Rogers, of Chelsea, Mass., aged about twelve years, were found drowned, locked in each other's arms, in Sewall stream, Bath, into which they went to bathe.

The Charleston Mercury of Sept. 23d, says: "A lot of cotton was purchased in this city on Friday last, forwarded to New York by the Southerner on Saturday, sold in that city on Tuesday, and advice of sale received here by telegraph on Wednesday.

A young man named Jacob Keefer, residing near Clearspring, Md., was instantly killed on Sunday last by the accidental discharge of his gun while on a hunting excursion. The charge entered below his jaw and passed out at the top of his head.

The Paris papers state that certain documents have been demanded from M. Montalivet, amongst which the marriage contract of the Duchess of Orleans is said to prove the existence of an immense amount of property belonging to Louis Phillippe in the United States.

Cincinnati is at last to have a hotel worthy of the Queen City. The Burnet House is to be one-third larger than the Astor House, New York, and the building will cost $150,000. It is built by a company, and it is expected that Mr. Coleman of the Astor House will become the lessee.

The Quebec Emigrant contains the particulars of the capsizing of three boats out of fourteen which entered for a boat race, near Quebec, last week. Four persons were drowned, and all hands had a narrow escape from death.

We see by a notice in the New Orleans papers that Capt. George W. White, of that city, is authorized by the Mexican Government to raise a regiment of 1,000 men, to go to the city of Mexico, to act as a guard in sustaining the present Government.

The following is given as a list of the emoluments of Mr. Clifford, our Minister to Mexico for the year 1848:—Salary as Attorney General, $6000; outfit as Commissioner, $9000; infit as Commissioner, $4,500; outfit as Minister Resident, $9000; total, $37,500.

It appears from official statements that the public debt of the United States, at the end of the last financial year, 1st July, 1848, was, *ninety-eight millions four hundred and forty-seven thousand eight hundred and three dollars.*

The town of Putnam is situated on the Muskingum River, opposite Zanesville, Ohio, containing a population of 2,000 people, and there is not at present an intemperate man in the place, and moreover, there is not, within the limits of the corporation, a single tavern, store or shop, where intoxicating liquors of any kind can be had.

Sergeant Donsberger, a young man of 22 years, was killed at St. Louis on Saturday, in attempting to stop a horse which was running away with a chaise, in which were Col. Lee and lady.

Letters announce the arrival at Valparaiso, July 12th, of the fine clipper ship "Sea Witch," in only 69 days from New York, the best time ever made between the two ports.

The colored men of Cortland county have nominated the Rev. Samuel Ward for the Assembly. Mr. W. is a man of fine talents, who would do honor to any constituency.

Harris Bell, who murdered Mrs. Williams' wife of Rev. Gershom Williams, in Scott Township, something over a year ago, was hung at Honesdale, Pa., on the 29th ult.

The editor of the Pontiac (Mich.) Gazette has been presented with an apple weighing one pound and three ounces, and measuring sixteen inches in circumference.

A young man named Henry Beach broke down the door of a Mr. Kilepoose, near Auburn, New York, *Saturday* night, and was immediately shot dead by the latter.

The city of Mexico on the 20th ult. was in mourning, it being the anniversary of the defeat at Churubusco.

Between April aud September, 21 lives and $54,000 worth of property were lost on Lake Michigan alone.

In the year of distress, 1842, the marriages in England were only 118,825, whereas, in the prosperous year of 1845, their number was 143,543, or an increase of one-sixth.

Oneida Conference (Methodist) reported last year a decrease of 449 members. It reports this year an increase of 1392.

The late Canada Wesleyan Conference reported an increase of members during the past year, amounting to two thousand and ninety-three.

Upward of 100 Baltimore tavern-keepers have been indicted for a breach of the observance of the Sabbath in selling liquor.

Officer Micheau, of St. Louis, was informed that a large negro man, supposed to be a runaway slave, had been seen loitering about the island opposite the Arsenal for several days past. The officer went to the island, saw the negro, and attempted to arrest him, but after a short race, the negro took to the water and swam the Mississippi. When he reached the Illinois shore he turned, and seeing no one in pursuit, sat down upon a log and viewed, with apparent satisfaction, the barrier he had placed between himself and his pursuer.

We learn, says the Louisville Courier, that there is every possibility of a large emigration to California this year. We hear of the organization of companies in various towns and neighborhoods of Kentucky for this purpose, as well as in nearly every other State in the Union. There is but little doubt that fifty thousand persons will be on their way to the *fartherest* West as soon as the green grass of the prairies shall show itself above the surface of the soil next Spring.

A canal boat has succeeded in making its way from this city to Chicago. Its route was up the Hudson River and Erie Canal to Buffalo—from Buffalo to Erie through the lake—from Erie to Pittsburg by the canal—from Pittsburg down the Ohio to the Mississippi—up the Mississippi to the Illinois—up the Illinois to the canal, and down the canal to Chicago.

### New York Market, Monday, Oct. 9.

ASHES—Pots 6 12; Pearls 6 18.——FLOUR AND MEAL—Pure Genesee Flour 5 68; Mixed Western 5 56. Jersey Meal is held at 3 37 in consequence of the foreign demand. Rye Flour 3 81.——GRAIN—Ohio mixed Wheat 1 16; Genesee 1 27; Chicago 1 03 Northern and Jersey Corn 76c.; Southern White 67c. Barley 77c. Rye 75c. Canal Oats 34c.——PROVISIONS—Prime Pork 10 06; Mess 12 87. New Mess Beef 12 50; Prime Mess 17 50; Beef rounds 14 00. Cheese is in good demand at 6½ a 7¼c., the latter for fine. State Butter 13 a 18c; Ohio 10 a 11c.

### MARRIED,

In West Greenwich, R. I., on Sunday, Sept. 10th, by Rev. John Tillinghast, Mr. Albert J. Brown, of Hopkinton, to Miss Eunice L. Gallup, daughter of Albans W. Gallup, Esq., of the former place.

In Brookfield, N. Y., Sept. 30, by Eld. W. B. Maxson, Mr. Edwin K. Clarke and Miss Lucinda M. Crandall, all of Brookfield.

### DIED,

In Persia, Cattaraugus Co., N. Y., July 23d, 1848, Damaris Babcock, daughter of Dea. Oliver C. Babcock, aged 18 years. Though her sickness was short, and the struggle between the constitution and disease was desperate, she was, by the grace of God, amply prepared for the emergency. It was remarked by all who were present, that her death-bed scene was one of remarkable brilliancy. Her appeals to the members of the family, to the physician in attendance, and all who were present—her affectionate mention of the church of which she was a member, and of individuals who had abandoned its fellowship, accompanied as they were by that earnestness which is expressed only by those who stand upon the extreme boundary of life—the confidence with which she spoke of mingling with the heavenly hosts, and the clearness of voice, devotion of spirit, with which, in her dying moments, she sang the first stanza of the hymn

"Jesus, lover of my soul"—

all tended to relieve the spectator from the impression of being in the house of death. T. E. B.

In Plainfield, N. Y., on the 21st of Sept., Mr. Samuel Whitford, aged 51 years, after a protracted illness of some weeks. Mr. W. was a member of 1st Seventh-day Baptist Church in Brookfield, with which he became connected in early life. It may be gratifying to his distant relatives and friends to learn, that he anticipated his departure with Christian composure and a joyful hope of a glorious immortality. His loss is severely felt in his bereaved family, in the church, and in the community at large.

In DeRuyter, N. Y., on the 24th ult., of cancer, Lydia Crandall, wife of Oliver Chase Crandall, aged 76 years. The subject of this notice was a worthy member of the Seventh-day Baptist Church of DeRuyter. She endured her distressing illness with much Christian patience and resignation, and expired in good hope of eternal life.

### LETTERS.

Wm. B. Maxson, A. Campbell, T. E. Babcock, C. King, J. H. Mosher, S. St. John, W. M. Fahnestock, L. P. Clarke, G. B. Fitch, J. Clarke, W. C. Kenyon, I. S. Brown.

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| B. Stelle, Crossingville, Pa. | $2 00 | pays to vol. | 5 | No. 52 |
| J. Stelle, " | 2 00 | " | 5 | " 52 |
| C. King, Pattonsville, Pa. | 2 00 | " | 5 | " 52 |
| J. H. Mosher, Newark, N. J. | 2 00 | " | 5 | " 44 |
| T. Lanphear, Westerly, R. I. | 2 00 | " | 5 | " 52 |
| H. B. Clarke, Brookfield, | 2 00 | " | 6 | " 17 |
| W. Whitford, " | 2 00 | " | 5 | " 52 |
| A. Campbell, DeRuyter, | 2 00 | " | 5 | " 52 |
| B. West, Durhamville, | 2 00 | " | 5 | " 52 |

### RECEIPTS FOR MISSIONARY ASSOCIATION.

The Treasurer of the American Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report in the Recorder:—

| | | | |
|---|---|---|---|
| *New Market N J:* | | Mrs A Randolph | 25 |
| Miss H F Randolph | 2 00 | A F Randolph | 25 |
| D E Dunham | 1 00 | Mrs M Dunn | 1 00 |
| Mrs E Dunham | 25 | H B Lewis | 1 00 |
| A Drake | 50 | J C Ayers | 1 00 |
| J Dunham | 1 00 | Mrs H A Ayers | 1 00 |
| A Dunn | 8 00 | G W Dunham | 1 00 |
| Miss C Stelle | 1 00 | Mrs P Dunham | 50 |
| F F Randolph | 50 | J Titsworth | 1 00 |
| Mrs S F Randolph | 1 00 | Miss H Titsworth | 25 |
| Miss C F Randolph | 50 | E F Stelle | 1 00 |
| R F Randolph | 50 | N F Randolph | 1 00 |
| P Thompson | 25 | D W F Randolph | 1 00 |
| R Clawson | 50 | 1 pair stockings and handkerchief per C Stelle prized at | 1 25 |
| I H Dunn | 1 00 | | |
| Mrs H A Dunn | 1 00 | | |
| H Manning | 50 | Ch at DeRuyter to make J R Irish a L M | 7 00 |
| I Clawson | 3 00 | | |
| Mrs A E Clawson | 50 | | |
| W B Gillett | 1 00 | Col at Anniversary | 21 88 |
| R Dunn | 1 00 | Ch at Preston | 5 00 |
| E Dunn | 50 | J Muncey | 2 00 |
| B D Randolph | 1 00 | Miss A Muncey | 50 |
| A F Randolph | 50 | J Crandall | 50 |

### STATE OF NEW YORK,

SECRETARY'S OFFICE.—Albany, Aug. 21, 1848.—To the Sheriff of the City and County of New York: Sir, Official information having been received this day, that on the 19th of April, 1848, the House of Representatives of the Congress of the United States, passed a resolution in the words following, viz:

"Resolved, That David S. Jackson is not entitled to his seat as a Representative from the Sixth Congressional District of the State of New York," thereby creating a vacancy in the said District.

Notice is therefore hereby given, that a Representative in the 30th Congress of the United States, for the Sixth Congressional District of this State, composed of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Seventeenth Wards of the City of New York, is to be elected to supply the said vacancy at the general election to be held on the Tuesday succeeding the first Monday of November next.

CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 22d, 1848.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the county will publish he above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. 1, Chap. 6, Title 3, Article 3, Part 1, Page 140. S21te.

## FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
144 FULTON STREET,
(NEAR BROADWAY,) NEW YORK.

Rooms $1.75, $2, and $2.50 per week. 37½c. per night.

THE Subscribers would respectfully inform their friends and the Public, that they have recently taken the entire premises known as Johnson's Dining Saloon, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city, where they can take their meals at any hour of the day and evening at the following low rates:

BILL OF FARE.

| | | | |
|---|---|---|---|
| Roast Turkey | 18d | Boiled Ham | 6d |
| " Goose | 18d | Pork and Beans | 6d |
| " Chicken | 18d | Veal Pie | 6d |
| " Duck | 18d | Beef Steak Pie | 6d |
| " Beef | 6d | Chicken Pie | 12d |
| " Pork | 6d | Mush and Milk | 6d |
| " Veal | 6d | Rice and Milk | 6d |
| " Lamb | 6d | Lamb Pot Pie | 6d |
| " Pig | 12d | Fried Fish | 6d |
| Boiled Chicken | 12d | Fried Clams | 6d |
| " Mutton | 6d | Ham and Eggs | 12d |
| " Corned Beef | 6d | Chicken Soup | 6d |
| " Pork | 6d | Beef Soup | 6d |
| " Fish | 6d | Coffee | 3d |

DESSERT.

| | | | |
|---|---|---|---|
| Suet Pudding | 6d | Mince Pie | 6d |
| Indian Pudding | 6d | Apple Pie | 6d |
| Rice Pudding | 6d | Peach Pie | 6d |
| Plum Pudding | 6d | Plum Pie | 6d |
| Bread Pudding | 6d | Pumpkin Pie | 6d |
| Apple Dumpling | 6d | Custard Pie | 6d |

BREAKFAST AND TEA.

| | | | |
|---|---|---|---|
| Beef Steak | 6d | Hot Corn Bread | 6d |
| Veal Cutlet | 6d | Indian Cakes | 6d |
| Mutton Chops | 6d | Boiled Eggs | 6d |
| Ham and Eggs | 12d | Fried Eggs | 6d |
| Fried Tripe | 6d | Toast | 6d |
| Fried Sausages | 6d | Hot Muffins | 6d |
| Fried Fish | 6d | Hot Rolls | 6d |
| Fried Clams | 6d | Tea and Coffee | 3d |
| Fried Liver | 6d | | |

With a variety of other dishes.

J. E. JOHNSON,
CLARK ROGERS.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | | |
|---|---|---|---|
| First, | commencing Wednesday, Aug. 23, | ending | Nov. 29. |
| Second, | " " Dec. 13, | " | March 21. |
| Third, | " April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 0 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

STATE OF NEW YORK, SECRETARY'S OFFICE.—Albany, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next:

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City:

And also, a Representative in the said Congress for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,

CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3, article 3, part 1, page 140. aug31-lawtE.

## The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

George B. Utter, 9 Spruce St., New York

# Miscellaneous.

## OCTOBER.

BY WILLIAM CULLEN BRYANT.

Ay, thou art welcome, Heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny South, O, still delay
In the gay woods and in the golden air,
Like to a good old age released from care,
Journeying in long serenity away.
In such a bright, late quiet would that I
Might wear out life like thee, 'mid bower and brooks,
And, dearer yet, the sunshine of kind looks,
And murmur of kind voices ever nigh;
And, when my last sand twinkled in the glass,
Pass silently from men as thou dost pass.

## EMPIRE OF WOMAN.

Her might is gentleness—she winneth a way
By a soft word, and a softer look;
Where she, the gentle loving one, hath failed,
The proud or stern might never yet succeed.
Strength, power, and majesty, belong to man,
They make the glory native to his life,
But sweetness is a woman's attribute;
By that she has reigned, and by that will reign.
There have been some who with a mightier mind
Have won dominion, but they never won
The dearer empire of the beautiful;
Sweetest sovereigns of their natural loveliness.

SCHILLER.

From the New England Offering.

## A SCHOOL-MISTRESS'S FIRST DAY.

Enter! and whathave we here? A small room bounded by four walls of rough logs, badly 'chinked,' with a floor whose wide interstices look ominous of lost slate-pencils, books, and pens—to say nothing of our foolish apprehensions of snaky heads which *may* peep up through the gaping boards; a square aperture, where a window *might be*, and three or four long, unplaned benches. On the highest of the latter is perched a little white-headed boy, whose unshod feet depend from his wide, blue trousers, vainly seeking a resting-place on the floor below. A tall, red-haired girl is opposite him, and with sundry sun-burnt lads and lasses, among whom are interspersed some fair and intelligent faces, the human furniture is complete. No; here are the 'committee men,' each with a little black-eyed boy in his hand, come to consult with us on the prosecution of our new occupation. Ah! those committee men! why do they come before we had made acquaintance with that row of sharp, eager eyes, or got the 'hang of the school-house?' How can a tyro endure their criticism? We will elude it, and pass the time in jokingly devising 'ways and means' until our Mentors must return to their plows.

They're gone; and our juvenile *corps* is marshalled into something like acting order; though nothing can induce the white-headed boy to descend from his perch. He says he'd a 'heap rather sit with the big fellers.' To the inquiry, 'What is your name?' he replies, 'Bub.' This seeming to us an ambiguous appellation, we appeal to the urchin at his side—'Do you know this little boy's name?'

'I reckon it's Bub; aint it, Bub?' he answers, with a frightened look. A voice from the opposite bench solves the mystery. 'It's my cousin; his name is *Jeames*; we jist call him Bub, *for short.*'

Now comes the muster of reading books. One has brought an 'English Reader,' another a 'National,' and another an 'Eclectic,' and the 'golden tressed' young lady, the second volume of a novel, in which she '*allows*' she can learn to pronounce the hard words as well as in anything else. Such a 'power' of books, and no two alike. It is dismaying. At length we commence operations by endeavoring to hear little roguish-eyed 'Johnny' say his letters. 'Tis a novel task; but the memory of our good dame, whose instructions enlightened our infancy, assists us.

'What's that letter, Johnny?'

'Dat's A, I reckon.'

'And that?'

'What? dat little felly down yonder? Dat's J, aint it?'

Our gravity is in great danger of a capsize; and, to increase its peril, a three-year-old urchin, whose age will account for his strange syntax, looks up, and with a *very* serious face remarks, 'Miss, *I hope school will quit commencing before it gets very long.*' A sentiment with which we entirely sympathize, when we have by a mental process decided his meaning.

We proceed to arrange the larger pupils into classes; but what a task! In geography, Smith, Olney, Worcester, and Mitchell, each presents a world-established claim. In grammar, Murray, Smith, and Kirkham, are disjunctively imperative and absolute; and in arithmetic the multiplication of authors overpowers us. In despair at ever bringing order out of this chaos of science, we manage, we know not how, until noon, when the happy children caper about in rejoicing freedom among the dinner baskets.

'Is *them* Ingin rubbers?' asks a girl, turning the overshoes about as carefully as if they were made of gold. 'I've heered on 'em, but I never *seen* any before.'

'Let's go out and play,' says another.

'No; *Pap and Mother* said I should'nt go out in the sun to get the *agur.*'

'Oh, the mistress says it is time to *take up* school!'

'Do you *allow* for us to write this evening?' This presents another difficulty. There is no desk or table; but the art of penmanship must be taught, since it was so 'nominated in the bond.' The ready invention of the children supplies a way. The high bench which 'Jeames' had chosen is placed behind a lower one, and serves the purpose of a desk.

The spelling class next requires attention. Delightful; every child *has* a Webster's spelling-book. But one or two have disappeared between the boards, and the entrance to the lower regions is raised by two stout girls, revealing the missing volumes, together with the dead carcass of a rabbit, several rat-holes, bits of earthenware, paper rags, and so forth. It is again closed; but before the word is fairly spelled, the tramp of cloven feet is heard; a horned head is thrust in at the possibility of a window; at the same moment a timid 'baa—baa' echoes over the prairie, and a crowd of very *sheepish* looking spectators surround the door. 'Shoe!' cries the young gentleman who wishes school to 'quit commencing,' involuntarily leaping from his seat; and, with one bound, our visitors are gone.

## A VALUABLE DISCOVERY.

One of the most useful discoveries of the day appears to be a substance discovered some four years ago, in Sharon, near Akron, Ohio, by Mr. Wm. Blake, and since very largely introduced as a substitute for slate and iron in fire-proof roofs, and for other purposes. It is a metal, which, when taken from the mine, has the appearance of the finest indigo, and is about the consistence of cold tallow, but exposed to the atmosphere, in a few days becomes as hard as stone. Previous to being used, it is ground to a fine powder, and mixed with linseed oil, and applied with a brush, to either wood, tin, iron, canvas, or paper, and in a few months it turns to stone or slate, protecting whatever is covered, both from the action of the weather, and from *fire*; as the weather serves only to turn it to stone, and the longer the exposure, the harder it seems to become; and fire only chars the wood which has been covered by it, but it does not ignite, if the covering remains unbroken, as it keeps out the atmosphere.

Slates for schools are made from it, by covering thin boards or thick paper with it, and after it gets hard, it will show pencil-marks equal to the best slate. It is also susceptible of the highest *polish*, resembling the finest *Egyptian marble*, and it may, therefore, be found valuable for chimney-pieces, centre and pier tables, etc., as you have only to make the wood, and cover it with this paint, and after it hardens, polish it down, as you do marble. But its greatest value and consumption, we think, will be for roofs of buildings, steamboat and car decks, bridges—especially *railroad bridges*—fences, etc. etc. where we want them both fire-proof and weather-proof. Mr. B. sells it, we understand, at his mill, in barrels, ready to mix with the oil, at $3 per 100 lbs. This quantity will cover a roof 32 feet square, or 1000 superficial feet, the cost of the oil, and putting on, is the same as for ordinary painting. It may be applied to tin, iron, zinc or shingle roofs, already on. If your roof has been long shingled, you need not take them off, but *sweep off all* the moss and lint with a stiff broom, and cover them with this artificial slate, and in a few months you have what is equal to a perfect slate roof.

It is said that there is nothing equal to it for all iron work that is exposed to the weather, as it forms a complete stone covering, becoming nearly as hard as the iron itself, and entirely prevents its corroding. [N. Y. Tribune.

## CURIOUS CLOCKS.

Almost every person has heard of the curious clocks of Strasburg, and Lyons in France, and we were of the opinion that they were the most wonderful in the world, yet we have discovered that there are two in China, made about thirty years ago for the Emperor, by the East India Company, which are perhaps the most wonderful.

The two clocks are in the form of chariots, in each of which a lady is placed in a fine attitude, leaning her right hand on a part of the chariot, under which appears a clock of curious workmanship, little larger than a shilling, that strikes, and repeats, and goes for eight days. On the lady's finger sits a bird finely modeled, and set with diamonds and rubies, with its wings expanded in a flying posture, and which actually flutters for a considerable time, on touching a diamond button below it; the body of the bird, in which are contained part of the wheels that animate it, is less than the 16th part of an inch. The lady holds in her left hand a golden tube, little thicker than a large pin, on the top of which is a small round box, to which is fixed a circular ornament, not larger than a sixpence, set with diamonds, which goes round for three hours in a constant regular motion.

Over the lady's head is a double umbrella, supported by a small fluted pillar not thicker than a quill; under the cover of which a bell is fixed at a considerable distance from the clock, with which it seems to have no connection, but from which a communication is secretly conveyed to a hammer that regularly strikes the hour, and repeats the same at pleasure, by touching a diamond button fixed to the clock below. At the feet of the lady is a golden dog; before which, from the point of the chariot, are two birds fixed on spiral springs, having their wings and feathers set with stones of various colors, and they appear as if flying away with the chariot, which, from another secret motion, is contrived to run in any direction, either straight or circular, while a boy, that lays hold of the chariot behind, appears to push it forward. Above the umbrella are flowers and ornaments of precious stones; and it terminates with a flying dragon set in the same manner. The whole is of gold, most curiously executed, and embellished with rubies and pearls.

[Scientific American.

## ROMANCE OF INSURRECTION.

The death of Laroche, editor of the *Pere Duchesne*, and president of the most revolutionary club in Paris, is a sad blow to the ultra-democrats, as it is well-known that he was the head of the party, and the most active planner of the insurrection. The circumstances of his death are as romantic as those connected with that of any hero of ancient ballad. He was one of the handsomest men in Paris, and seems to have possessed, in an eminent degree, the art of captivating all who approached him. He was well-known in the Boulevard des Italiens, where he might be seen every evening in kid gloves and varnished boots, smoking his scented cigar upon the *chauesse*, opposite Tortoni's. He was always accompanied by a young lad of about fifteen, to whom he seemed much attached, and who is reported to be a foundling adopted by him. The same boy, attired, like Laroche, in a blouse and casquette, was seen during the fight combating, without a moment's respite, at his side, following him wherever he went, loading his gun, and frequently standing before him when he paused to give orders. Laroche fell at the very moment when the National Guard took the barricade, and the insurgents fled to intrench themselves behind another one raised at a short distance. But Laroche's companion fled not; he remained with his hand locked in that of the dead man, and gazing in speechless agony upon the gaping wound in his side from which the life-blood oozed away. He spoke not; he moved not, when the surgeons came to transport the dead and relieve the wounded. It required almost superhuman force to tear his hand from that of the corpse. He was taken, still apparently in a state of unconsciousness, to a neighboring house, where he died, without having uttered a word or tasted food of any kind since the event, which seems to have separated the soul from the body long before death. [London Atlas.

## AN INDIAN WOMAN'S LIFE.

It is often remarked by the traveler among the Indian tribes, how degraded and sad is the lot of woman. It seems as if she had been crushed and bowed to the earth, in order that man might be more savage and ferocious. A recent traveler remarks:

As to labor, the bowed down and wrinkled squaw does the whole. She takes down the lodge when it is moved, rolls together the mats, and puts them, the kettles, and papoose, on her back. The husband loiters along with his gun. When loaded, she looks like a beast of burden, covered with packages, under which she is just able to move. When game is killed, she goes to the hunting-ground for it; when they are on a lake or river, she places the nets, and takes away the fish. At twenty-five she is old, and at forty decrepid—she is the most disgusting, the most pitiful object in human form, that can be imagined.

On the contrary, foreigners have often observed, that in our country, where we have supplanted the Red Man, courtesy to woman is the distinguishing trait of our people, and we verily believe that this very manifestation of character is the best evidence that we are a superior nation. The elevation of woman is the distinctive mark of an advancing civilization.

## AMSTERDAM.

A correspondent of Bentley's Miscellany, speaking of Amsterdam, says: "Like a toad, the city sits squat upon the marshes; and her people push out the waters, and pile up the earth against them, and sit quietly down to smoke. Ships come home from India, and ride at anchor before their doors, coming in from the sea through paths they have opened in the sand, and unloading their goods on quays that quiver on the bogs. Amsterdam is not the most pleasant place in the world, when a June sun is shining hot upon the dead waters of its canals, and their green surface is only disturbed by the sluggish barges, or the slops of the tidy housemaids. I went through the streets of the merchant princes of Amsterdam. A broad canal sweeps through the centre, full of every kind of craft, and the dairy-women land their milk from their barges on the quay in front of the very proudest doors. The houses and half the canals are shaded with deep-leaved lindens, and the carriages rattle under them with the tall houses on one side, and the waters on the other. No where are girls' faces prettier than in Holland: complexions pearly-white, with just enough of red in them to give a healthier bloom, and their hands are fair, soft, and tapering, as their eyes are full of mirth, witchery and fire.

## THREE GRADATIONS OF LOVE.

A Christian, says Richard Baxter, doth love God in these three gradations: he loveth him much for his mercy to himself, and for that goodness which consists in benignity to himself; but he loveth him more for his mercy to the church, and for that goodness which consisteth in his benignity to the church. But he loveth him most of all for his infinite perfections and essential excellencies, his infinite power, and wisdom, and goodness, simply in himself considered. For he knoweth that love to himself obligeth him to returns of love; especially differencing, saving grace; and he knoweth that the souls of millions are worth more incomparably than his own, and that God may be much more honored by them than by him alone, and therefore he knoweth that the mercy to many is greater mercy, and a greater demonstration of the goodness of God, and therefore doth render him more amiable to man. And yet he knoweth that essential perfection and goodness of God, as simply in himself and for himself, is much more amiable than his benignity to the creature.

* * *

FIGHT BETWEEN A RAT AND A FROG.—The Dover Gazette gives the following account of a most singular and desperate encounter between a frog and a rat, at a brook near a slaughter-house, in that town, a few days since:—"It appears that a rat came down to the brook to drink, and discovering a frog, 'with force and arms,' made an attack upon him, by making a firm grasp with his teeth; no sooner did the rat make his hold, than the frog dove into the water, dragging his antagonist with him, where he remained until the rat was compelled to let go, and make for dry land, closely pursued by the frog. As soon as the frog appeared above water he was again attacked by the rat, and a second time became the subject for cold water bathing. This feat was several times performed, until the rat, from exhaustion and drowning, fell a prey to his antagonist. After the frog became fully assured that his combatant was dead, he seated himself upon his dead carcass with all the complaisance imaginable, where he remained nearly half an hour, exulting as it were over his hard-won victory. Several persons were present and witnessed the fight."

* * *

WORTH KNOWING.—An article in the New York Tribune, exposing the mock auction villanies in this city, makes the following statement:—"Let all strangers remember, once for all, that there is no establishment in the city where real watches and valuable jewelry are sold at auction. Such goods can neither be bought nor sold at any great reduction from the standard price. Whoever offers them thus, is a swindler or a thief. Either he has stolen what he sells, or else the articles he offers are nothing but paste and galvanized pewter, and are utterly worthless. By following this plain direction, the stranger in New York will save his money and avoid being obliged to regard himself as a fool and a spooney."

* * *

INVOCATION OF SAINTS.—When Dr. Barnes, a Lutheran, was condemned to the flames on account of his religious scruples, in the reign of Henry VIII., he discussed theological questions even at the stake; and as the dispute between him and the sheriff turned upon the invocation of saints, he said he doubted whether the saints could pray for us; but if they could, he hoped in half an hour to be praying for the sheriff and all the spectators.

## THE LATE IRISH INSURRECTION.

The following appears in the Morning Chronicle; it is from an occasional correspondent, dated Mullinahone, Aug. 16:—

"Much has been said and written on the 'rise and progress,' as well as the 'decline and fall,' of the Irish rebellion of 1848, but as yet the public cannot clearly understand how it came to pass that a conspiracy so deeply laid, organized, and wide-spread, could have been so easily crushed; crushed almost without an effort on the part of the conspirators; I shall tell you. At a respectable farmer's house, not many miles south of the city of Kilkenny, there met on the 25th of July, the Tuesday previous to the affair at Ballingarry, seven of the principal leaders of the insurrectionary movement. It was, in point of fact, a council of war. The first subject brought under consideration had reference, naturally enough, to the Commissariat; and the question was proposed, 'How were the rebel forces to be maintained?' This interrogatory was at once answered by one of the most youthful, and certainly the most chivalrous and gifted, of the insurgent leaders. 'How are we to maintain our friends,' said he, 'but at the expense of our enemies? Those who are not with us are against us, and we shall make them pay the penalty of their disloyalty to their country.' All were in favor of this bold, decided, and, under the circumstances, certainly not unreasonable proposition, save one, and that one was Smith O'Brien. 'I belong,' he replied, 'to an ancient family; perhaps the oldest in Europe, whose honor has remained untainted during a succession of ages, and it shall never be said that I tarnished its fair fame by having recourse to plunder and robbery, no matter in what cause or under what circumstance.' A discussion, or rather an altercation of an angry character, ensued. Arguments as well as threats were used to induce the descendant of the hero of Clontarf to change his opinion, but to no purpose; and those who know anything of the personal character of M. O'Brien will not be surprised at the display of pertinacity. Eventually the majority separated from Smith O'Brien, and retired into an adjoining apartment, for the purpose of deliberating on the best mode of getting rid of him; and one individual even went so far as to propose a method of a very summary character for effecting that object. The council broke up in despair, without resolving on anything. The leaders separated, each left to his own discretion, and the result is well known. Thus it was that the rebellion was strangled at the very moment of its birth, and to the divisions of those who labored so seduously to bring it into existence is the country indebted for a deliverance from all the horrors of civil war. The pride of Smith O'Brien has been at once the 'bane and antidote' of Ireland. The 74th regiment broke up its encampment at Callan yesterday, and will be replaced, it is said, by the 57th."

* * *

IMPROVED BEDSTEAD.—We learn from the "Blue Hen's Chickens," that Mr. John Jebo, a cabinet-maker of Wilmington, (Del.,) has made a decided improvement in the article of bedstead. Instead of being screwed up at the head and foot, it is made fast; thereby avoiding the usual harbor for bugs. Half way between the head and foot, the side-pieces are sawed in two, and a strong hinge attached, by screws, so that when you wish to remove the bedstead from one room to another, all you have to do is to raise it in the middle, by means of the hinge, and it folds the head and foot together, like a cot, and thus you can, at once, carry it through a door, or up stairs, without the trouble of unscrewing the head and foot. The gentleman who has made this improvement, was the inventor of the life-preserving trunk, in which a voyager went by water from Washington to Philadelphia. [Farmer and Mechanic.

* * *

REVOLVING HEELS TO BOOTS.—We yesterday, says the Baltimore Clipper, examined a beautiful boot, made by Mr. Robert T. Harman, to which he has attached what is called the Revolving Heel, an invention of his own, for which he is about to take out a patent. The heel is put on by means of a screw, and can be taken off or put on by a single turn of the hand. A great many persons usually wear one side of the heels off in a few days, and thus, although "as good as new," make them set uneven and assume an ugly shape. By this invention, it is only necessary to give the screw a slight turn with the hand, and the side of the heel not worn off is made to take the place of the one which is gone, so that the boot soon again sets evenly, as well as easily, on the foot.

* * *

"I HAVE NO COMPLAINTS TO MAKE."—This was the language of a woman at Trenton, N. J., who had been completely disfigured by a brutal assault from her husband. Her eyes and face were swollen in black and disgusting blotches, inflicted by the rude hands of a brutal husband, who had vowed to protect and love her. But when the officers of the law appeared to redress her wrongs, she meekly replied—"I have no complaints to make." Who can find language to speak the affection of that woman?

* * *

Mr. John Holmes, of Massachusetts, has made improvements in the mode of constructing fiddles, whereby the volume of sound is concentrated and made far more powerful than by the present manner in which they are made. The invention does not relate to additional strings—the outside is unaltered—but by the combination of steel-wires brought to an extraordinary degree of tension and fitted in the interior of the instrument, a poor and indifferent violin can be made equal to the finest, at least in the depth and fullness of tone.

* * *

The Pennsylvania Cultivator publishes a communication from Jonah Oglesby, of Dauphin county, stating that the best, indeed the only preservative against the Hessian fly, is to destroy by fire the wheat, oat and rye stubble. He affirms that he never had a fly in any wheat which was sown in a field which had just before been fired over.

* * *

In an admonition addressed by the present Emperor of China to the officers of the government, is this remarkable passage: "He who sincerely loves his country, leaves the fragrance of a good name to an hundred ages; he who does not, leaves a name that stinks tens of thousands of years."

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

### BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical.

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | |
|---|---|
| Board, per term, | from $14 50 to $18 00 |
| Room-rent, | 1 50 |
| Washing, | 2 50 |
| Fuel, spring and fall, | 75 cents, winter, 1 50 |
| Tuition, | from $3 50 to 5 00 |
| Lights, | 1 50 |
| Incidental Expenses, | 25 |
| EXTRAS—Music on the Piano Forte, | 10 00 |
| Oil Painting, | 7 00 |
| Drawing. | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 18. NEW YORK, FIFTH-DAY, OCTOBER 19, 1848. WHOLE NO. 226.

## The Sabbath Recorder.

### JAMES A. BEGG ON THE SABBATH.

SECTION VIII. [Continued.

The recognition of the Sabbath, and its having been devoted to spiritual exercises, is implied in the expostulation of the husband of the pious and hospitable "great woman" of Shunam, when she was about to set off to the prophet Elisha, at Mount Carmel, to entreat for the life of her child: "Wherefore will ye go to him to-day? It is neither new moon nor Sabbath?" 2 Kings 4: 23. To these allusions I thus refer, because it is only in such incidental notices that we are enabled historically to trace the continued observance by Israel of the appointed Sabbath of the Lord. But even from such allusions as that of this Shunamite, we are entitled to conclude that, besides its more public observance in the temple and otherwise, it was no unusual thing for the faithful, on Sabbaths and new moons, to meet for instruction and worship—resorting, when opportunities were afforded, to prophets and other public instructors for fellowship and guidance.

In the days of King Joash, when Jehoiada the priest labored for the reformation of the kingdom of Judah, and when giving directions to the rulers over hundreds, with the captains of the guard, for securing the coronation of Joash, without danger from the machinations of Athaliah, his wicked grandmother, Jehoiada commanded, saying, "This is the thing that ye shall do; a third part of you *that enter in on the Sabbath* shall even be keepers of the watch of the King's house; and a third part shall be at the gate of Sur; and a third part at the gate behind the guard; so shall ye keep the watch of the house that it be not broken down. And two parts of all of you *that go forth on the Sabbath*, even they shall keep the watch of the house of the Lord about the King. And ye shall compass the King round about, every man with his weapon in his hand; and he that cometh within the ranges, let him be slain; and be ye with the King as he goeth out, and as he cometh in. And the captains over the hundreds did according to all things that Jehoiada the priest commanded; and they took every man his men *that were to come in on the Sabbath*, with them *that were to go out on the Sabbath*, and came to Jehoiada the priest." 2 Kings 11: 5—9.

In the parallel text, (2 Chron. 23: 4, 8,) we have this more fully recorded, the names of "the captains of hundreds" referred to, being inserted. The part which the priests and Levites took in the transaction is also presented, with a reference to their appointed courses: "This is the thing that ye shall do; a third part of you *entering on the Sabbath*, of the priests and of the Levites, shall be porters of the doors; and a third part shall be at the King's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of the Lord." "So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were *to come in on the Sabbath*, with them that were *to go out on the Sabbath*." The explanation of these two classes coming in on the Sabbath and going out on the Sabbath, we have in the words which immediately follow, "for Jehoiada the priest *dismissed not* THE COURSES." From this merely incidental notice we learn, that, notwithstanding the general defection of Israel, the appointment by David of the priests and Levites ministering *in courses or classes* in the temple, was still continued. Of this arrangement Jehoiada, on this occasion availed himself—there being present at the changing of the courses a double number—those whose period of service had just expired, and those who were just about to enter upon it. The change took place weekly; and while one party went in, another went forth on the Sabbath of the Lord. Of the assistance of both, Jehoiada availed himself in dethroning the wicked Athaliah, and for setting Joash on the throne of his fathers.

Amos prophesied in the days of Jeroboam, son of Joash; and in his book, probably both complaining of present disregard of the ordinances of God, and predicting such an evil state as still to come, he exclaims, "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone that we may sell corn? and *the Sabbath* that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall rise up wholly as a flood; and it shall be cast out and drowned as by the flood of Egypt. And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." Amos 8: 4—10.

Such are the fruits to Israel of disregard of the Sabbath, and other ordinances of divine appointment. In the expressions of God's mind upon the subject, as we thus advance towards the Christian era, we are still as far as ever from finding the slightest intimation of any purposes of absolving from the obligations of the Sabbath, or of changing in any way the day which God had originally hallowed and blessed. Were it not that we have evidence to produce still less liable to question, we would here found an argument on the prediction as evidently looking down to times later far than those in which Amos lived. Let it suffice for our present purpose, that the prophecy contains, in reference to the age in which it was written, a full recognition of continued Sabbath sanctity, containing as it does the divine complaint against the Jews of their disrelish of the Sabbath, because of its standing in the way of their expected gains.

There is an uncertainty as to what is to be understood by "*the covert for the Sabbath*, that they had built in the house, and the king's country without," which Ahaz turned from the house of the Lord, and the purpose it was intended to serve, when he despoiled the temple, to secure by his presents the favor of the King of Assyria. (2 Kings 18: 18.) But it was a time of great declension; and this sacrilegious act was followed, in the succeeding reign, by a signal display of the divine displeasure, when "the King of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea, the King of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh King of Egypt, and had feared other gods, and walked in the statutes of the heathen." 2 Kings 17: 5—8. Thus even that captivity from which the Ten Tribes have never been recalled, has one point of connection, however obscure, with the Sabbath of the Lord.

When Hezekiah came to the throne, he reformed many abuses, promoted the observance of divine ordinances, and provided for the sacrifices which God had enjoined. "Then the priests and the Levites arose and blessed the people; and their voice was heard, and their prayer came up to His holy dwelling-place, even unto heaven." 2 Chron. 30: 27. Hezekiah's authority went forth, recommended by his example; for having "appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister and to give thanks, and to praise in the gates of the tents of the Lord; he appointed also the King's portion of his substance for the burnt-offerings, to wit, for the morning and evening burnt-offerings, and the burnt-offerings for *the Sabbaths*, and for the new moons, and for the set feasts, as it is written in the law of the Lord;" and the people "brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly." 2 Chron. 31: 2—5.

Of the reigns which followed that of Hezekiah, before the Babylonish captivity, we have that of the good King Josiah, who, having "found a Book of the Law of the Lord given by Moses," in the Temple, "made a covenant before the Lord, to walk after the Lord, and *to keep His commandments*, and His testimonies, and His statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this Book. And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers." 2 Chron. 34: 14, 31, 32.

During the reigns which followed, Israel is characterized by deep apostacy from the true God, till that of Zedekiah, who "hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests, and the people transgressed very much, after all the abominations of the heathen." On this account, they were given over into the hands of the King of Babylon, "who slew their young men with the sword in the House of their Sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age; He gave them all into his hand." 2 Chron. 36: 13, 17. Now it is instructive in reaching this sad stage of Judah's history, to note God's reason for this His dread poceedure with His people. "Them that had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia; *to fulfil the word of the Lord*, by the mouth of Jeremiah, *until the land had enjoyed her Sabbaths;* for as long as she lay desolate *she kept Sabbath*, to fulfil threescore and ten years." Ver. 20, 21.

Jeremiah and Moses are thus in harmony; not merely in respect of both speaking the word of the Lord, but as showing the mind of God concerning the Sabbath to be still the same in the later times of the one, that it had been in the earlier days of the other. Jeremiah had indeed entreated Judah, saying, "Thus saith the Lord, stand ye in the ways and see, and ask for *the old paths*, where is *the good way*, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jer. 6: 16. Our translation does not give the full force to the original in the call of the prophet. The "*good* way" in which the Jews are thus called to walk, is not merely "the *old* paths," (old though they were,) but from the usage of the Hebrew word, would with more propriety read, "the *perpetual* paths." The covenant of the Lord with Israel continues to be regarded by the Most High as a perpetual covenant, even when He has to complain of His people, "Ye have broken my covenant." [To be continued.

A ROUGH GUESS.—Mr. O'Connel, speaking of the Established Church in Ireland, and the contrast between its past and present ministers, related an incident illustrative of Episcopal 'good nature.' A Mr. Barry, brother of Lord Barrymore, had in the course of the last century, been desirous to qualify himself, by taking orders, for the enjoyment of an excellent living in the gift of his Lordship. The bishop to whom he applied for ordination had expressed some fears that Barry's theological knowledge was not sufficient for the ordinary duties of the pulpit, and recommended further study to the postulant. Not long afterwards Barry was ordained, and appointed to the living. A friend who knew him intimately, asked how he contrived to get over his examination? "Oh, very well indeed," replied the Rev. Mr. Barry. "The bishop was very good natured, and did not puzzle me with many questions." "But what did he ask you?' enquired the other. 'Why he asked me who was the great Mediator between God and man, and I made a rough guess, and said it was the Archbishop of Canterbury."

### WHO MADE THE LITTLE FLOWER?

The Atheist in his garden stood,
At twilight's pensive hour;
His little daughter by his side,
Was gazing on a flower.

"O, pick that blossom, pa, for me,"
The little prattler said;
"It is the fairest one that blooms
Within that lowly bed."

The father plucked the chosen flower,
And gave it to the child—
With parted lips, and sparkling eye,
She seized the gift, and smiled.

"O, pa—who made this pretty flower,
This little violet blue?
Who gave it such a fragrant smell,
And such a lively hue?"

A change came o'er the father's brow;
His eyes grew strangely wild;
New thoughts within him had been stirred
By the sweet artless child.

The truth flashed on the father's mind—
The truth in all its power;
"There is a God, my child," he said,
"He made that little flower."

From the New York Evangelist.

### LEIPSIC FAIR.

Who has not heard of the great fairs of Leipsic, and who, that has not himself resided here during these three weeks of excitement, business, and frolicking, has the remotest idea of what they are, unless, perchance, from the minute description of some kind friend or traveler!

I have frequently tried to compare these fairs to something in America, but as frequently failed in the attempt. Sometimes it has seemed to me they slightly resemble (the frolicking part of them, I mean,) a protracted American Fourth of July, or New England "general training;" but then they lack the cannon, pistols and fire-crackers, the drunkenness and fighting that seems to form a necessary part of these our great national festivities.

Our annual fairs give not the most distant notion of them, for they are merely exhibitions of the best specimens of goods, fruit, machinery, agricultural implements, &c., and the fairs that American ladies sometimes give to "help support the minister," "pay off the church debt," or "educate young men," it would be very unfair to make mention of at all in this connection.

But I must try to give some idea of it—faint and weak though it may be—as we are now in the midst of the greatest, and usually the most splendid, the "Oster Messe," Easter Fair. (There are three during the year.) These fairs are composed of the merchants and traders from all parts of Europe, and also from America, who meet here for the purpose of buying, selling, and getting gain. Every hotel and lodging house is filled to overflowing, the streets are thronged with strange faces and costumes; Jews from Poland, Tyrolese, Americans, and even Persians from Teflis, Armenians, Turks, and Greeks, are here mingled as in a masquerade, and most of the countries of Europe send representatives hither with their produce. Three or four hundred guests sit down daily to the tables-d'hote of the principal hotels; the gardens and coffee-houses are also thronged. To all who love to study character from human countenances, the Leipsic Fair will afford constant and interesting employment. Within the last fourteen days, the arrivals have amounted to about 25,000 souls, and this is a very small number indeed for the Easter Fairs; but the great pressure in the money market, together with the unsettled political state of the country, has made the present one of the dullest seasons ever known, and you can hear nothing but "*Freiheit Versamlungs*"—freedom meetings, and hard times.

As to the "amusements." Under this head I shall not include music (properly so-called) though it is the most refined of the amusements, but make the subject of another letter.

It requires the "great men," it is true, to give the fair weight and character, but it equally needs the small ones to give it that peculiar life and vivacity, at no other season or place to be found. The business—which must take its turn after the amusements and music—is done in the heart of the city proper. The fun is chiefly outside. Long rows of booths and temporary houses are erected on the "horse market," a wide, open space of that name, with a moderately good thoroughfare between them. About half a dozen of the buildings are occupied for all kinds of puppet-shows, and mechanisms, wonders of nature and art, cows with two heads, and goats with half a dozen horns, circular railroads for the little children, and pop-gun shooting alleys for those of larger growth. The other half of the booths are fitted up as refreshment rooms. And I may as well add here, that although immense quantities of this German beer is drunk, (for it is a universal beverage,) and even much stronger liquor also, yet I have scarcely seen an intoxicated person during the whole of these first ten days of the fair; and I do not recollect of having seen more than five or six during my whole residence in Leipsic.

All things being ready, the fair opens—to the shame and disgrace of the land of Martin Luther and of the reformation be it said—on Sunday, and that is the greatest day of the seven for all kinds of business and pleasure. Eating and drinking, frolicking, swinging, dancing and singing, merry-making of every imaginable kind, puppet-shows, menageries and museums are under full sail. Little bands are playing, hand organs are grinding, guitars are thumbing, itinerant blind fiddlers are sawing, flutes are blowing, and bass drums are pounding, all at the same time, and within a few feet of each other, and each, of course, playing on his own account, and for his own especial benefit. Add to this the squealing of monkeys and the screeching of parrots, with the occasional roar of wild beasts, the rough voice of the local advertisers or criers, each at the door of his own tent, straining his leathern lungs to their utmost tension, in order to outthunder his next neighbor, who, in his humble sphere, is endeavoring with all his might and main to entice the bystanders into his own den, the sights of which he extols with all the superlatives he has learned in his own language, borrowing occasionally from his French neighbor, altogether make up a scene so indescribably odd, ludicrous and confused, that one is completely bewildered. This scene is kept up incessantly for three weeks, and were it not that the Sabbath is here regarded more as a holiday than a day of retirement, meditation and prayer, the government would undoubtedly put a stop to such doings on that day.

### A CHINESE CONVERT.

The following account of a Chinese convert to Christianity, is given by Dr. Ball, Missionary at Canton, through the Missionary Herald:—

Since the middle of January I have been assisted in the Fu-kien service by Thum Tsae, who was baptized six years ago in Singapore. His attention, as he says, was first directed to the Christian religion, by a tract which he received from me on the highway, in one of my excursions into the country for distributing tracts. After reading the tract, his mind was excited to make further inquiries respecting this new religion. He wrote a letter to me, asking for more books and more light on this interesting subject. This led to an interview.—He became a regular attendant on a meeting held in my house on Sundays, and an interesting inquirer, frequently coming during the week to receive instruction. He lived some few miles in the country, and so was unable to attend the two weekly meetings that were held at night. After some weeks of instruction, he desired to make a profession of religion, and become a member of Christ's church. About this time I left Singapore for China; and this man, together with the little prayer meetings and the Sunday meeting, was committed to the care of Rev. Mr. McBryde.

Not long after this, he was examined by Messrs. Abeel and McBryde, and baptized by the latter. He continued at his regular business as farmer or gardener, attending on the service of different missionaries, till last year, when he came up to Hong Kong. He has borne an excellent character among the missionaries that have known him. He manifests an ardent zeal for the salvation of souls. He does not wait to be urged to address his countrymen. "He need not be wound up," to use the language of another, "before he can run," but he can speak, and then speak again and again, from his own promptings. He receives regular and almost daily instruction in the Scriptures, with others, from a member of my family.

The following additional particulars are given by a daughter of Dr. Ball:—

He seldom converses on any other subject than that of religion; and it is most interesting and profitable to listen to him. Early and late is he engaged reading the Bible or some other religious book; and he never allows an opportunity of talking to any who understand him to pass unimproved. I have often been rather amused at his conduct. When he sees me alone he comes and asks if I am well; and after a little while I miss him. But in a few moments he will return with a Testament in his hand; and if I happen to be disengaged, he begs me to spend a little while in explaining to him those verses or portions of Scripture which are not perfectly clear to his mind; and often I have spent one or two hours at a time reading and talking to him. But he will never say it is enough; and I have always been obliged to tell him that I could not, at that hour, spend more time with him. I have counted on one occasion more than twenty leaves turned down at different places in his Testament, which he desired to be explained. A missionary friend of ours, not long ago, wished to examine him; and various important questions were asked, to all of which he gave most satisfactory and interesting answers.

We regret that he does not speak the Canton dialect, for his opportunities of proclaiming the glad tidings of salvation would be far greater. I once spoke to him of attempting to learn this dialect; but he seemed to think he was rather to old. (He was now fifty years of age.) He watches every junk that comes in; and he is soon on board with his bundle of tracts, of which he gives away but few, spending most of his time in lecturing to those on board. Oh, how zealous he is, and how anxious that others may taste, as he has done, and see that the Lord is good! He is evidently a praying Christian; and, indeed, religion seems to be his meat and drink.

When he sees females coming to us, he often comes to me and says, "Preach, preach to the women! Their hearts are not as hard as those of the men; they will listen; and tell them to repent." So you see, he is not only busy himself, but anxious to keep others at work.

He mourns that so few are converted, and that of the few who profess Christ, many, as we believe, are false to him. He said one day to me, "Oh, last night, when partaking of the communion, the tears rolled down my cheeks, as I was thinking of the love of Jesus." My father has had but little time to devote to him; and this is the reason of my seeing so much of him. I feel that it is a privilege to have him in the house. He is kind, and pleasant in his manners; and, when conversing on the subject of religion, quite animated.

### THE RUSSIAN CHURCHES.

These edifices generally resemble one another exactly in form. They are built in the shape of a Greek cross, and surmounted by a dome in the center. In the interior, one arm of the cross is shut off by a gorgeous screen adorned with stately pillars, and containing large folding doors, covered with gilded carving. The space behind the screen is the sanctum sanctorum, and always contains a figure of our Savior in a glass case, which is made use of in certain ceremonies. The altar is also here, and though we found no difficuly in gaining admission to the mysteries of their shrines, no woman is ever permitted to enter their sacred precincts; while the carpet in front of the altar is never trodden but by the priest alone. The whole interior is always devoid of seat or pew, as the worshipers of the Greek religion pray standing; but there is in every church a place set apart for the Emperor to stand in, which is raised above the floor, and usually covered with a canopy or small dome. All the churches in St. Petersburg, except that of the Smolnei monastery, are filled with banners, horse's tails, keys of fortresses, and other spoils of various wars. Turkish, Persian, Polish, Swedish and French colors are grouped around the massive columns; keys of vanquished cities, and insignia of conquered generals adorn the wall; while over the trophies of her victorious children soars in triumphant majesty the black eagle of the north, and seems here to be nearly as sacred a symbol as the cross of Christ. The Greek churches contain no statues; but pictures of different saints are hung around in great profusion; the face, feet and hands of the holy personage whom the painting represents, are the only parts of the body or drapery visible, as the rest of the picture is covered with either gold or silver plates, and sometimes studded with precious stones of immense value: so we generally, in the richest pictures, see the face of the holy departed peeping through a pavement of gems, the hands springing from a diamond wristband, and the feet potruding from an emerald petticoat. The churches and their treasuries are always guarded by one or two old soldiers, who lie on a bench near the door, rolled in their sheepskins, and who are delighted to show everything to strangers, in expectation of the copeck that usually reward their civility. The service is chaunted, and the continual crossing and genuflexion practiced by the worshipers far exceed what I have seen in Catholic countries.

The sacred music is generally excellent, and the imperial choir, whereof I shall hereafter speak, is the finest in the world. Instrumental music is totally excluded from their churches.

[Bourke's St. Petersburg and Moscow.

### A ROYAL LESSON ON HUMANITY.

Queen Caroline, wife of George the Second, being informed that her eldest daughter (afterwards Princess of Orange) was accustomed, at going to rest, to employ one of the ladies of the court in reading aloud to her till she should drop asleep, and that on one occasion the Princess suffered the lady, who was indisposed, to continue the fatiguing duty until she fell down in a swoon, determined to inculcate on her daughter a lesson of humanity. The next night, the Queen, when in bed, sent for the Princess, and commanded her to read to her aloud. After some time her royal highness began to be tired of standing, and paused, in hopes of receiving an order to be seated. "Proceed," said her majesty. In a short time a second pause seemed to plead for rest. "Read on," said the Queen again. The Princess again stopped, and again received an order to proceed, till at length, faint and breathless, she was forced to complain. "Then," said this excellent parent, "if you thus feel the pain of this exercise for one evening only, what must your attendants feel who do it every night? Hence learn, my daughter, never to indulge your own ease, while you suffer your attendants to endure unnecessary fatigue." [Noble Deeds of Women.

### THE SULKY GIRL.

Mr. Robert Raikes visited the parents and children of his school at their houses. He called on a poor woman one day, and found a very refractory girl crying and fretting. Her mother complained that correction was of no avail, obstinacy marked her conduct, and it was very bad. After asking the parent's leave, he began to talk seriously to the girl, and concluded by telling her that, as the first step towards amendment, she must kneel down and ask her mother's pardon. The girl continued sulky.

'Well, then,' says he, 'if you have no regard for yourself, I have much for you. You will be ruined and lost, if you do not become a good girl; and if you will not humble yourself, I must humble myself, and make a beginning for you.'

With that he kneeled down on the ground before the child's mother, and put his hands together with all the solemnity of a juvenile offender. 'Pray forgive,' etc. No sooner did the stubborn girl see him on his knees, on her account, than her pride was overcome at once, and tenderness followed. She burst into tears, and immediately falling on her knees, earnestly entreated forgiveness. Afterwards she never occasioned her mother any trouble.

CHRISTIAN VOTERS.—"I think," says Dr. Wayland, "that every Christian citizen is under obligation to vote in every case where a public officer is to be chosen. The happiness and virtue of the community, no less than the security of property, depend greatly on the character of the magistracy. If I am injured in person or property by a wicked public officer, I have a right to complain of my fellow-citizens who gave him authority over me, or who, when it was in their power, did not prevent his election. A Christian in this country, above all others, has a duty to perform in this matter, and he disobeys the commandment if he does not perform it.

The Sabbath Recorder.

New York, October 19, 1848.

## CONSISTENCY.

More Church Spoliation.—The Rev. W. Fraser, pastor of the Baptist Church, Regent street, Lambeth, has just been robbed by the ecclesiastical authorities of a chair, which cost him 4*l.*, to cover a rate of 12s. for the new Churches, Lambeth. The expenses were as follows:—Rate 12s.; expenses 3s. 4d.; levy and man, 5s. 6d.; auctioneer's commission and cart hire, 3s.; total 1*l.* 3s. 10d. The chair was sold for 1*l.* 3s. How long shall such abominations be suffered in the name of religion? Mr. Fraser and his congregation are projecting the building of a new chapel, at the estimated cost of 3,000*l.*, to be raised by the free-will offerings of the people; yet they are to be coerced into the payment of rates to support the richest Ecclesiastical Establishment in the world!

The above paragraph from the London Patriot is going the rounds of the Baptist papers of this country, and furnishes a text for numerous sermons on John Bull's want of conscience in endeavoring to support the Established Church by forced contributions from those who do not attend it. This is all very well in itself, and would perhaps deserve praise if associated with a consistent course in relation to other and similar things. But we are sorry to say, that such is not the case. The editors of many of these Baptist papers, who have so much sympathy for their English brethren, and so much indignation to pour out upon their persecutors, have looked on and seen a community of Baptists in this country suffer a persecution, similar in some respects, but ten-fold worse, *with scarcely a word of sympathy for the persecuted, or of reproof for the persecutors.* This fact shows a degeneracy from the spirit of the early Baptists, which is painful to behold. The time has been, when the very term Baptist indicated a hater of ecclesiastical domination and oppression, who was not afraid to express his hatred, even if there was popularity and power on the side of the oppressor. It was so when our Sabbatarian brethren, the Stennetts and Bampfields of England, were foremost in opposing the aggressions of the Established Church upon the Dissenters. But things have changed now. The Baptists have become numerous and popular; and in proportion as their numbers and popularity have increased, their tenacity for first principles has decreased. Alas that they should so soon furnish an illustration of the degenerating influence of numbers and popularity.

Does any one question whether the case to which we have alluded in this country, is as aggravated as that in England which awakens so much sympathy? If so, he must be ignorant of the facts, or strangely darkened in his perceptions. In England, the "powers that be" have decreed, that every property-holder shall pay a small tax for the support of a religious establishment which shall be free to all who please to enjoy its benefits—a system in favor of which no doubt many things may be said by those who are accustomed to this mode of providing for the religious instruction of the people. In carrying out this decree, a Baptist minister is taxed twelve shillings sterling, and in default of payment his property is sold to pay the tax and expenses. Now what is that in comparison with the tax laid upon the Seventh-day Baptists of some portions of this country? They believe that they ought to rest from labor on the seventh day of the week, and attend to their work on the first day. But the "powers that be" have decreed that no civil or judicial business shall be transacted on the first day—thus subjecting the Sabbatarians to the loss of one-sixth portion of their time for transacting business, to say nothing of the inconvenience of having the day on which they worship made the busiest and noisiest day of the week. Nor is this all. Not content with robbing them of one-sixth portion of their time for transacting *judicial* business, the law is so construed as to subject them to fines and imprisonments for even attending to their innocent and unobtrusive labors on their retired farms or in their secluded workshops. And what is all this for? Not to raise money to support religious institutions;—if that were the object, the law would be comparatively innocent;—but no, it is to sustain the dogma that the first day of the week is the Sabbath—a dogma which cannot be supported from the Bible, and is disbelieved by a large portion of the community. Here is a case worthy of sympathy; and we confess our astonishment, that Baptist editors can lavish so much upon a man who is taxed a few shillings to support religious institutions which his conscience does not exactly approve, while they have none to spend upon a community of Baptists, acknowledged to be equally conscientious, who have been taxed hundreds of dollars, with occasional imprisonments in the bargain, to support a questionable religious dogma. Consistency is indeed a *rare* jewel.

* * *

A Quaker Expelled for Paying Tithes.—Mr. Jelico, a Quaker, having, as agent for a number of persons in Kilkenny and Tipperary, paid the tithe rent charge to the various incumbents on the properties under his control, has been expelled by the Society. Mr. Jelico caused application to be made to the Court of Queen's Bench, last winter, for a mandamus to compel the Society of Friends to restore him to their body. The Court held that it had no jurisdiction.

## OPENING OF A JEWISH SYNAGOGUE.

The following account of the opening of a Jewish Synagogue in Newark, N. J., is copied from the New York Observer. To the question with which it closes, "When will the eyes of this people be opened to see the King in his glory?" it is not easy to give an explicit answer. One thing, however, we regard as certain, and that is, that their eyes will never be opened through the influence of Christians who trample upon the Sabbath of Jehovah. The Jews know very well, that the Messiah foretold by the prophets was not to abolish the Sabbath of the fourth commandment, or change the day of its observance; and when the claims of Jesus as the Messiah are urged upon them their first and strongest objection to him is based upon the notion that he changed the Sabbath. Intelligent Jews know, as the celebrated Augustus Neander has affirmed, that "opposition to Judaism" introduced the observance of the first day; and that the principal reason for the change of the Sabbath urged by Constantine, that great pioneer in the work, was to place a distinction between the Christians and the Jews, so that, to use his own language, "we may have nothing in common with that most odious brood." The feeling expressed by Constantine has been countenanced and perpetuated from that day to this by the observance of Sunday, subjecting the Jews at times to persecutions and confiscations unparalleled in the history of the world. Who can wonder, that they refuse to listen to the Gospel as proclaimed by those whose practice fosters opposition to them? We do not. On the contrary, we wonder that under existing circumstances any are found to come out from their own people and abandon the Sabbath. O ye who profess so much anxiety for the salvation of Israel, remove the stumbling-blocks which ye have placed in their way, and then will there be some reason for surprise if their eyes are not opened to "see the King in his glory."

Newark, N. J., Sept. 23, 1848.

I was invited last evening to attend the opening of a new place of worship for the Jews in this city. The place was a small upper room in a school-house in Harrison street, not capable of holding more than fifty persons, about half that number being present, of whom perhaps half were Jews.

Mournful indeed it was to see these children of Israel, in their blindness and hardness of heart, here gathered, a little remnant, unnoticed and unknown, meeting in this obscure corner to worship the God of Abraham, and with no knowledge of the way to him through Christ.

The High Priest, carrying the law in a scroll upon his shoulders, and followed by several who officiated as priests, walked in procession around the room, chanting Hebrew passages from the Psalms of David, and now and then ejaculating brief but earnest prayers. Each priest took his turn in heading this procession, and leading the service, which seemed to be sad and painful, as if they mourned the absence of the glory that should shine in the courts of the Lord.

One of them named a text from the history of Solomon's dedicatory service of the temple; and proceeded to make a discourse in English and in German, but his brethren became impatient, and desired him to desist, which he did after speaking a few minutes.

The procession was then renewed, and after prayer and singing, the law was deposited in a closet before which the veil was hung, and the services were brought to a close.

When will the eyes of this people be opened to see the King in his glory?

## CHRIST THE END OF THE LAW FOR RIGHTEOUSNESS.

Several weeks ago we published a paragraph on this subject, written by Dr. Chalmers, of Scotland. The following criticism upon it has come to hand, and may interest our readers:—

If I have gained Dr. Chalmers' meaning, which I think I have, his idea is, that we can be justified by nothing short of perfect obedience to the law of God; and inasmuch as we have fallen short of such obedience, we must have Christ's perfect obedience made over to us and become our own; which, I am apprehensive, is a thing utterly impossible, for obedience consists in actions, and I cannot conceive how the act of another can become my act. Thus, you see, he makes out that we are justified by the deeds of the law; not by our own deeds, however, but by the deeds of another made ours. I have not so learned Christ. The Scriptures tell us, that we are justified by his blood, not by his righteousness imputed to us. It is the blood of Christ, that cleanseth us from all sin. 1 John 1: 7. The Bible says we are reconciled to God by the death of his Son, not by his righteousness. I find no such language in all the Bible as that of his righteousness being imputed to us. I understand that it is by the forgiveness of sin that we become justified; for when our sins are all forgiven, we are then as free from sin as if we had not sinned at all, until we commit sin again, which if we do we shall have as much need of forgiveness as we did before. Hence we ought always to remember, that being thus made free from sin by having all our sins forgiven, and being then in a justified state by that means—I say, being thus made free from sin, and become servants to God, we ought to remember, that we must have our fruit unto holiness, that the end may be everlasting life: Rom. 6: 22. For if we sin willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins. Heb. 10: 26. For if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? God forbid. Gal. 2: 17. We know, however, that his perfect righteousness was essential and indispensable to constitute him the Saviour of sinners, for without it he would have been a sinner himself, and could not have redeemed us to God by his blood. But I cannot say that he had any more righteousness than was necessary to secure his own happiness, for I have not much faith in the Romish doctrine of supererrogation. But his death and suffering was what he did not deserve or need for himself; all of that he endured for us, and on our account, and thereby purchased and procured our pardon; for we are bought with a price, and I think well enough might ten thousand times ten thousand exclaim with a loud voice, "Blessing, and honor, and glory, and power, be unto the Lamb, for he was slain, and hath redeemed us unto God by his blood." But Doctor Chalmers says: "It is the merit of his obedience, imputed to us, and made ours by faith, that forms our right or title deed of entry into the kingdom of God. He is the Lord our righteousness; and in receiving him, we receive that righteousness which it was the end of the law to have secured for us, had it been by us fulfilled, but which we in vain seek by the law, now that it has been broken." Now I firmly believe, that if all men from first to last had been uniformly and universally as perfectly obedient to the law of God as Christ himself was, all that obedience would not have purchased eternal life for one soul. Nor would it ever have paid the debt we owed to God for our very existence; for we should then have done no more than it was our duty to do, whether we received eternal life or not. It seems probable, that it was in the mind of God to have given us eternal life, if sin had not entered into the world, and death by sin. But even then it would have been his own free will, and not what we had merited (i. e. purchased) by our righteousness. How, then, could the merit of his obedience be so imputed to us as to form our right or title deed of entry into the kingdom of God, which all our own obedience never could have done, even if we had never sinned? Perhaps I have said enough to make you understand why the Doctor's explanation is not satisfactory to me. And now, since the subject is broached, I wish you would think of it, and see if a more satisfactory explanation cannot be given of that text. And if no one else will undertake it, I do not know but I may try it myself.

Wm. Stillman.

## RISE AND PROGRESS OF SLAVERY.

As the question is soon to be decided at the ballot-boxes, whether the traffic in human flesh shall be extended and perpetuated by the United States, and as the subject at this time is unusually interesting to every Christian philanthropist, I have been induced to collect a few scraps from ancient history, detailing something of the rise and progress (and would that I could say termination) of slavery among the civilized nations of the earth.

That slavery existed to a great extent in the early ages of the world, will not be denied. From the Patriarchs down to the days of Greece and Rome, it appears to have been the practice to make slaves of prisoners of war. It was a recognized rule of Greek national law, that the persons of those who were taken prisoners of war became the property of the conqueror. Greece also obtained a great number of slaves from pirates, who kidnapped persons on the coast, and sold them for slaves; and none of the Greek philosophers ever seem to have objected to slavery as a thing morally wrong. But the slaves could not be sold out of the country, nor separated from their families, and their lives and persons were protected by law. A person who struck or maltreated a slave was liable to an action, and the slave could not be put to death without legal sentence. Yet notwithstanding the mild treatment of the Grecian slaves, insurrections were not unfrequent.

Slavery existed in Rome in the earliest times of which we have any record. Slaves do not appear to have been very numerous, however, under the kings, and in the earliest ages of the Republic. But since it was the practice of the Romans to deprive a conquered people of a part of their land, the estates required a larger number of hands for their cultivation than could readily be obtained among the free population; and since the freemen were constantly liable to be called away from their work to serve in the armies, the lands began to be cultivated almost entirely by slave labor. Through war and commerce slaves could be easily obtained, and at a cheap rate, and their numbers soon became so great that the poorer classes of freemen were thrown almost entirely out of employment. This state of things continuing, laws were made to counteract the evil, and relieve the freemen; but this provision of the law was of little avail, and the land still continued to be cultivated by slaves.

In Sicily, at that time under the Roman yoke, which supplied Rome with a vast quantity of corn, the number of agricultural slaves was immense. The oppression to which they were exposed drove them twice to open rebellion, and their numbers enabled them for a time to defy the Roman power. The first of these servile wars began 134 B. C., and lasted two years. The second commenced 102 B. C., and lasted almost four years. Notwithstanding the immense number of prisoners taken in the constant wars of the Republic, the increase of wealth and luxury augmented the number of slaves to a prodigious extent. The mechanical operations, which were formerly in the hands of freemen, who had property of their own, were entirely performed by slaves—a natural growth of things, *for where slaves perform certain duties or practice certain arts, such duties or arts will be esteemed degrading to a freeman.* Then the games of the amphitheatre required an immense number of slaves or gladiators, trained for the purpose. At length they became so numerous that they again rose, about 73 B. C., on their oppressors, and under the able generalship of Spartacus, defeated a Roman consular army, and were not subdued in two years, when 60,000 of them had fallen in battle.

The steady growth, extent, and long duration of the Roman Empire, proves the wisdom of its political system; but it fell at length a prey to the dreadful evils of domestic slavery. Slavery had been the ruin of many of the states and empires of antiquity. The influence of wealth corrupted the higher orders; and the lower, separated by a line of demarkation from their superiors, furnished no accession of strength to revive their energies.

But at length the influence of a religion which proclaimed the universal equality of mankind in the sight of Heaven, and addressed its revelations in a special manner to the poor, destroyed this ruinous distinction, and in many states and empires slavery gradually yielded to the rising influence of Christianity. From this period there appears but little complaint of tyranny and cruelty to slaves, and they finally mingled with their oppressors, (being of the same color,) and became merged in the serfs of the middle ages.

Happy would it have been for many millions of the human family, could this have been the end of the inhuman tale. But passing on to the fifteenth century, another scene opens to our view, which for wickedness and cruelty out-strips every thing which had preceded it. It was commenced by the Portuguese about the year 1441, when they established their first fort at D'Elmira. Other nations of Europe gradually followed the example—England, France, Spain, Holland, and Denmark, each performing their part. But England, having by far the most extensive possessions, has ever taken the lead in this inhuman traffick. A system was established by which the Chiefs of the African tribes doomed their prisoners of war and their convicts to everlasting servitude, and exchanged them for the luxuries of European commerce. As the West India Islands advanced in prosperity, the demand for slaves increased. Speculators and adventurers from every part of Europe carried to the coast of Africa the alluring articles of their respective manufactories. Thus tempted on all sides, the African tyrants resolved to use every practical method of obtaining slaves. War was created for the purpose of taking prisoners. The innocent were charged with crimes which they never committed. The helpless were seized by violence, and the inhabitants of their own villages were sometimes carried off in a body to supply the means of the inhuman barter. Thus organized, they have prosecuted their work with a zeal commensurate with their wicked ambition. The number of the poor sufferers imported since the commencement, could it be accurately ascertained, would exceed the bounds of human credulity. Twenty-four thousand four hundred and ninety-five slaves were imported into the British Islands in the year 1788, and previous to the abolition of the slave trade, in 1807, twenty thousand negroes were annually imported into the same places by British settlers; and the number in Cuba is nearly the same, to say nothing of all the other Islands. Now from the year 1441 to 1807, not mentioning the 40 years since that date, is 368 years; and as no record will show the progressive rate of importation, we will suppose the middle of the time, or the year 1624, to be the average, which will give twenty thousand a year for 368 years, or in the aggregate 7,360,000 Africans, torn from their families, wives and children, brothers and sisters, country and friends, and all they held dear on earth, to serve the wicked purposes of wicked men. Happily the day of deliverance appears to be dawning. England, with some of the European nations who are called civilized, has passed laws prohibiting the slave trade. But degraded America, or that part of it called the United States, I believe, stands alone vindicating the inhuman traffick, and is the only place in any nation, state, or society, under the influence of Christianity, where African men and women can be bought and sold, especially in the capital of the nation, and none to hinder or make afraid.

J. S.

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A Veteran Missionary Returned.—We learn from the N. Y. Evangelist, that Rev. Daniel Poor, D. D., and his wife, missionaries of the American Board in Ceylon, arrived in New York on the 25th ult., in the packet-ship Victoria, with two sons of Rev. Miron Winslow, missionary at Madras. Mr. Poor was one of the second company sent out by the American Board, and one of the first company sent to the Island of Ceylon. He sailed from Newburyport Oct. 23, 1815, in company with Rev. Mr. Meigs, Rev. Mr. Richards, Rev. Mr. Warren, and Rev. Mr. Bardwell. Two of the number, Rev. Mr. Richards and Rev. Mr. Warren, have deceased. Rev. Mr. Bardwell is settled in this country, and Mr. Poor and Mr. Meigs remain in the field, after a period of thirty-three years. In June, 1819, a reinforcement was sent to Ceylon, consisting of Dr. Scudder, Rev. L. Spaulding, Rev. M. Winslow, and Rev. H. Woodward. Mr. Woodward died, and the remaining three are now on missionary ground successfully pursuing their work. Of the nine clergymen thus sent out, six are still living, and five of them remain veteran missionaries of the Board. It is believed that no instance of greater longevity can be found in the history of Indian Missions—perhaps of any Missions.

* * *

Baptist Immigration.—The Montreal Register says that the Rev. G. C. Moore of Ireland is now on a visit to Montreal, with a view to take measures for the immigration of a large number of persons, principally consisting of members of the church and congregation formerly under the pastoral care of the late Dr. Carson. It is proposed to obtain land for them in one of the Western Townships, and to form a Baptist Settlement.

Operations of the American Tract Society.—The American Tract Society has nine steam-presses in continual operation, throwing off an average of about 2400 volumes per day, and including tracts, more than 27,600 distinct publications every twenty-four hours. It distributes monthly 130,000 copies of the "American Messenger," and ten thousand copies of the same work in German. The "Illustrated Christian Almanac," for 1849, is ready for circulation, and of this annual 150,000 copies will be printed. Since the first of April, the Society has granted for gratuitous distribution over 9,000,000 pages of evangelical reading. During the month of August 33 new colporteurs were commissioned, and 15 commissions were renewed.

* * *

Extraordinary Decision.—An English Judge has recently decided, "that a priest in holy orders of the Church of England, styling himself a seceder from that Church, and being, in fact, a voluntary seceder therefrom, may be committed to prison for contempt of court in preaching as a dissenting minister contrary to the lawful monition of the court. This is placing a ban upon seceders, and exposing them to a punishment, which would have become the dark ages better than the nineteenth century.

* * *

Objects Before the Christians of France.—A highly intelligent Christian layman of Paris, wrote, just before the late revolution of February, "The two things which we desire to see prevailing in this kingdom, are, *the gospel of our highly exalted Lord Jesus Christ, and the separation of the Church from the State.* We have, for eighteen years, written these two sentences upon our colors for the work which we are attempting for Paris and for France."

* * *

Liberal Bequest.—The Liverpool Intelligencer states that the late Mrs. Matthewman, of Harrowgate, England, has by her will left about $125,000 of her property, to be applied by her trustees, with the sanction of the bishop of Rippon, in promoting within the borough of Leeds, divine worship, according to the liturgy and usages of the church of England.

* * *

Defections from the Roman Catholic Church.—Our readers are aware that Bishop Hughes, of New York, has written a series of letters in answer to those of "Kirwan," alias Rev. Dr. Murray, of Elizabethtown, N. J. In one of his letters the Bishop speaks thus, of the numerous defections from the Catholic Church:

"These defections, alas, may be called not only numerous, but *frightfully* numerous. Every priest will attest, every town in the land is a crying witness of it. Week before last, two gentlemen unacquainted with each other, called on us at different times. Each had recently arrived from Ireland, and the conversation chancing with the first of them to turn on the comparative state of the Irish at home and in America, he remarked with horror, that of his numerous acquaintances who had preceded him to this country, he found *a fearfully large proportion of them who never went to a church at all*; and on our mentioning it to the second gentleman, he said he had found the same thing. They had become *Kirwanites*—Infidels."

* * *

Revival among the Indians.—The Baptist Missionaries among the Creeks, as appears from the Christian Reflector, have for some time past enjoyed special success in their labors among that tribe. A missionary says;—

Within seven months *ninety-three* have been received for baptism; among the number Gen. Chilley McIntosh, the most talented chief in the Creek nation. His son has been an active member, and has a good English education; he is an excellent interpreter, and I expect to have the pleasure of making known that he has commenced preaching. There are now seven Baptist churches in the Creek nation, with 550 members. There are five native preachers.

* * *

Extraordinary Baptismal Scene.—The Raleigh (N. C.) Biblical Recorder relates the particulars of a revival at Ballard's Bridge, Chowan Co., in that State, which resulted in a large number of conversions. On the Monday previous to the 21st of August, the candidates for baptism—163 in number—met on the banks of the Chowan river, for baptism. 'The line of candidates,' says the writer, 'went into the water hand in hand, and extended over one hundred yards; and a more interesting sight I never beheld. Brethren White, Waff, Leary, and myself, at different parts of this extended line, were all engaged in baptizing at the same time. When through, and we began our march for the shore, the joy was overwhelming, both on the part of those on the shore to receive, and those coming out to be received.'

* * *

Converts from Heathenism.—In the annual report of the London Missionary Society for the present year, we have an interesting fact connected with the Christian liberality of the converts to the faith. It is stated that for the last seven years, the amount of contributions raised at the several mission stations toward their own support, has exceeded $75,000 annually; *being nearly one-fifth of the Society's income.*

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Graduates of Colleges.—The following table presents the number of graduates at the recent commencements of the Colleges of New England, New York, and New Jersey:—

| | | | |
|---|---|---|---|
| Harvard Univ. Mass. | 59 | Waterville College, Me. | 6 |
| Williams College, " | 43 | Columbia College, N. Y. | 23 |
| Amherst College, " | 32 | Union College, N. Y. | 90 |
| Yale College, Conn. | 89 | Hamilton College, N. Y. | 36 |
| Trinity College, " | 13 | Geneva College, N. Y. | 14 |
| Wesleyan Univ. " | 25 | N. Y. City University, | 27 |
| Dartmouth College, N. H. | 51 | Madison University, N. Y. | 75 |
| Brown University, R. I. | 30 | New Jersey College, N. J. | 71 |
| Vermont University, Vt. | 24 | Rutgers College, N. J. | 14 |
| Middlebury College, " | 10 | | |
| Bowdoin College, Me. | 33 | Total, 20 Colleges, | 705 |

The average number to each is 35. Union and Yale have the largest numbers; Waterville and Middlebury the least. [N. H. Democrat.

## General Intelligence.

**Pennsylvania and Ohio Elections.**—Elections were held last week in pennsylvania and Ohio. As to the results there has been a good deal of uncertainty and dispute, in consequence of conflicting reports by telegraph. We believe, however, it is generally conceded that Pennsylvania has elected the Whig Governor, Johnston, and a majority of Whigs to the Legislature. The result in Ohio is not agreed upon at the time of writing this, Monday afternoon. One day we are told that Ford (Whig) is elected Governor; the next, that Weller (Loco) is chosen, and so on. A few hours will probably settle the question.

**Sabbath Accident and Remarkable Coincidence.**—We are informed, says the Peoria (Ill.) Register of Oct. 6th, that on last *Saturday* David M. Ridgeway, a son of Jonathan Ridgeway, was at the house of Lewis Fee in company with other persons. He had a loaded rifle in his hand, and was in the act of sitting down on the fence to rest himself; the end of the gun was placed on a piece of square timber which was used as a step. The breech of the gun slipped from the position, the muzzle came against his person some where near the lower rib, the cock struck upon the piece of timber, the gun was discharged, and the ball passed in close to the lower rib and came out at his back below the fourth rib from the top. He was carried into the house and died the same evening at 11 o'clock.

In Marshall Co., upon the same day and hour, John Van Scoyk, went into the house where he was boarding, took down his gun, and remarked to Mrs. Clements, the lady of the house, that he believed his gun was not loaded, drew the cock back, placed the breech upon the floor, placed his mouth on the muzzle, was in the act of blowing in the muzzle, when the gun was discharged, the ball passed through his head, and he fell dead upon the floor.

These two persons were cousins.

**An attempt to Poison Mrs. Calhoun.**—An attempt was recently made by the slaves of John C. Calhoun, to poison his lady. The facts are these: Mrs. C. purchased a bottle of acid, to remove stains from cloth, and took it home. She carried it into the kitchen, told the servants what it was for; and that as it was a deadly poison, they must be careful in handling it, so as not to get any on their fingers. Nancy, a kitchen servant, took charge of it, but before putting it away, made another kitchen servant pour out a small vial full, and put that aside also. Mrs. Calhoun usually takes a cup of coffee early in the morning, and a few days afterwards, when a little negro boy brought a cup to her, as usual, she perceived, on tasting the coffee, that it had an unusual flavor. This she remarked to the boy, who became frightened, and wished to take it away, which she would not allow him to do, but immediatly sent for a physician. When he arrived, he pronounced the coffee poisoned. The girl Nancy then confessed that she had put some of the article intended for cleansing clothes, in the coffee. A man servant, (Tom,) Nancy, and the boy, were then sent off to jail.

**Caution to Farmers.**—In Bucks County, Pa., week before last, a farmer lost ten fine cows. They had broken into his corn-field and eaten heartily of the growing corn, when the trespass was discovered by some of the family, and they were driven into another field in which there was an abundance of water. The cattle being feverish from the large amount of corn they had eaten, immediately drank freely of the water, and in a short time the whole of them were dead. Cattle are often killed by eating green corn fodder. Farmers should exercise a great deal of care in this particular.

**A Novel Colporteur.**—A poor fellow in Pittsburg, who has been long known as a c[illegible]firmed inebriate, has at last pa[illegible] the forfeiture of his vice in the loss of his reason. The manner in which his insanity displays itself, however, is quite peculiar. He has gone frequently to the Bible depository and purchased whole armfuls of Bibles and Testaments, which he leaves in every house. On Saturday week he was at the door of the theatre, engaged in his labor of love.

**Sandwich Islands.**—At the last dates an interesting work of grace was in progress at Honolulu. The royal family attend the meetings. In Rev. Mr. Bond's church at Kohala, there were 1,369 members in good standing. About 100 were added in 1847.

According to the Journal of the fifty-eight annual convention, the Episcopal Church in Massachusetts has 65 ministers, 57 parishes or societies, 4645 communicants, and 3133 scholars in the Sunday Schools. The contributions for religious and charitable objects for the year, amount to $16,928 09.

Mr. Bain, whose electric telegraph attracted a great deal of attention while he was here last spring, has just returned from England with a second improvement on his plan, by which a man may write his name at the other end of the electric wire, preserving the autograph perfect and distinct.

An intelligent physician of New England says, that as the almost uniform rule, the families of intemperate persons are not prolonged beyond the second or third generation, and then run out.

The Spirit of Jefferson states that Mr. John P. Kennedy, a citizen of Harper's Ferry, took his life on Thursday night by taking laudanum. He was about 38 years of age, and leaves a wife and children. Mortification at having broken the pledge, after once reforming, is supposed to have been the cause.

On Saturday, the 5th ult., Mr. Dennis Wildman, of Danbury, Conn., was thrown from a cart on which he was pitching hay, and so much injured that he lived only an hour after.

## SUMMARY.

The total valuation of the Real and Personal Estate of the City and County of New York, according to the Controller's statement, is $254,192,027, showing an increased valuation of $7,038,724, of which $5,712,190 is on Real Estate and $1,326,534 on Personal Estate. The aggregate Real Estate is $193,027,576, and Personal $61,154,451. The largest amount of both Real and Personal Estate is in the First Ward, the aggregate being $52,410,201, more than one-fifth of the entire property of the City and County. The lowest valuation is in the Thirteenth Ward, about 4,600,000.

The bark Fairy, at Provincetown, reports that on the 23d instant, lat. 40, lon. 54, she fell in with the wreck of the whale ship Mobile, of and from New Bedford, Sept. 7, for the Pacific, and took off twelve persons. When seven days out the Mobile was struck by a sea and knocked on her beam ends, which carried away all her topmasts, filling her instantly, and washed overboard Capt. Long, the first mate, two boat steerers, and six men.

We mentioned a week or two since, that a party of robbers had plundered several of the Mexican towns east of the Sierra Madre, and retired into Texas. The Matamoras Flag confirms this statement, and says that this party carried off property to the amount of $80,000. The Flag also states that hundreds of deserters from the American army, and adventurers, have formed a league, like the banditti of other periods, and have spread themselves all over the country east of the Sierra Madre.

Fruit thieves have been detected by an ingenious method, which is thus described by the Boston Transcript. A physician selected three or four of the best looking peaches on his trees, and inserted tartar emetic under the skin. The next day he was called to attend a boy, who had been taken with violent vomitings, and he readily detected the culprit in his patient.

The French army actually on foot amounts, according to the declaration of General Lamoriciere before the committee appointed to examine and report upon the budget for the Minister of War, to be 548,000 men. The estimated expense of the War Department for the year is 425,233,224f. (upwards of £17,000,000 sterling.)

We learn from the Charlestown News, that Mrs. Sarah Campbell obtained a verdict in Kent County (Md.) court, of $1,500 damages from Samuel Ringgold for a breach of promise of marriage. The swain was about 75 years old. The love letters read in the case were particularly amatory and amusing.

Since the introduction of the penny postage in 1840, the number of letters passing monthly through the General Post Office, London, has increased from 2,102,281 to 8,526,432, and the weekly average for the whole kingdom has increased from 1,515,983 to 6,382,941.

The St. Louis New Era of the 26th ult. has the following paragraph—James Maddox, a suspicious character, was fined $100 by Recorder Hyde this morning for loafing about North Market. Jose Martiney, another person of the same stripe, was fined $20 for a similar offence. Both were sent to the Workhouse.

At Marden's Bath House, in Newburyport, a novelty has been introduced, in the adjustment of an electro-magnetic machine, in one apartment, by which a visitor may at his pleasure charge the water and receive an electric shock with the bath.

Elder Orson Hyde, one of the Twelve Apostles of the Mormon Church, left St. Louis on the 4th inst., for Council Bluffs. He carries up printing materials, and upon his arrival, it is his intention to commence the publication of a newspaper on the frontier devoted, to the support and propagation of the Mormon faith and doctrines.

A destructive fire visited Wheeling, Friday, Oct. 23, and destroyed some fourteen or fifteen buildings, including Phillip's foundry, Hughes's planing establishment, Wingart's carpenter shop, List's cotton factory, ten dwelling houses, and several shops.

Mr. William P. Van Rensselaer, the patroon of the County of Rensselaer, has made an assignment of his property for the benefit of his creditors, to his agent, Mr. J. Bell, of Bath, and Messrs. A. White and C. Lansing, of Albany. So says the Freeholder.

A boy named John Gye, about fifteen years of age, was killed at Covington, Ky., a few days since, in a fight growing out of the refusal of the boy to drink liquor which was offered to him.

Thomas Darcy McGee, one of the Irish patriots upon whose head the British Government had set a large price, arrived in Philadelphia on Tuesday, a refugee from the land of his birth.

The brig St. Croix, which arrived at this port from Rum Key, reports that the salt works there were almost entirely destroyed by the gale of Aug. 25.

Madame d'Arusmont, better known as the celebrated Fanny Wright, was robbed on the Covington ferry-boat the other day, by some rascal who had but little respect for 'the rights of woman.'

Three immense cheeses, weighing 1900, 1570, and 1500 lbs. were recently brought from Ashtabula to Buffalo by the steamer Cleveland. The cheeses were made in Ashtabula county by Messrs. Austin & Stone.

In attempting to execute a man at Niagara, C. W. recently, as the drop fell, his head was severed from his body—the one flying into the air, and the other falling heavily upon the earth.

As soon as the new railroad is finished from New York to New Haven, it is said that the whole distance to Boston will be accomplished in the short space of eight hours.

At the Supreme Court in Worcester, Mass., John Cook, of Ashburnham, was arraigned for the murder of his wife, by poison, some fifteen years ago.

In the case of Treator vs. Stickle, tried in Poughkeepsie, N. Y., the jury awarded $2000 damages for seduction.

Three young ladies were knocked down by a runaway horse, at Hartford, the other day.

Mrs. Barnan, wife of Mr. Patrick Barnan, says the Hartford Times, was recently delivered of *four* children, three girls and one boy. Three of them are alive, and their average weight is seven pounds. The mother died the next morning. Her age was thirty-six years. Mr. B. resides in Wells street, in that city. The Hartford Courant says, that the woman had twins twice, and within the space of ten years and eight months became the mother of fifteen children.

The substitution of coal in our railroad locomotives for wood, has been repeatedly attempted without much success. It is said that an engine has recently been constructed by Mr. Winan, a celebrated locomotive builder, which promises to answer the purpose of enabling our railroad companies to save the extra expense now incurred by the use of wood instead of the cheaper and more portable article, coal.

There arrived at New Haven, Conn., not long since, in the schooner Gold Hunter, from Porto Rico, twenty-three passengers, Portuguese, who were forced to leave the island of Madeira, some two years ago in consequence of their religion being obnoxious to the laws of that country. It is stated that they are of the Presbyterian denomination.

Another great fire broke out in Constantinople on the 19th August last, which laid a vast section of the city in ruins, destroying 3000 shops and dwellings, several of them magnificent palaces and Mohammedan mosques; and a vast amount of merchandize, as the stores were filled with the rich productions of the East. Some put the loss at $10,000,000; some make the estimate $15,000,000. This fire far exceeded that at Pera two months previous.

John D Williams, Esq., of Boston, left bequests to the Massachusetts Hospital, Theological School at Cambridge, and Farm School, with other legacies to the amount of $50,000, and a million and a half to his heirs. He commenced a market gardener—drove his own wagon into the city—became a merchant afterward, and a large owner of real estate, and eventually a millionaire.

Samuel Lawrence, a very large dealer in wool, says that within twenty-five years we shall produce more wool than any other nation in the world, and says further, that there is not now enough annually raised in this country, by 100,000,000 pounds, to meet the demand of the manufacturers.

The Batesville (Ark.) Eagle, of the first ult., states that Mr. Joshua Dilingham, of that vicinity, was bitten, whilst asleep at night, by a tarantula, or poisonous spider, which entered the crevices of his log cabin—his body swelled until the close of the second day, when he died.

When the sixth article of the French Constitution, under discussion in the National Assembly, declaring that slavery would not be allowed in any French territory, was reached, it was passed without a dissenting voice. *Vive la Republique.*

The English papers state that upwards of 1,500 journeyman watch and clock makers have just emigrated from the town of Neuchatel, Switzerland, to the United States, and a still greater number are making preparations to follow them. Want of work at home is the cause assigned.

A man named Short attempted to kill himself on Saturday week, at Dayton, O. He cut his throat in six or seven places with a razor, and then, not succeeding in killing himself, he deliberately walked to the river, which was a considerable distance off, and plunged in and drowned himself.

The Watertown and Rome Railroad is about to be pushed vigorously forward. The road is ninety-six miles in length, and careful surveys show that it can be made for $1,200,000, half of which has been subscribed in Jefferson County. Experienced contractors from New England are to be engaged in its construction.

Rev. Lyman Jewett, late of Newton Theological Institution, about to sail for India as a missionary, under the direction of the American Baptist Missionary Union, was ordained to the work of the gospel ministry at the Rowe st. Church, Boston.

The ship Valparaiso, for Canton, sailed on Monday of last week from this port. Among her passengers were Rev. H. O. Rankin of Newark; Rev. J. W. Wight and wife; Rev. D. W. Whildon, wife and three children; and Rev. S. J. Smith, who go out as missionaries.

There are at this time *twenty* newspapers published in the State of Iowa. They are as follows: Whig, 8; Loco Foco or Hunker, 9; Van Buren or Barnburner, 1; Agricultural, 1; Universalian, 1. Within the last 18 months the number of newspapers published in Iowa has been doubled.

The Controller has given notice, that the bills of the Farmer's and Mechanic's Bank of Ogdensburgh, must be presented for redemption within two years from August 28, or the assets for their redemption will be delivered up to the Bank.

A bottle of brandy fell into the hands of a child at Rondout, N. Y., and the little creature having drank freely, was seized with congestion of the brain. Dr. Wales found it insensible, but relieved it by opening and bleeding the jugular vein. It eventually recovered.

A shock of an earthquake was sensibly felt at Sloatsburg, Rockland County, N. Y., on Sunday morning, the 8th inst., at 4 1-2 o'clock. This is the fifth shock within a month.

The steamer Ploughboy struck a snag in the Missouri river and immediately sunk. It is thought that the machinery may be saved, but the boat and cargo will be a total loss.

The recent gale at Brazos was severe, and the island is now seven feet under water, The inhabitants were forced to seek refuge in the ships and transports.

Among the victims of cholera at Smyrna, was Mr. C. F, Newell, an eminent American merchant, who had just arrived from Boston. He died after an illness of only four hours.

It is said that the distinguished poet, Percival, of New Haven, is in favor of the Free Soil movement. He was for Harrison in 1840, and his songs did much service in the campaign.

Advices from Yucatan state that a battle had been fought between the whites, and that six of the American officers had been killed.

An only son of D. S. Ford, of Boston, one of the publishers of the Christian Reflector, came to his death a few days since, in consequence of the blunder of an apothecary's clerk, who added five grains of opium, instead of Rhubarb, to a prescription sent by a physician.

Rev. Dr. Field, of East Haddam, Conn., is now in London, engaged in securing to the Dudley family, in this country, of which he is a member, the title to the immense estate formerly belonging to Guilford Dudley, but now in possession of the crown.

The Newburyport Herald remarks, that the mortality of Boston, during the past summer, has been much greater than in New York. In Boston the deaths have been about 100 a week, and in New York about 250. The population of Boston is about 125,000; and of New York about 425,000.

Rev. Mr. Abbot, missionary to the Karens, writes that Tway Po, a native preacher, had baptized 1,600 persons since his ordination. About 500 others had been baptized in Burmah.

The steamer Piney Woods, bound to New Orleans, has been burned on the Lake Ponchartrain. Fifteen lives were lost by the accident.

A train has been run over fifteen miles of the Syracuse and Oswego Railroad, and regular trains to Fulton were to commence on Monday last.

In the old army orders' the name of General Taylor is spelled *Zachariah*. Of late years he has written it Zachary.

In 1802 Pittsburg contained a log church and a few huts. It now has 100 churches, 125 clergymen, and 100 Sunday-schools.

At a late sale of antiquities in London, the lower jaw of Peter, of Cole Church, the original architect of London Bridge, was sold for *five shillings*.

Of twenty-four late graduates from Lafayette College, Pa., sixteen are preparing for the missionary servioe.

A girl named Mary Fry was killed on the railroad in Pratt street, at Baltimore, on Saturday.

Thanksgiving in Massachusetts, Thursday, Nov. 30.

### New York Market, Monday, Oct. 16.

ASHES—Pots are improving, and sell at $6 12 a 6 25; Pearls 6 18.——FLOUR AND MEAL—Flour ranges from 5 37 to 5 62, the latter price being for pure Genesee. Rye Flour 3 75. Jersey 3 37. Buckwheat 2 50.——GRAIN—Genesee Wheat is held at 1 26; Ohio 1 16; Western red 1 10. Corn sells at 65 a 68c. for mixed, 70c. for flat yellow, and 74 for round. Barley 73½c. Rye 69c. Oats 35c.——PROVISIONS—Mess Pork 12 75; Prime 9 75. New Beef, 6 00 for Prime, and 12 00 for Mess. Lard 8c. Cheese 6 a 7½c. Butter, 10 a 11c. for Ohio, 13 a 18c. for State.

### MARRIED,

On Sunday, Oct. 8, by Eld. Daniel Coon, Silas S. Clarke, M. D, of DeRuyter, N. Y., and Miss Mary Jane Champlin, of Mystic Bridge, Conn.

In Brookfield, N. Y., on the 10th inst., by Rev. Eli S. Bailey, Mr. John Higby, of Spafford, and Miss Elizabeth L. Burdick, of the former place.

In Stonington, Ct., Oct. 9, by Rev. Albert G. Palmer, Mr. Joseph Stillman, of Westerly, to Miss Lorinda M. Green, of Hopkinton. Also, Mr. Dennison Wells, of Hopkinton, to Miss Theresa Green, of Westerly. Also, Mr. Lyman Kenyon to Miss Irena D. Ennis, both of Richmond.

At Independence, N. Y., on the 10th inst., by Rev. Thomas E. Babcock, Mr. William Kingsbury, of Rushford, to Miss Elizabeth Bassett, of Independence.

September 7th, 1848, at the U. S. Consulate, Antwerp, Belgium, by Rev. E. Willard, Rev. Thomas T. Devan, M. D., to Miss Emma E. Clark, all of the American Baptist Mission to France.

### DIED.

In Petersburg, Rensselaer Co., N. Y., on the 29th ult., Martha Armsbury, wife of John Armsbury, in the 59th year of her age. She was a member of the Seventh day Baptist Church in the above place, and died in hope of eternal happiness beyond the grave. She has left a husband and a number of children and relatives to mourn her loss.

Also, on the 7th, Patty Kenyon, wife of Potter Kenyon, in the 66th year of her age. She was a member of the Seventh-day Baptist Church in Petersburg, and we believe she has gone to be with Christ, which is far better. She has left a husband and eleven children, with a large number of relatives, to mourn her death.

In Westerly, R. I., Oct. 6th, 1848, after a lingering illness, John P. Fenner, son of the late Philip A. Fenner, in the 31st year of his age. He experienced religion a short time previous to his death, and from that time until he died gave satisfactory evidence that he had been born again.

At Unadilla Forks, Otsego Co., N. Y., on the 28th of August, 1848, Miss Almira Richardson, in the 43d year of her age.

In Stonington, Ct., Sept. 23d, 1848, Mrs. Lois Vincent, widow of Mr. Joseph Vincent, aged 62 years.

At West Edmeston, N. Y., on the 14th of August last, of consumption, after a lingering sickness, which she bore with Christian fortitude, Fanny S. Burdick, wife of Ruel V. Burdick, aged 27 years.

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| J. Green, Hopkinton, R. I. | $2 00 | pays to vol. | 5 | No. 52 |
| C. T. Rogers, Brookfield, | 2 00 | " | 5 | " 52 |
| H. H. Burdick, " | 1 00 | " | 5 | " 43 |
| M. Coon, W. Edmeston, | 2 00 | " | 5 | " 52 |
| W. B. Clarke, Andover, | 2 00 | " | 5 | " 52 |
| T. E. Babcock, Independence, | 2 00 | " | 5 | " 52 |
| E. B. Green, " | 2 00 | " | 4 | " 52 |
| N. R. Crandall, " | 2 00 | " | 4 | " 52 |

### MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held at the house of Lucius Crandall, in Plainfield, N. J., on fourth-day, November 1st, 1848, at 11 o'clock, A. M.

By order of the Board,
GEO. B. UTTER, Sec.

### STATE OF NEW YORK,

SECRETARY'S OFFICE.—Albany, Aug. 21, 1848.—To the Sheriff of the City and County of New York: Sir, Official information having been received this day, that on the 19th of April, 1848, the House of Representatives of the Congress of the United States, passed a resolution in the words following, viz:

"Resolved, That David S. Jackson is NOT entitled to his seat as a Representative from the Sixth Congressional District of the State of New York," thereby creating a vacancy in the said District.

Notice is therefore hereby given, that a Representative in the 30th Congress of the United States, for the Sixth Congressional District of this State, composed of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Seventeenth Wards of the City of New York, is to be elected to supply the said vacancy at the general election to be held on the Tuesday succeeding the first Monday of November next.

CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 22d, 1848.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the county will publish he above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. 1, Chap. 6, Title 3, Article 3, Part 1, Page 140. S21te.

### FULTON HOTEL,

ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
144 FULTON STREET,
(NEAR BROADWAY,) NEW YORK.

Rooms $1.75, $2, and $2.50 per week. 37½c. per night.

THE Subscribers would respectfully inform their friends and the Public, that they have recently taken the entire premises known as Johnson's Dining Saloon, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city. where they can take their meals at any hour of the day and evening at the following low rates:

BILL OF FARE.

| | | | |
|---|---|---|---|
| Roast Turkey | 18d | Boiled Ham | 6d |
| " Goose | 18d | Pork and Beans | 6d |
| " Chicken | 18d | Veal Pie | 6d |
| " Duck | 18d | Beef Steak Pie | 6d |
| " Beef | 6d | Chicken Pie | 12d |
| " Pork | 6d | Mush and Milk | 6d |
| " Veal | 6d | Rice and Milk | 6d |
| " Lamb | 6d | Lamb Pot Pie | 6d |
| " Pig | 12d | Fried Fish | 6d |
| Boiled Chicken | 12d | Fried Clams | 6d |
| " Mutton | 6d | Ham and Eggs | 12d |
| " Corned Beef | 6d | Chicken Soup | 6d |
| " Pork | 6d | Beef Soup | 6d |
| " Fish | 6d | Coffee | 3d |

DESSERT.

| | | | |
|---|---|---|---|
| Suet Pudding | 6d | Mince Pie | 6d |
| Indian Pudding | 6d | Apple Pie | 6d |
| Rice Pudding | 6d | Peach Pie | 6d |
| Plum Pudding | 6d | Plum Pie | 6d |
| Bread Pudding | 6d | Pumpkin Pie | 6d |
| Apple Dumpling | 6d | Custard Pie | 6d |

BREAKFAST AND TEA.

| | | | |
|---|---|---|---|
| Beef Steak | 6d | Hot Corn Bread | 6d |
| Veal Cutlet | 6d | Indian Cakes | 6d |
| Mutton Chops. | 6d | Boiled Eggs | 6d |
| Ham and Eggs | 12d | Fried Eggs | 6d |
| Fried Tripe | 6d | Toast | 6d |
| Fried Sausages | 6d | Hot Muffins | 6d |
| Fried Fish | 6d | Hot Rolls | 6d |
| Fried Clams | 6d | Tea and Coffee | 3d |
| Fried Liver | 6d | | |

With a variety of other dishes.

J. E. JOHNSON,
CLARK ROGERS.

### DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " April 4, " July 11.

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 0 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term, and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

STATE OF NEW YORK, SECRETARY'S OFFICE.—Albany, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next:

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City:

And also, a Representative in the said Congress for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3. article 3, part 1, page 140. aug31-1awtE.

## The Sabbath Recorder.

PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

George B. Utter, 9 Spruce St., New York

# Miscellaneous.

## GOOD-BYE.

Farewell! farewell! is often heard,
From the lips of those who part;
'T is a whispered tone—'tis a gentle word,
But it springs not from the heart.
It may serve for the lover's closing lay,
To be sung 'neath a summer sky;
But give to me the lips that say
The honest words—"Good-bye!"

Adieu! adieu! may greet the ear,
In the guise of courtly speech;
But when we leave the kind and dear,
'T is not what the soul would teach.
Whene'er we clasp the hands of those
We would have forever nigh,
The flame of friendship bursts and glows
In the warm, frank words—"Good-bye."

The mother, sending forth her child
To meet with cares and strife,
Breathes through her tears, her doubts, and fears,
For the loved one's future life.
No cold "adieu," no "farewell," lives
Within her closing sigh;
But the deepest sob of anguish gives—
"God bless thee, boy! Good-bye!"

Go watch the pale and dying one,
When the glance has lost its beam—
When the brow is as cold as the marble stone,
And the world a passing dream;
And the latest pressure of the hand,
The look of the closing eye,
Yield what the heart must understand,
A long—a last "Good-bye!"

## A MAN OVER NIAGARA FALLS.

On the first instant, a man from Buffalo, who had been upon the river in a sail boat, and ventured too near the rapids, was carried over Niagara Falls. The following account of the matter is given by a correspondent of the Buffalo Commercial Advertiser:—

I was on the head of Goat Island when I first discovered the boat—then near half a mile below the foot of Navy Island, and nearly two miles above the Falls. There seemed to be two in the boat. It was directed toward the American shore—the wind blowing from this shore, and still the sail was standing. Being well acquainted with the river, I regarded the position of the boat as extraordinary and hazardous, and watched it with intense anxiety. Soon I discovered the motion of an oar, and from the changing direction of the boat, concluded it had but one. While constantly approaching nearer and nearer the rapids, I could discover it was gaining the American shore, and by the time it had got near the first fall in the rapids, about half a mile above Goat Island, it was directly above the island. There it was turned up the river, and for some time the wind kept it nearly stationary.

The only hope seemed to be to come directly to Goat Island, and whether I should run half a mile to give the alarm, or remain to assist, in the event the boat attempted to make the Island, was a question of painful doubt. But soon the boat was again turned toward the American shore. Then it was certain it must go down the American rapids. I ran for the bridge—saw and informed a lady and gentleman just leaving the Island, but they seemed unable to reply or move. I rallied a man at the toll-gate—we ran to the main bridge in time to see the boat just before it got to the first large fall in the rapids. Then I saw but one man—he standing at the stern with his oar, changing the course of the boat down the current, and as it plunged over, he sat down. I was astonished to see the boat rise with the mast and sail standing, and the man, again erect, directing the boat toward the shore. As he came to the next and each succeeding fall, he sat down, and then would rise and apply his oar in the intermediate current.

Still there was hope that he would come near enough to the pier to jump, but in a moment it was gone. Another, that he might jump upon the rock near the bridge, but the current dashed him from it under the bridge, breaking the mast. Again he rose on the opposite side. Taking his oar and pointing his boat toward the main shore, he cried, "had I better jump from the boat?" We could not answer, for either seemed certain destruction. Within a few rods of the Falls, the boat struck a rock—turned over and lodged. He appeared to crawl from under it, and swam with the oar in his hand till he went over the precipice.

Without the power to render any assistance—for half an hour watching a strong man struggling with every nerve for life, yet doomed with almost the certainty of destiny to an immediate and awful death, still hoping with every effort for his deliveranee—caused an intensity of excitement I pray God never again to experience.

## BEGINNINGS OF STEAMBOATING.

In Ewbank's Hydraulics, some interesting stories are told of the first efforts of the pioneers in steamboating. One of them relates to Oliver Evans, who in 1786, urged upon a Committee of the Legislature of Pennsylvania, the advantages to be derived from steamboats, and "steam wagons," and predicted their universal adoption in a short time. The opinion which the Committee formed of him was expressed a few years afterward, by one of its members, in the following words: "To tell you the truth, Mr. Evans, we thought you were deranged when you spoke of making *steam wagons*." The other relates to John Fitch, a clock and watch maker, than whom a more ingenious, persevering, and unfortunate man never lived. In spite of difficulties that few could withstand, he succeeded in raising the means of constructing a steamboat, which he ran several times from Philadelphia to Burlington and Trenton in 1788. As a first attempt, and from the want of proper manufactories of machinery at the time, it was imperfect: then public opinion was unfavorable, and the shareholders finally abandoned the scheme. His feelings may be imagined, but not described; for he saw and predicted the glory that awaited the man who should succeed in introducing such vessels in a more favorable time. "The day will come," he observes, "when some more powerful man will get fame and riches by my invention, but no one will believe that poor John Fitch can do anything worthy of attention." He declared that within a century the western waters would swarm with steam vessels, and he expressed a wish to be buried on the margin of the Ohio, that the music of marine engines in passing by his grave might echo over the sods that covered him. In a letter to Mr. Rittenhouse, in 1792, he shows the applicability of steam to propel ships of war, and asserts that the same agent would be adopted to navigate the Atlantic, both for packets and armed vessels. Descanting on one occasion upon his favorite topic, a person present observed, as Fitch retired, "poor fellow! what a pity he is crazy!" He ended his life in a fit of insanity by plunging into the Alleghany.

## DEATH OF AN EX-SLAVE.

The Alabama Tribune gives the following notice of a worthy man who recently died in Mobile:

We hastily announced on Tuesday the death of Major Pierre Chastang. He was so remarkable a man in many respects, that a brief sketch of his life will, we are sure, interest many of our readers, and perhaps have a beneficial influence upon his own caste. Pierre was born in this city in 1779, and was consequently 79 years old at his death. He was the slave of Jean Chastang, and in 1810 or 1811 became the property of Regest Bernody. During the Indian war, and at the time Jackson was in command of the troops of this city, Pierre, then known to the citizens as a brave, honest, trustworthy man, was appointed by Jackson patroon, or captain of a government transport, to carry provisions to the troops stationed at fort Montgomery or fort Mims, and to those in camp near the present site of Mount Vernon. The undertaking was perilous, as at that time the whole country was infested with hostile Indians, and but few persons could be found to take charge of an expedition attended with so much risk of life. Pierre was, however, successful, and reached the troops in safety, with a supply of provisions, &c.

In 1819, during the ravages of yellow fever, Pierre rendered essential service to the city by taking care of the sick and protecting the property of the citizens. He and one or two other persons were compelled to act as nurses and sexton. The sickness and mortality were so great that it was difficult to have the patients properly cared for—three, four or five bodies were taken at a time in a cart, and deposited in a pit. As a matter of course, all who could get away, precipitately fled from the pestilence, leaving their property in charge of Pierre. He daily opened the stores for the purpose of ventilation and securing the goods from damage. On the return of the merchants in the Fall, they found everything safe, and as some appreciation of his services and honesty, a subscription was at once taken up for his emancipation, also to purchase him a horse and dray. Since that period, his avocation as a drayman has enabled him to support his family quite handsomely, and at the same time amass a snug little property.

Pierre, until a year or two past, enjoyed uninterrupted health, and always seemed happy and contented. No person in this community, whether white or black, was ever more highly esteemed, and no one in his sphere has been a more conspicuous, honest, benevolent and upright man. He always acted on the golden rule of doing unto others as he would be done by.

## BRAZILIAN INDIA-RUBBER SHOE MANUFACTORY.

Many of our readers who enjoy comfort and luxury, afforded by the use of India rubber shoes, have but little idea of the process employed in their manufacture, from their original state of gummy fluid as taken from the simple receptacle of clay attached to the body of the tree which exudes the liquid, to the beautifully adapted elastic material, prepared with so much skill, in form and proportions, and fitted with admirable nicety to the most delicate ladies' foot.

The shoes which are imported from Brazil, are generally manufactured in the interior, and brought down the river to sell by the natives, who furnish for export at last 250,000 pairs from the province of Paraclome, annually.

The first operation is the procuring of the gum from the trees, which are tapped in the same manner that New Englanders tap maple trees. The trunk having been perforated, a yellowish liquid, resembling cream, flows out, which is caught in small clay cups, fastened to the tree. When these become full, their contents are emptied into large earthen jars, in which the liquid is kept until desired for use.

The operation of making the shoes is as simple as it is interesting. Imagine yourself in one of the seringa groves of Brazil. Around you are a number of good-looking natives, of low stature and olive complexion. All are variously engaged. One is stirring with a long wooden stick the contents of a cauldron, placed over a fire of blazing embers. This is the liquid as it was taken from the rubber tree. Into this a wooden last, covered with clay, and having a handle, is plunged. A coating of the liquid remains. Another native then takes the last, and holds it in the smoke arising from the ignition of a species of palm fruit, for the purpose of causing the coating to assume a dark color. The last is then again plunged into the cauldron, and this process is repeated, as in dipping candles, until the coating is of the required thickness. A number of Indian girls (some very pretty) are engaged in making various impressions, such as flowers, &c., upon the soft surface of the rubber, by means of their thumb-nails, which are especially pared and cultivated for this purpose. After this final operation the shoes are placed in the sun to harden, and large numbers of them may be seen laid out in mats on exposed situations. The original name of the rubber is cahucha, from which the formidable word of caoutchouc is derived. In Para it is styled borracha, or seringa. [Farmer and Mechanic.

## FOSSIL FOOTPRINTS.

Dexter Marsh, laboring mechanic of Greenfield, many years ago discovered, on the flagging stones with which he was laying a sidewalk, what appeared to be the footprints of some strange bird. The geologists pronounced them to be such, and to belong to a period before the creation of man. This discovery so exalted the curiosity and scientific ardor of Mr. Marsh, that he has since made it his amusement to look for such impressions, and he has traversed the valley from the northern Massachusetts line to Wethersfield, Conn., some times spending a week in quarrying these ancient tracks. In the last number of Silliman's Journal of Science he gives a brief account of his labors and successes, from which we may understand that the Connecticut valley, in bygone ages, was a favorite resort of birds that would have made no more of putting men in their crops, than turkies do of swallowing grasshoppers.

Mr. Marsh has in his possession more than eight hundred footprints of birds and quadrupeds, besides having furnished many specimens to others, in this and other countries. In some cases these specimens are so distinct as not only to show the print of the toes, but the impression of the skin. He has perfect tracks of quadrupeds so small that a half dime will cover the whole foot, and again others of birds where the foot measures half a yard from the toe to the heel, so that if the birds that made them were proportioned like those we now have, they must have been twenty feet high!

He has some times followed the track of a bird thirty or forty feet in the rock, the track being at first faint, as if on hard soil; then more distinct, as if imprinted on the sand at the water's edge, and finally sinking in the mud and disappearing in the water. He has one slab, four or five inches thick, on which the tracks appear as mere straight lines upon the surface; but on splitting it into five layers, they grow more and more distinct, till the lower slab shows where the foot rested, just as if, when the stone was in a state of mud, the bird trod to the bottom of it, and on withdrawing the foot the mud closed up.

Among the tracks are many very unlike to those made by any known animals, but still so marked as to leave no doubt that animals made them. A sort of kangaroo, for example, shows very small fore feet and very large hind ones. Of this the Journal of Science gives a striking cut.

## SEVENTY THOUSAND POUNDS FOR A POEM.

Some sixteen or seventeen years since, there appeared in one of the Philadelphia journals, under the quaint caption, "Lines suggested by the presence of the English Friends now in America," a poem, yes, a poem of some forty-six lines, no more nor no less. The effusion was what it professed to be, a congratulatory epistle, addressed to two English *wealthy* Friends, (no offence) whose visit to this country was a mission of gospel love to the churches here. It happened, and it will sometimes accidentally happen, that, in casting their eyes over the journal they espied the article in question, and were pleased with the friendly feeling by which it seemed to have been inspired. The poem was anonymous, yet, upon inquiry, they found that the writer was a fair countrywoman of ours, whose fame had hitherto scarcely traveled out of the limits of her own quiet country air. They sought an interview with this meek, unpretending Quaker girl, who, while she was penning the article in question, was little aware of the feeling it would awaken in the bosom of these warm-hearted Friends; nor did she dream of what this humble tribute of hers was destined to lead to. The interview was satisfactory, and a firm friendship commenced between the parties, so that when these public Friends of whom we have spoken, had finished their mission, and were preparing to return to their home, this young lady, by a warm invitation on their part, was induced to accompany them, and was introduced by them into the circles in which they moved—the Quaker aristocracy of good old England. Some time after, a distinguished British philanthropist, now deceased, met her, and we presume was forcibly smitten with her charms, for not many years afterwards we find the acquaintance renewed, which had then ripened into an attachment, and they were accordingly united in marriage, offensive or defensive as the lawyer would say, or as better expressed, "*sin injuria tibi ullus*," without injury to any one. A few years afterwards the husband died, and by his will it was found that he had left his wife seventy thousand—seventy thousand pounds for forty-six lines of poetry!

## LIABILITY TO INSANITY.

From a table illustrative of the occupations and civil condition of the insane, it appears that the farmers and laborers, whose natural and healthy employments might be thought to bestow almost an exemption from this malady, afford no less than twenty per cent. of the whole number. The mercantile class, whose anxieties and feverish speculations might be supposed to irritate the nervous system far more than the unvaried and steady occupations of the farmer, yield only three per cent.; while among the female patients, the monotonous tone of an indolent or merely housewifery occupation, seems to afford a parallel to the agricultural, their numbers bearing as high a proportion to the whole as forty-two per cent. Does it not seem to follow that the energetic employment of all the powers of the brain, which is the necessary condition of a life of trade and business, is more favorable to the continuance of health than the partial employment of some faculties, and the stagnant condition of many others, as in the farming and domestic classes? The medical profession supplied ten patients, and the clerical six. But what will be considered surprising is, that the civil condition of married and single give respectively almost equal proportions, the former being 545, and the latter 564.

THE FIRST STEAM PRESS.—The first person who introduced steam into a printing office was Mr. Walter, who was the principal owner of the London Times. On the 29th of November, 1814, he made the experiment, but not without much and virulent opposition, as the following account will show:—

"The night on which the curious machine was first brought into use in its new abode was one of great anxiety and even alarm. The suspicious pressmen had threatened destruction to any one whose inventions might suspend their employment—'destruction to him and his straps.' They were directed to wait for expected news from the continent. It was about 6 o'clock in the morning when Mr. Walter went into the press-room and astonished its occupants by telling them that 'The Times' was already printed by steam—that if they attempted violence there was a force ready to suppress it; but that if they were peaceable, their wages should be continued to every one of them till similar employment could be procured—a promise which was no doubt faithfully performed—and having so said, he distributed several copies among them. Thus was this most hazardous enterprise undertaken, and successfully carried through, and printing by steam on an almost gigantic scale given to the world."

A JOKE.—A joke may change the most resolute will of the most ferocious tyrant. All know how despotic and ferocious was Henry VIII., of England. He, having some motives for discontent with Francis I., of France, sent to him, as ambassador, an English bishop, whom he wished to charge with a message full of gall, pride, and menace. The prelate, perceiving all the peril of his mission, sought to excuse himself. "Fear nothing," said Henry to him, "since, if the King of France should take your life, I will cut off the heads of as many Frenchmen as I can lay my hands on." "True," replied the bishop, "but among all those heads there would not be one that would fit my bust as well as the one which is there now!" This jest made Henry laugh, and ended in causing him to change his resolution. Without this, perhaps England and France would have written the history of another war.

SINGULAR SUICIDE.—The Saratoga Republican of the 29th ult. says:—A woman named Lois P. Smith, a milliner by trade, who occupied a shop and tenement on Broadway, nearly opposite the Presbyterian Church, of this village, hung herself in her bedroom on the 26th inst. She was discovered on Wednesday morning suspended by a sheet thrown over the top of the door. An inquisition was held over the body by W. A. Mundell, Esq., and the Jury found that she killed herself in a fit of mental derangement. No particular cause is assigned for this rash act. She was always regarded as a singular, eccentric, weak-minded woman, and no doubt had been partially insane for years. In the room was found a dead kitten, and on a chair she left the following note, which shows that she was in a fit of mental derangement at the time of committing the deed: "O dear! bury my poor little kitten with me, as it is to me as an angel from above. O, grant me my wishes. Bury me in my back yard until the time expires that I have paid for the house. Lay my little angel by my right side on my right arm. Do not deny my wishes."

THE SMITHSONIAN INSTITUTE—*Philosophical Apparatus.*—In one of the rooms of the Smithsonian Institute is to be erected the philosophical machinery presented to the Institution by Dr. Hare, of Philadelphia, and worth $25,000. The chemical lecture room, on the next floor, has a groined ceiling, is heavily ribbed, and foliage at the intersections of the ribs. The cloister has pillars, heavily capped with every variety of foliage. The window glass, in the shape of the diamond fine crown, was imported from England. The inner doors are of Georgia pine, varnished; the outer are bronzed, ornamented with old Norman hinges and shields. The west wing, which is nearly complete, is highly ornamented, but of a heavier and more substantial structure than the east. The most distinguished feature is the apsis, a semi-circular projection, with vaulted roof and pillars.

# VARIETY.

Some few years ago, when the population of London was not so numerous as it is at present, an able calculator estimated the number of Londoners who spent Sundays in adjacent villages, inns, tea-houses, &c., at 200,000. These he calculated spent each half a crown, amounting in the whole to £25,000. That sum multiplied by the number of Sundays in a year, gave, as the annual consumption of that day of rest, the immense sum of £1,300,000. Of these 200,000 persons, he calculated the returned situations as follows: —sober, 5000; in high glee, 90,000; drunkish, 30,000; staggering tipsy, 10,000; groggy, 15,000; dead drunk, 50,000. "Much," adds the calculator, "depends upon the weather."

When Capt. Parry wintered in the arctic regions, one of his officers, while the thermometer indicated 55 below zero, took a bottle of fresh water up the main top, and pouring it down through a colander, by the time it reached the roofing of the ship, it was congealed into irregular spherical pieces of ice, and was caught in a tin dish. The height was less than forty feet, and the water must have frozen in less than two seconds of time.

When Mr. Wedderburn, afterwards Lord Chancellor Loughborough, first traveled from Edinburgh to London, ninety years ago, he performed the journey in two days and three nights, in spite of all remonstrance, his friends advising him to rest a night at York, "several passengers who had gone through without stopping having died of apoplexy from the rapidity of the motion."

Old Isaac Walton says, a companion that is cheerful and free from swearing and scurrilous discourse, is worth gold. I love such mirth as does not make friends ashamed to look upon each other next morning; nor men, that cannot well bear it, to repent the money they spent when they be warmed with drink. And take this for a rule: you may pick out such times and companions, that you may make yourselves merrier for a little, than a great deal of money—for 'tis the company and not the change makes the feast.

We, all of us, have two educations, one of which we receive from others; another, and the most valuable, which we give ourselves. It is the last which fixes our grade in society, and eventually our actual value in this life, and perhaps the color of our fate hereafter. All the teachers and professors in the world would not make you a wise and good man, without your own co-operation; and if such you are determined to be, the want of them will not prevent it.

The best confession of wrong-doing in the past is right-doing *now*. When a man brings forth fruits meet for repentance, we take it for granted he is repentant, whether he says so or not. And yet we like confession, where error has been committed or wrong done. A man tenacious of opinion, and proud of his consistency, must possess rare moral courage to say, "*I was wrong.*"

We have frequently witnessed, says the Maine Cultivator, the surprising docility of the cow when subjected to the surveilance of the yoke, and have often been surprised that she is not oftener made to assist in the performance of agrestic toils. In Scotland, speyed heifers are considered as valuable for farm work as young oxen, and those who have practiced using them in this country, speak in the highest terms of their tractableness and docility.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

### BOARD OF INSTRTCTION.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| EXTRAS.—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 19. NEW YORK, FIFTH-DAY, OCTOBER 26, 1848. WHOLE NO. 227.

## The Sabbath Recorder.

### JAMES A. BEGG ON THE SABBATH.

SECTION VIII. [Concluded.

During the captivity in Babylon, the prophet Ezekiel was commanded to testify still against the sins of his people, and in his enumeration of the various forms of evil which their departure from the Lord assumed, one is, "Thou hast despised mine holy things, *and hast profaned my Sabbaths.*" "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, *and have hid their eyes from my Sabbaths*, and I am profaned among them." "Moreover, this they have done unto me; they have defiled my sanctuary in the same day, *and have profaned my Sabbaths.*" Ezek. 22: 8, 26; 23: 38.

Thus it was ever while under the chastening hand of the Lord in the land of their enemies.

We advance beyond the period of the captivity, to the no less memorable epoch of Judah's restoration from Babylon. Through the instrumentality of Cyrus, and under the direction of Ezra the scribe, and Nehemiah, cup-bearer to king Artaxerxes, Jerusalem was rebuilt. Although, in the language of the latter, Judah had dealt very corruptly, and had not kept the statutes nor the judgments which the Lord had commanded by Moses, this eminent patriot, in the true sense of that abused term, yet remembered and pleaded the divine promise, that if they turned to the Lord, He would redeem them from their captivity, and bring them again to their place. God heard his prayer, and gave him favor with the king his master; who not only allowed him to go up to rebuild Jerusalem, but gave every facility for the accomplishment of the work which Nehemiah had so much at heart. Now, touched with the long-suffering and love of God, and convinced that all God's appointments were for their good, we soon find that while engaged in rebuilding the city of Jerusalem, "all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe, to bring the Book of the Law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the Law before the congregation, both of men and women, and *all that could hear with understanding*, upon the first day of the seventh month. And he read therein, before the street that was before the water gate, from the morning until midday, before the men, and the women, and those that could understand, and the ears of all the people were attentive unto the Book of the Law." Nehem. 8: 1—3.

The Levites caused the people to understand the Law; and the people stood in their place; so they read in the Book, in the Law of God, distinctly, and gave the sense, and caused them to understand the reading. Nehem. 8: 7, 8. There is a beautiful simplicity in this narration, which conveys important instruction as to the value of those Scriptures which are "given by inspiration of God." In the effort to instruct the people, to impart to them a correct knowledge of the revealed will of God was the great aim. The Levites read the Law, and gave the sense, and caused the people to understand it. No improvement on divine ordinances was expected or desired. "And *they found written in the Law* which the Lord had commanded by Moses, that the children of Israel *should* dwell in booths in the feast of the seventh month." (8: 14.) Strange as it appears, "since the days of Joshua the son of Nun unto that day, they had not done so." But the fact that Israel had long neglected and forgotten the divine appointment was not pleaded as a reason for continuing the omission of a declared duty. And they proceeded to celebrate the feast of Tabernacles seven days; "and there was very great gladness. Also day by day, from the first day unto the last day, he read in the Book of the Law of God." (8: 17, 18.)

Three days after, the children of Israel were assembled, with fasting, and with sackcloths, and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and read in the Book of the Law of the Lord their God, one-fourth part of the day, and another fourth part they confessed, and worshiped the Lord their God. (9: 1—3.)

Recounting the marvelous loving-kindness of the Lord, the Levites testifying of His mercy towards their fathers, thus in the name of their brethren acknowledge His grace in the gift of the Law and sanctification of His Sabbath: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them *right* judgments, and true laws, ['laws of truth,' *marg.*,] *good* statutes and commandments; and madest known unto them *thy holy Sabbath*, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant" (9: 13, 14.) Brought into a right condition of heart, such are the terms in which they speak of God's Law "given by the hand of Moses;" they are a precious divine *gift.* "Thou *gavest* them" the Law, as a whole, and as contemplating especially the preciousness to man of the hallowed day, they add, "And madest known unto them thy holy Sabbath." They speak from experience, and are enabled to give God the thanks due unto His name.

Although instituted at creation, the blessing of the Sabbath had rarely if ever been prized as it ought to have been; and in Egypt, the Israelites had by oppression probably been much prevented from enjoying many of its advantages. But from Sinai, the Lord again "made known unto them" His holy Sabbath. That this, however, cannot be meant as a declaration that the Sabbath was instituted only when promulgated from Sinai, is as we have seen no less evident from its primeval appointment than from the history of its observance by the Israelites themselves when favored with the manna before they reached the Mount of Sinai. It was God's "holy Sabbath" before he at this time *made it known.* No more, indeed, are we to infer that any other of the Ten Commandments made known to Israel at the same time were then new. The first commandment, requiring exclusive love and worship of the living God, and the sixth commandment prohibiting murder, for example, involve duties which were not unknown till promulgated from Sinai. God had said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed," (Gen. 9: 6,) and the whole history of the Lord's dealings with his people in all ages, previously, as well as since, has been the inculcation of and the encouragement to that love of God which the first commandment requires. And the same remark applies to God's making known to Israel his Sabbath, so long after its institution in Eden.

Nehemiah's chosen instructors of the people, still in confession to God say, "Nevertheless they were disobedient, and rebelled against Thee, and cast Thy Law behind their backs, and slew thy prophets which testified against them to turn them to Thee." They acknowledge the gracious purpose of God in His severest dealings, saying, Thou "testifiedst against them that Thou mightest bring them again unto Thy Law; yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do he shall live in them,) and withdrew the shoulder, and hardened their neck, and would not hear." (9: 29.)

With this confession of the sin of their kings, their princes, their priests, and their fathers, they made acknowledgment of God's righteousness in the chastisements He had administered, and entered into covenant to reform, including "their wives, and their sons, and their daughters, every one having knowledge, and having understanding." They "entered into a curse, and into an oath, to walk in God's Law which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and His judgments and His statutes; and that we would not give our daughters unto the people of the land, nor take their daughters for our sons. And if the people of the land bring ware or any victuals *on the Sabbath day* to sell, that we would not buy it of them on the Sabbath, or on the holy day, and that we would leave the seventh year, and the exaction of every debt." Nehem. 9: 26, 29; 10: 29—31.

This resolution of preserving the sanctity of the Sabbath was fully acted upon; for we find Nehemiah, in the concluding chapter of his book, in the enumeration of his various efforts for reform, thus testifying before the Lord, "In those days saw I in Judah, some treading winepresses *on the Sabbath*, and bringing in sheaves, and lading asses, as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem *on the Sabbath day*, and I testified against them in the day whereon they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, *and sold on the Sabbath* unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and *profane the Sabbath day?* Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by *profaning the Sabbath.* And it came to pass that when the gates of Jerusalem began to be dark *before the Sabbath*, I commanded that the gates should be shut, and charged that they should not be opened *till after the Sabbath*, and some of my servants set I at the gates, that there should *no burden be brought in on the Sabbath day.* So the merchants and sellers of all kinds of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. From that time forth, came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates *to sanctify the Sabbath day.* Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." Nehem. 13: 15—22.

Such is the form which Nehemiah's zeal for the honor of his God, and desire of good for his people, assumed. And have we not reason to believe, that still enlightened zeal for reformation will ever manifest a concern for the sanctification of the true Sabbath? When God put it into the heart of Nehemiah to seek the good of Jerusalem and Judah, he perceived the importance of so witnessing for the honor of his God, and of his people being thus blessed.

We have thus brought up this brief sketch of the Scriptural History of the Sabbath to the period of Judah's Restoration to their own land. In doing so, we have found nothing to indicate any purpose of God to change the Sabbath, or any relaxation of the authority under which at first it was sanctified. Every thing, on the contrary, indicates that the seventh day, till that period at least, retained all its importance in the view of the God of the Sabbath, and that of those who best knew His mind, and most loved His ways.

But before concluding this part of our subject, there remains to be considered for a moment the light which the Old Testament casts on the advancing age of Christianity. In the instructions of the prophets, is there any preparation made for a change of the Sabbath? Is there any weaning of the people from the integrity of the day which God had already sanctified and blessed? Any weakening of the authority of the Law given by the hand of Moses, for Israel, in which the fourth as well as the other commandments found a place?

The answer to these questions is instructive. For not only is there no premonition that such a change is contemplated; but there is the most urgent reinforcement of the Law. The latest injunction of God by Malachi, the last of the Old Testament prophets, is of this character: "*Remember* ye the Law of Moses, my servant, which I commanded to him in Horeb, *for all Israel*, with the statutes and judgments." Mal. 4: 4. With these words fully in view, as the latest communication of the mind of God, and as closing that communication, the faithful of Israel were found waiting for the Messiah when the law of God appeared. And from it, we ask, What reason had they to expect either the repeal of the Sabbath or the abrogation of any part of the Law? Independently of the fact that the Sabbath had been sanctified to Adam and his seed from the beginning, the entire Mosaic itual, as well as the Ten Commandments embraced within the Law, was given at first as a perpetual covenant, throughout all their generations; and here the prophet still declares it was commanded by God "for all Israel." The ushering in the Son of God into the world—nay, the crowning him with Millennial glory, which is the subject of this prediction, in which the injunction to *remember the Law of Moses* occurs, contemplates no change for Israel in this respect, either immediate or remote. The Law is, on the contrary, invested with all the force and all the sanctity of a re-injunction; and Israel would surely be well entitled to expect very clear and explicit authority from God of any asserted change of their ordinances in a new dispensation, with the language of the closing canon of inspiration of their own dispensation sounding in their ears: "*Remember* ye the Law of Moses, my servant, which I commanded to him in Horeb, with the statutes and judgments." And more particularly with reference to the subject of our present investigation, with our hearts refreshed by the review of promises of blessing upon those who sanctify the Sabbath, and the denunciation of the prophets against Sabbath violation, we are surely called to beware of it, whatever form it may assume, or under whatever specious name its desecration may be disguised.

### GOOD-BYE.

Good-bye, proud world! I'm going home;
Thou art not my friend, and I'm not thine,
Long through thy weary crowds I roam;
A river-ark on the ocean brine,
Long I've been tossed like the driven foam;
But now, proud world! I'm going home.

Good-bye to Flattery's fawning face;
To Grandeur, with his wise grimace;
To upstart Wealth's averted eye;
To supple Office, low and high;
To crowded halls, to court and street;
To frozen hearts and hasting feet;
To those who go, and those who come;
Good-bye, proud world! I'm going home.

I am going to my own hearth-stone,
Bosomed in yon green hills alone—
A secret nook in a pleasant land,
Whose groves the frolic fairies planned;
Whose arches green, the livelong day,
Echo the blackbird's roundelay,
And vulgar feet have never trod
A spot that is sacred to thought and God.

Oh, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools, and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?

[R. W. Emerson.

### CONVERSION OF A FEMALE INFIDEL.

The Rev. Dr. Mason, of New York, was requested to visit a lady in dying circumstances in that city, who, together with her husband, openly avowed infidel principles, though they attended his ministry. On approaching her bedside, he asked if she felt herself a sinner, and her need of a Savior. She frankly told him she did not, and that she believed the doctrine of a Mediator to be all a farce. 'Then,' said the Doctor, 'I have no consolation for you, not one word of comfort. There is not a single passage in the Bible, that warrants me to speak peace to one who rejects the Mediator provided; you must take the consequences of your infidelity.' He was on the point of leaving the room, when one said, 'Well, if you cannot speak consolation to her, you can pray for her.' To this he assented, and kneeling down by the bedside, prayed for her as a guilty sinner just sinking into hell, and then, arising from his knees, he left the house. To his great surprise, a day or two after, he received a message from the lady herself, earnestly desiring that he would come down and see her, and that without delay. He immediately obeyed the summons. But what was his amazement, when, on entering the room, she held out her hand to him, and said with a benignant smile, 'It is all true,—all that you said on the Sabbath is true. I have seen myself the wretched sinner that you described me in prayer. I have seen Christ to be that all-sufficient Savior you said he was, and God has mercifully snatched me from that abyss of infidelity in which I was sunk, and placed me on that Rock of ages. There I am secure; there I shall remain: *I know whom I have believed.*' The Doctor's prayer, through the Divine blessing, fastened on her mind; she was convinced of her guilty state, and enabled to rest wholly on the Savior; and, after solemnly charging her husband to educate their daughter in the fear of God, she expired in the exercise of joy and peace in believing.

**CHRISTIAN HOSPITALITY.**—"In this country," writes an Illinois colporteur, "I found one professed Universalist, who told me he was 85 years of age, and never yet owned a Bible. He would not purchase, neither would he receive one as a gift, remarking, 'that they were too religious for him.' All my entreaties and arguments were unavailing. During the nine months I have been employed, I have visited 813 families, sold 1,789 volumes, and supplied 530 Bibles and Testaments to these destitute. I have not been charged for food, lodging, or horsekeeping, during these nine months, or once denied the privileges of *Christian hospitality.*"

### DEAN SWIFT AND THE TAILOR.

A tailor in Dublin, near the residence of the Dean, took it into his head that he was specially and divinely inspired to interpret the prophecies, and especially the book of Revelations. Quitting the shop-board, he turned out a preacher, or rather a prophet, until his customers had left the shop, and his family were likely to famish. His monomania was well known to the Dean, who benevolently watched for an opportunity to turn the current of his thoughts. One night, the tailor, as he fancied, got an especial revelation to go and convert Dean Swift, and the next morning took up the line of march for the Deanery. The Dean, whose study was furnished with a glass door, saw the tailor approach, and instantly surmised the nature of his errand. Throwing himself into an attitude of solemnity and thoughtfulness, with the Bible open before him, and his eyes fixed on the 10th chapter of Revelations, he awaited his approach. The door opened, and the tailor announced in an unearthly voice—

"Dean Swift, I am sent by the Almighty to announce to you."

"Come in, my friend," said the Dean, I am in great trouble, and no doubt the Lord has sent you to help me out of my difficulty."

This unexpected welcome inspired the tailor, and strengthened his assurance in his own prophetic character, and disposed him to listen to the disclosure.

"My friend," said the Dean, "I have just been reading the 10th chapter of Revelations, and am greatly distressed at a difficulty I have met with; and you are the very man sent to help me out. Here is an account of an angel that came down from heaven, who was so large that he placed one foot upon the earth, and the other upon the sea, and lifted his hands to heaven. Now my knowledge of mathematics," continued the Dean, "has enabled me to calculate exactly the size and form of this angel; but I am in great difficulty, for I wish to ascertain how much cloth it will take to make him a pair of breeches, and as that is your line of business, I have no doubt the Lord has sent you to show me."

The exposition came like an electric shock to the poor tailor! He rushed from the house, ran to his shop, and a sudden revulsion of thought and feeling came over him. Making breeches was exactly his kind of business. He returned to his occupation thoroughly cured of his prophetical revelation by the wit of the Dean.

### THE GUIDE.

A traveler had a long and dangerous journey to make over a rugged, rocky mountain, and was not acquainted with the road. He therefore inquired of one who he had heard had traveled over the same road. This man described to him very precisely and accurately the right way, as well as all the bye-paths and precipices which he must avoid, and the rocky heights which he must climb. And the better to aid him, he gave him a map, on which everything was marked out with mathematical percision.

The traveler laid all well to heart, and at every post of his progress, and every bye-way, he recalled the directions, and carefully examined the map of his friend. So he went on his way expeditiously; but the farther he advanced, the higher did the rocks tower, and the road seemed to lose itself in the desolate, dreary cliffs.

Then his courage failed; he looked up anxiously to the grey, high-jutting rocks, and exclaimed: It is impossible for a mortal to travel over so rugged a way, and to climb this steep ascent—eagle's wings, and the feet of the chamois, are needed for it!

Already he looked back and thought of the way which he had come, when a voice called to him:—Take courage, and follow me! When he turned about, to his great joy, he beheld before him the form of the man who had described to him the way, whom he saw quietly and securely wending his way among cliffs, and precipices, and rushing mountain torrents. This gave him confidence, and he followed on after the other with equal spirit and expedition. Before evening they had ascended the mountain, and a lovely valley, where myrtles and pomegranates bloomed, received them at the end of the journey.

The glad traveler thanked his guide, and said:—How shall I repay thee? Thou hast not only directed me in the right way, but hast also given me strength and courage to travel it.

The other replied: O, no! am not I a pilgrim like yourself? And are you not the same as you were? You have only learned from me what you are, and of what yon are capable.

[Krummacher.

### THE RUSSIAN CLERGY.

All the writers, of every nation and creed, with whom we are acquainted, are unanimous on these points; all declare, *una voce*, that to appreciate, or even to imagine, the moral or social degradation of the Russian clergy, it is necessary to have lived amongst them. The very proverbs which are current in Russian society, of every class, and which are heard in Russia alone, reveal their true character. "Son of a priest," is the last insult to which a man has recourse in reviling an enemy. "Am I a 'pope,' that I should eat twice?" is the disdainful allusion to the habits of the half-famished clergy. 'Like pastor like flock,' is the comment upon the irregularities of laymen. And these are only specimens. Like the fallen priesthood of Syria and Armenia, the chief characterisics of the Russian clergy appear to be habitual drunkenness, profound ignorance, and the lowest habits of a sordid and animal existence. "The vice of drunkenness is so common amongst them," says Theiner, "that it excites no observation." In the ships of this navy, he adds, where they always receive an increase of salary, "the commanders usually place the chaplain under arrest twenty-four hours before divine service, to make sure that he will not present himself drunk before the altar. Their general character may be gathered from the official and annual "reports" of the "holy synod" itself. In the report for 1836, it appears that, during that single year, one in fifty of the whole Russian clergy was under condemnation by the public sentence of the various tribunals. Since that period the moral state of the clergy, if we may believe the reluctant testimony of the synod, has steadily deteriorated. Thus in 1837, comparing the number of condemnations with the total number of clergy, it appears that these amounted for the whole empire to one in twenty-four! in 1838, to one in twenty-three! and in 1839, to one in twenty! In the four years, from 1836 to 1839, the synod reports that 15,443, or one-sixth of the 102,456 ecclesiastics of every rank and grade, were under judgment, and that, as the supreme procurator himself declares, "for infamous crimes."

### ORIGIN OF THE ARMENIAN REFORMATION.

In 1829 a young man saw a cheap Testament, in a shop in Constantinople, which he bought. He read it, and found to his surprise that it contained different views and doctrines from what were taught in the Armenian church. His mind became excited, and he communicated his feelings to two other friends, and they anxiously studied the New Testament together. In 1833, they heard of the Ameircan missionaries at Constantinople, and visited them. They were delighted when they found the missionaries had brought to them the religion of the New Testament, which they never before heard professed by any people. Since that time the progress of truth has been silent and slow among the twenty millions of Armenians in Western Asia, yet it is progressive. Colporteurs sell Bibles and religious tracts readily, and eager ears are opened to the expounders of the new religion. Already five flourishing Protestant churches are established in different parts of Turkey; persecution has followed in its worst forms, but the adhesion of Christians to their faith, and their consistent piety, has secured for them the protection of government, and they are now enjoying an unexampled degree of religious liberty in the Mohammedan empire. [American Messenger.

### "MORE LIGHT—MORE LIGHT."

It is recorded of one of the worthies of the Scottish Church, that when he had acquitted himself, in a public disputation, with great credit to his Master's cause, a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions—"More light—more light—more light!" Greenham being asked his judgment of some important matters, answered, "Sir, neither am I able to speak, nor you to hear, *for we have not prayed.* I may indeed talk, and you may answer, as natural men, but we are not now prepared to confer as children of God." How soon would controversy cease in the church, if such a spirit were prevalent.

**THE CONFIDENCE OF A DYING CHRISTIAN.**—The Rev. Mr. H. was for many years a co-pastor with the Rev. Matthew Wilkes, of the congregations at the Tabernacle and Tottingham court chapel, London. His venerable colleague, who called upon him a few hours before his death, in a characteristic conversation, said, "Is all right for another world?"

"I am very happy," said Mr. H.

"Have you made your will?"

Mistaking the question—"The will of the Lord be done," said the dying Christian.

"Shall I pray with you?"

"Yes, if you can," alluding to Mr. Wilkes's feelings, at that moment considerably excited.

After prayer, "Well, my brother, if you had a hundred souls, could you commit them all to Christ now?" alluding to an expression Mr. H. frequently used in the pulpit.

With a mighty and convulsive effort he replied, "A million!"

**CHRISTIAN LIBERTY.**—Among the prisoners taken captive at the battle of Waterloo, there was a Highland piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the mountains and glens of Scotland. "Play a pibroch," said Napoleon, and the Highlander played it. "Play a march," it was done. "Play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat!" No retreat! should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Ephes. vi. 13—Wherfore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

**CARE IN ADMITTING TO THE CHURCH.**—A writer at the West speaks on this subject in the Home Missionary as follows: "Could I address the churches at the East, I would say: Be very cautious in the reception of members. When you admit a person, you say emphatically, 'We believe you are a Christian, prepared for the church triumphant.' If you encourage him to trust in a false and delusive hope, he will in all probability be lost forever. Those who here apostatize, exert the strongest influence against religion, and their case is more hopeless than any others. Beware of that liberal human policy which tolerates gross inconsistencies among professors, and which practically lowers the standard of God's law. [N. E. Puritan.

The Sabbath Recorder.

New York, October 26, 1848.

## THE ZEAL OF THE JEWS.

"Of late our city has appeared to be alive with the multitudes of Jews, who have been celebrating the opening of their new year. It is quite interesting to see the self-denial with which most of these children of Israel attend to their numerous religious festivals. Passing along the streets where they reside, a stranger in the city is surprised to see so many stores and shops closed, while the majority in the vicinity are open and prosecuting business. Every Friday evening, from sundown to Saturday at the same time, the conscientious Jews remit their business, while the Gentiles around them are busily engaged in their vocations. In addition to this, they have numerous festivals during the year; and, as they cannot do business on Sunday, the time they devote to their religious observances is far beyond that thus employed by Christians. If the same zeal were only according to knowledge, it would enable these ancient covenant people to do much good."

The above paragraph from the New York correspondence of the Baptist Register, pays a merited tribute to the zeal of the Jews in attending to their religious institutions. On a recent Sabbath-day, we had occasion to pass through several streets of this city, and were surprised to see how many of the stores occupied by Jews were closed, while the neighboring stores were driving a brisk and profitable business. On one side of the Bowery alone we counted some thirty stores closed, and in a single block on Chatham street, between Pearl and Duane streets, we counted nearly as many more. Doubtless the proportion of Jews in these localities is greater than in other parts of the city; still there is no part in which Jews do not reside, or where the evidences of their regard for the Sabbath are wholly wanting.

The sight of these things suggested a reflection, which we will venture to put on paper, although it may not be much to the credit of our boasted Christianity. In conversation with professors of religion who are doing business in New York, we have frequently met with those who acknowledge the seventh day of the week to be the Sabbath, and deny all obligation to keep the first day, but who still keep their stores open on the seventh day and close them on the first day. When we urge upon them the inconsistency of such a course, they will perhaps acknowledge it, but still plead the necessities of the case—their families must be supported, and their business would suffer if they should shut up shop on the last and busiest day of the week. If they are referred to the precepts of the Gospel as inculcating self-denial, and requiring even the sacrifice of all things when necessary to obey the truth, they confess that it is so, and will often go so far as to acknowledge, *that if they had religion enough*, they would carry out these precepts by observing the Sabbath. But there is the trouble—they *have not religion enough*, as they confess in words, and prove by their practice. Now, when we thought of these things, and saw before us such evidences of the willingness of the Jews to make sacrifices for the sake of what they regard as the Sabbath, we involuntarily asked, Can it be, that these Jews, who are so often branded as infidels, have really more religion than their Christian neighbors? Can it be, that those who reject Christ are more ready to carry out his precepts than those who profess to receive him? Reluctant as we were to admit this conclusion, we did not see how, with the facts before us, to resist it. It is common for the Christians of this country to judge well or ill of those who profess Christianity in other countries, according to their willingness or unwillingness to make sacrifices for the sake of Christianity. What if the same rule of judgment should be applied in this case? We fear that some of those who profess a great deal of regard for what they call the Sabbath, would be found to lack that evidence of regard for it which is afforded by sacrifices on its account.

One word about the lack of knowledge in the zeal of the Jews for the Sabbath. The Sabbath was one of the first institutions given to man in Paradise. It was incorporated with the Ten Commandments, which are generally acknowledged to be moral in their nature, and perpetually binding. It occupies a prominent place throughout the history of Israel as recorded in the sacred volume—the richest blessings being connected with its faithful observance, and the severest curses being threatened in case they should neglect it. Such is the *knowledge* which the Jews have of the Sabbath. Is their zeal in observing it greater than such knowledge ought to inspire? We think not. If in any respect their zeal does not accord with their knowledge, it must be because they are not zealous enough—not because they are too zealous. But there is a zeal in respect to what is often falsely called the Sabbath, the accordance of which with knowledge we very much doubt. It is that zeal which prompts a certain class of men to assert the sabbatic character of the first day of the week, about which the sacred volume says not a word, and then to besiege the civil authorities for laws to compel all men—Christians, Mohammedans, Infidels, even the Jews and Sabbatarians, who may have kept the Sabbath of the Lord on the seventh day in all good conscience—to keep the first day by resting from labor. This is a zeal not simply without knowledge, but contrary to knowledge. In view of it, and without wishing to say one word to strengthen the Jew in his opposition to Christianity, we would suggest, that rebukes on the score of sabbatic zeal would probably find quite as good subjects among Christians as among Jews.

## PROGRESS OF PERSECUTION IN PENNSYLVANIA.

Week before last we announced, that three persons, connected with the German Seventh-day Baptists at Snowhill, had been convicted of working on Sunday, and were expecting to go to jail therefor. We have since learned that they were taken to the county jail, imprisoned six days, and discharged. This was for gathering in grain on a Sunday during harvest, when it was suffering very much from the heavy rains. Had they been nominal observers of Sunday, they might possibly have been acquitted on the plea of necessity, as provided in the act of 1794. But they were connected with a Society which observes the Sabbath, and denies the claim of the first day to be the Sabbath; hence the law is enforced in all its rigor, and these three men have paid the penalty of its violation by suffering imprisonment six days.

Two of the persons alluded to above, are included in the number whom we have already mentioned as having been informed against for picking apples on Sunday. Judgment has been rendered against them, and they are expecting soon to be taken to jail again.

We are farther informed, that since the decision of the Supreme Court, the fire of persecution has broken out at Morrison's Cove in Bedford County. Several cases have been appealed to the County Court, where they remain undecided

Under such circumstances, our German friends are determined again to apply to the Legislature for relief, and have confident expectations of obtaining it. There is, however, some difference of opinion among them, as to the best form of petition—whether to ask for the abolition of the law under which they are persecuted, or to ask simply for protection on their own premises. Our opinion is, that they are doing more for the cause of truth about these days than they ever were before, and that they ought not, from a desire of *speedy* relief, to be induced to take up with a partial recognition of their rights. While doing so much to enlighten and arouse the public mind, they can very well afford to suffer some temporary inconvenience. In due time, and that not far distant, their rights will be fully acknowledged, and they honored for maintaining them. But of this more anon.

## SHOULD CHRISTIANS BE POLITICIANS?

The above interrogation, considered in its true light, is worthy of the most careful consideration, especially in an era like the present. When the elements of truth, long smothered, are struggling for ventilation, and by their resistless expansibility upheaving the solid foundations of time-honored political institutions; when gray-haired monarchs haste from their tottering thrones to lonely exile; when princes, disrobed of royalty, beg at the peasant's door; and when despotism, both in the old and *new* world, from the top-tower of his triple-walled bastile, looks fearfully at the gathering hosts of freedom;—in times like these, the Christian may well ask, "What part have *I* to act in this grand drama?" The question is not, whether the Christian should be a demagogue, or a stupid devotee at the shrine of party; but, should he be a politician in the strict sense of the term. "Politics," says Webster, "is the science of government—that part of ethics which consists in the regulation and government of a nation or state, for the preservation of its safety, peace, and prosperity." The question, then, becomes, Is it the duty of Christians to establish and perpetuate the institution of civil government? The views which we wish Christians to examine are the following:—

God, in creation, designed the good of moral beings. This proposition needs no proof. That *moral* government is an indispensable means of securing this good, is evident from the fact that the nature of moral beings demands certain rules of action in order to secure their greatest good; and as rules of action imply moral government, therefore moral government is an indispensable means. Now, 1st. Whatever is indispensable to the securing of the end or design of creation, is a part of moral government. 2d. Civil governments are thus indispensable. Therefore civil governments are a part of moral governments. The minor proposition in this syllogism may need a little proof. Then we propose, 1st. That moral beings, possessing different degrees of information on the same subject, will be likely to disagree. 2d. Men do possess information in different degrees. Therefore there will always exist a demand for human adjudication to apply the moral law in the given case. Again, the Bible every where recognizes human government as a part of God's moral government. (See Romans 13: 1—7; 1 Peter 2: 13, 14, also the book of Daniel.) The fact cannot be denied, that the passages quoted represent human government as of God, forming a part of his scheme for the moral government of the universe. This point then being settled, we can proceed to an application. 1st. Whatever forms a part of God's moral government, all men are bound to aid in supporting. 2d. Human government forms such a part. Therefore all men are bound to aid in its support. In a government like ours, where it is the prerogative of every man to vote, as the agency through which he gives character to the legislation of the nation, he is morally bound to give it a moral character by voting for such men as shall legislate in accordance with the laws of God. He cannot escape the obligation, any more than he can the obligation to love God; for an obligation to love God implies an obligation to use all means to secure his glory. This we have shown to be a means. Therefore he is bound to make use of it. We conclude, then, that the Christian who lives on the daily blessings secured alone by human government, and refuses to engage in giving it character and support by his vote and otherwise, is not only an example of ingratitude, but of opposition to God and morality.

It is objected, that in the exercise of governmental powers, the law of love is subverted. We answer, that love is a universal principle, seeking the greatest good of the greatest number. Whenever the few shall destroy the good of the many, they make their rights to society a forfeiture, and it becomes the government to take that forfeiture at their hands. This is in *obedience* to the demands of love, and not *opposed* to them.

Again, it is objected, that "Christians are not to be diverted from the work of saving souls, by meddling with politics." To which we answer, 1st. Whatever constitutes an indispensable means of salvation, the Christian should labor to secure, and when thus employed is laboring for the "salvation of souls." 2d. Order in society, secured alone by civil government, is an indispensable means of salvation. Therefore the faithful Christian *must* be a *politician.*

We conclude, then, that in a popular government politics are a part of religion; and being a means of good to man, all men are as much bound to be politicians as to seek the good of man. When we cease to be politicians, we cease to seek the *greatest* good of man; and ceasing to seek the greatest good of man, we cease to be Christians. The conclusion, then, is inevitable, that no man can be a consistent Christian without being a politician. Now, if any one is disposed to find fault with this *conclusion*, let him be particularly careful to examine the reasoning by which we have arrived at it.

It is true, that Christians have *much* to do besides meddling with politics; and they have much to do too besides confounding the *right* of human government with the *abuse* of it by wicked men. How often do men excuse themselves on the ground of superior holiness—too dignified to stoop and "dabble in the dirty waters of *politics*." They will admit, at the same time, that the wicked need the restraint of law, and that the good of beings demands the administration of equitable laws, but they shrink with holy horror from the task, leaving the government in the hands of the wicked, vainly dreaming that they will enact laws for the suppression of vices which they daily practice; that infidels will protect religion, tyrants liberty, and the licentious virtue, and then, adding insult to injury, will pray for righteous rulers and just laws. It is too true, that the waters of politics are impure; yea, stained with the blood of injured innocence, flowing in gushing streams from the lacerated backs of three millions of God's poor, and made salt with the fast-falling tears of the ruined victims of legalized intemperance. But let us ask, How came these waters so? What has opened the veins of bleeding humanity, and who has filled the cup of bitterness, and held it to the trembling lips of the inebriate? Those ministers, deacons, and laymen, too holy to dabble in the dirty waters of politics, have done it. To permit a deed to be done, having means to prevent it, is equivalent to doing it. They have stood tamely by, while the poisoned dagger of political enactment has been drawn and plunged to the vitals of virtue and religion. They have abstracted political acts from the catalogue of moral obligation, and handed the government over to the blind guidance of perverted sensuality. Religion *alone* can purify these corrupted streams. Who shall apply it? Will the ungodly? Never. Then the Christian must. What a field for labor! Intemperance has robbed thousands of religious instruction, and dragged thousands more to hopeless misery. Slavery has shut the Bible and closed the gates of knowledge on starving millions. Such are the effects of polluted politics. The instrument appointed by Heaven to bless man, is made to curse him; and instead of rolling forward the wheels of salvation, opposes a barrier more formidable than the mental darkness which enshrouds the victim of infatuation as she throws her tender infant to the jaws of the crocodile of the Ganges. These waters must be purified, or religion must die. Already have the scaly monsters issued from these putrid lakes and stagnant pools, and wound their forms around the altars of God. The light of religious truth, in word and *deed*, must fall in scorching rays on these waters of political putrifaction, separate the pure from the impure elements, as the sun evaporates the crystal waters of the ocean, to fall again in refreshing showers, while the impurities, with all the reptiles that crawl therein, shall faint and die beneath the scorching ray. The Christian who fears to plunge in and drag the impurities from our political sea, will never wear a martyr's crown. The contagious disease will not be stayed, if the physician stands aloof. What would be thought of the physician who, in case of imminent danger, should refuse aid, and see a silly quack administer prussic acid for soda? Yet that man is not more strangely inconsistent than the Christian who absolves himself from politics. D. E. M.

## PEACE CONVENTION IN BRUSSELS.

For some time past, our philanthropic countryman, Elihu Burritt, has been laboring in Europe to get up a Convention, which should take the incipient steps to abolish war among the nations of the earth. His plan, as set forth in a circular, was, to organize and inaugurate a simultaneous moral agitation in favor of a High Court of Nations, and a code of international laws, by which all cases of international controversy should be adjudicated; and to provide for the formation of committees, or the acquisition of correspondents, in different countries, through whom the public press, the platform, and the pulpit, might everywhere be enlisted in favor of a proposition so rational, humane, and Christian. The Convention was held at Brussels and was attended by about three hundred Delegates—Belgian, British, American, &c. The essays and discussions were mostly in the French language, and extended through two days. A good degree of harmony prevailed, and the propositions presented for consideration were adopted by nearly unanimous votes. Elihu Burritt, who was one of the Vice Presidents, is to write a history of the affair; until the appearance of which, our readers must content themselves with the following propositions, adopted after the reading of essays, and more or less speaking, upon each:—

1. The irrational, inequitable, inhuman, and unchristian arbitrament of War.

2. The expediency of recommending to the civilized and professedly Christian Governments of Europe and America, the adoption of an Arbitration Clause in all international Treaties, by which questions of dispute which may arise, and which might possibly issue in an appeal to the sword, shall be settled by mediation.

3. The propriety of convoking a Congress of Nations, the object of which shall be to form an international Code, in order, as far as possible, to settle on a satisfactory basis most questions, and generally to secure Peace.

4. The importance of recommending to the several Governments of Europe and America, mutual disarmament, the exchange of good offices, &c. &c., to promote the welfare of all.

## GERRIT SMITH ON BAPTISM.

A report has been in circulation for some time past, that Gerrit Smith, of Peterboro, New York, has joined the Baptist denomination. A letter from him, which we find in a recent number of the Christian Contributor, says that the report is untrue; that he has for many years been opposed to all sects; that he believes "the Christians of a given locality, constitute in the eye of God, the one church of such locality; and that the Christians of such locality, instead of making various churches to suit their various tastes, are bound to aim to take the church in such locality just as God sees it, and tenders it to them; and to acknowledge, as members of it, all in such locality who appear to be Christians, however widely they may differ from each other in doctrine or practice." Mr. Smith states the following as the probable occasion of the report of his joining the Baptists:—

"In the spring of 1847, the 'Church of Peterboro' resolved to investigate the question of baptism. It is in the habit of investigating questions; and is, at the present time, seeking to learn the truth respecting the Sabbath. Its inquiries on the subject of baptism were not brought to a close until last July. As we all came to the conclusion, that baptism is a rite of the church of Christ, those of us (myself included) who believed that we had never been baptized, could no longer delay to be. That I should regard myself as unbaptized was, well nigh, unavoidable. Even in the judgment of Pedobaptists, I had never been baptized. It is true, that I had been sprinkled in my infancy; but neither of my parents were then Christians.

"When I came to be baptized, I preferred immersion—for I had, now, come to be established in the belief, to which I had always inclined, that nothing short of immersion answers the demands of the rite of baptism.

"Lest it might be inferred, from what I have said, that I believe in infant baptism, I will add, that I have ever entertained doubts of it, and do, now, confidently believe, that it is unauthorized. If there be a warrant for it in the Scriptures, I do not see it. To me circumcision and infant baptism appear to have no connection with each other. But for the supposed connection between them, there would, however, probably, be no one to defend infant baptism.

"I close with saying, that I do not claim to have made a learned investigation of the subject of baptism. Of such an investigation I am entirely incapable. I am not a scholar. I know very little of church history; quite too little of the Bible in my own tongue; and next to nothing of it in any other. So far, therefore, as learning is needful in this case, my opinions on the subject of baptism are valueless; and in no point of view are they entitled to influence the opinions of others.

Your friend and brother,
GERRIT SMITH."

**Premium of a Library.**—The American Tract Society offers a complete set of the volumes published by the Society, to the writer of the best article on each of the following topics, viz:

1. The best authentic narrative, suited to lead the impenitent to the cross.
2. The best article on the duty of individual Christian effort for the salvation of souls.
3. The best article on novel reading.
4. The best religious anecdote.

The articles are to be written in the course of the year 1849, and published in the American Messenger. The more condensed the article the better, and none will be accepted exceeding a column and a half in length. The articles are to be forwarded to the American Tract Society, post paid, and submitted to a committee on premiums, who will make the award.

**Mr. Wade and his Labors.**—The New York State Baptist Convention was held at Rochester last week. Among the interesting incidents of the Convention, was the introduction of Mr. and Mrs. Wade, Mrs. Brayton, and Mrs. Van Duzen, from the Karen Mission. Mr. Wade was absent twenty-six years. Perhaps there is not another instance in the records of missionary history, where the husband and wife returned together, after twenty-six years labor in a foreign land, with the prospect of returning and spending ten more years to preach the Gospel amid the Karen jungles. Mr. Bright, in welcoming back this missionary band, said of Mr. Wade:—

"He had experienced all the horrors of the Burman death prison, and had known what it was to escape from death when the axe of the executioner was uplifted to strike the fatal blow. He had been spared by the mercy of God, and lived to see many a Karen jungle bud and blossom like the rose. He had broken bread to a church of four hundred members in 'the City of Love,' and had buried in their waters one hundred dear converts, some of whom had gone to their rest in Heaven, and some still live. More than this, by his labors this people had been made ready to receive the word of the Lord. This brother had done more than to conquer a kingdom—he had reduced the language of that people to writing; and if the Karen is now able to read from the Bible the word of life, that 'God so loved the world that He gave his only-begotten Son to die, that all who believe in Him may have eternal life,' if he has the Scriptures to clasp to his heart as the dearest treasure, they owe it, under God, to this brother, and the encouragement of this Society."

The finances of the State Baptist Society were reported upon as follows:—

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| Balance from last report, | $3,355 22 |
| Receipts since the last year, | 7,204 41 |
| Total, | $10,559 62 |
| Amount charged since Oct. 1847, | 6,275 94 |
| Balance, | $4,283 69 |

**Congregational Methodists.**—We learn from the Journal of Commerce, that the decision of Judge Edmonds, adverse to the Methodist Centenary Church in Brooklyn, and requiring them to receive the preacher appointed by the General Conference, induced a large portion of its members to relinquish the property and form another and an independent society with the pastor of their choice. Several other Methodist Episcopal Churches have also recently establishep or declared their independence; we believe two more in Brooklyn, one in New York, three in Philadelphia, and some in other parts of the country. A Convention of pastors and delegates from those in these three cities and their neighborhoods, met a short time ago in Philadelphia, and formed what they call the "Brooklyn Association of the pastors and delegates of the Congregational Methodist Church." Their first regular meeting will be held on the first Wednesday in December next, in Brooklyn.

**Interesting Missionary Intelligence.**—Recent intelligence from Ceylon, says the Journal of Commerce, received at the Missionary Rooms in Boston, states that in the progress of a revival there, seven native youths connected with the Missionary Seminary at Batticotta, had experienced, religion,—prospectively an important event, from their great influence. Also at the Sandwich Islands, an interesting revival had been in progress for some time. The King was among the hopeful converts.

**Methodist Missions.**—The Report of the Southern Methodist Episcopal Missionary Society states, that they now supply 334 missionaries: Among the Indians, 34; among the colored people, 130; in Texas, 64; among the destitute portions of the South, 97; Germany, 7; China, 2. Receipts, $62,613—which, divided among the 334 missionaries, gives an average of $187 and a fraction.

**Sailing of Missionaries.**—Fourteen missionaries sailed from Boston, week before last, for different stations in Asia; eleven of them were sent out by the American Board of Commissioners, and three by the Baptist Missionary Union. Last week the ship Cato was to sail from Boston to Calcutta, with a number of missionaries.

The Missionary Board of the Methodist Episcopal Church have taken measures for the formation of a new Conference on the Pacific Coast, as authorized by the General Conference. Two missionaries will be sent as early as next spring to California.

Mr. and Mrs. Wade, returned missionaries of the Baptist Missionary Union, are now residing with a sister of Mrs. Wade, in the vicinity of Eaton Village, Madison Co., N. Y., where they expect to spend the winter. They intend to return to Burmah as soon as health will permit.

Mrs. Stoddard, wife of Rev. Mr. Stoddard, who has for four or five years been one of the missionaries of the American Board to the Nestorians, died of cholera, in June last, at Trebizond. She was on her way home with her husband, who was returning on account of his health.

Mrs. **Eliza C. Allen**, wife of Rev. Ira M. Allen, well-known as editress of the Mother's Journal, died in this city on Sunday, Oct. 15.

We see it stated that nine divorces of man and wife, were ordered by the Superior Court of Connecticut, last week sitting, at Danbury.

# General Intelligence.

## FOREIGN NEWS.

Since our last, two steamers from Liverpool have arrived, the Britannia at New York, and the Niagara at Boston. We give below the principal items of news.

### England.

The Chartist trials in London have been concluded. Conviction has been the uniform result. Dowling, the Irish confederate Cuffry, Laeur, Fay, and Mulling, were sentenced to transportation for life. Several of the less prominent conspirators pleaded guilty, and were subjected to fine and imprisonment. Against others, the Attorney-General abandoned the prosecution, contenting himself with binding them in their own recognizances to be forthcoming when called upon by the authorities.

### Ireland.

The trial of Smith O'Brien was proceeding at Clonmel. Arrests continue to be made of those implicated in the late movements, or who furnished aid to the insurrectionists.

Mr. Smith O'Brien has undertaken to pay for competent legal assistance for all the poor men who are to be tried, leaving the choice of individuals to themselves. It is said that his own counsel have great hope of gaining a favorable verdict on the strength of some technicalities, if not on the merits of the case.

It is now ascertained that six of the insurrectionists who attacked the house of Rev. Mr. Hill were shot by the gallant little band who defended it; they have since died.

It is stated on good authority that the whole stock of money found on the persons of the leaders at Ballingarry amounted to £20 only!

### France.

In France, much excitement and alarm continue to prevail. The Assembly have decided, by a considerable majority, after a very able discussion in which Lamartine took a prominent part, on having but one Legislative Chamber. The Committee of the Constitution have also decided by a vote of 10 to 4 that the President of the Republic shall be elected by universal suffrage, and not by the Assembly itself.

On Saturday a scene of confusion occurred in the Chambers, almost unparalleled in the history of that Assembly. One of the members having commented in severe terms upon some late Republican banquets, and condemned the apathy of the Government in relation thereto, the members of the Republican party were thrown into such a rage that they almost simultaneously rushed to the tribune, which they attempted to scale on all sides, but were prevented by the officers of the House. At length the President was obliged to put on his hat and suspend the sitting.

There has been something of a riot at Lyons, in which the Garde Mobile took an active part against the authorities.

M. Gent, who was lately elected Representative of the people at Avignon, has been shot in a duel by the Legitimist candidate.

It is said that there are 270,000 persons in Paris at the present moment receiving relief.

Another body, consisting of 677 insurgents, was sent off on the 24th to Havre.

### Germany.

Germany is still in an unsettled state. The standard of revolt has been again raised in the Southern provinces, and again the rebels have been signally discomfited. The Regent of Germany has issued to the Governments of all the German States a circular manifesto, officially recounting the facts of the rising in Frankfort on the 18th ult., and its prompt suppression by the Government.

The attempt of Struve to proclaim a Republic at Baden has utterly failed. Gen. Hoffman came up with the insurgents near Staufen, completely routed them, and then passing by Crotzingen, advanced, through the Hexenthel, or Valley of the Witches, in two divisions, on Staufen, which he completely surrounded. After a somewhat obstinate resistance, the town was taken by storm; some houses were burned down, a great number of the defenders slain, and some hundreds of prisoners taken. Among the latter was Struve himself. He and 80 of his immediate followers were instantly tried by Court-Martial, condemned, and shot. [This report of Struve's execution is denied by some of the papers.]

### Hungary.

The *Pesther Zeitung* of the 20th ult. contains a detailed account of a battle between the Hungarian and Croatian forces, which was fought on the 18th ult., in the vicinity of Szala Egerszegh. The Hungarians, under Count Terek, mustered 18,000 men; the division of the Ban's army, which attacked them, amounted to 20,000. The Croatians were completely routed, and lost 3,200 men, 17 pieces of artillery, and 13 standards. The loss of the Hungarians is quoted at 123 killed, 192 wounded.

Count Lamberg, who had been appointed by the Emperor of Austria Commander-in-Chief of his troops in Hungary and Croatia, was assassinated on the 29th ult. on the bridge of Pesth, by a student.

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The Captives of the Pearl.—The three brave seamen, who acted the part of the good Samaritan to the poor slaves who had fallen into the hands of the thieves and robbers of Washington, have had their trial, as our readers are apprised, and their fate is decreed. English, after a long confinement, was set at liberty, the prosecuting attorney refusing to carry his case on, there not being a shadow of testimony against him. Drayton, the commander of the Pearl, was convicted by aid of perjured testimony, on several indictments, of the charge of stealing slaves. He now lies in jail under the sentence of imprisonment for twenty years. The remaining three hundred indictments are hanging over him, and the prosecuting attorney will neither order a discontinuance or go on with the trials. Sayres was convicted on his own confession, of aiding slaves to escape—the perjured witness against Drayton refusing to testify against him—and he was acquitted of the charge of larceny. On conviction of aiding slaves to escape, he has been sentenced to pay fines of $14,000, and to lie in jail until the fines are paid. [Emancipator.

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Nearly the entire village of Waterloo, N. Y., was destroyed by fire on Sunday evening.

Fruits of Slavery.—A public meeting was held at the Tabernacle in this city, on Monday evening last, for the purpose of presenting the case of two *Christian girls*, held in slavery in Alexandria, Va., and about to be sent to the Southern market. We learn from one of the morning papers, that the father of these two girls, whose name is Paul Edmondson, is an old man, having a family of fourteen children. Five of the daughters have purchased their freedom, and the two in question, with four brothers, were on board the schooner Pearl, when she was retaken. One of these brothers has since become free, three are taken ken South, and the young girls, by the open confession of those who hold them, are destined for a fate even worse than slavery itself. The price demanded for them by these dealers in human flesh, is $2,250, and negotiations have been going on for some time with a view to prevent their being taken away before the sum could be raised. On the 12th inst. it was finally arranged, that they should remain, on condition that their friends would deposit $500, and agree to forfeit it, if the sum is not made up. This was done, and thus the matter rested. The $500 was guaranteed by the brothers-in-law of the girls, a large proportion of which will be absolutely forfeited, and these objects of Christian sympathy be taken away into hopeless bondage, unless the price of their redemption can be immediately made up and and remitted to Washington.

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Curious Occurrence.—On Thursday, a short time previous to the hour appointed for the sailing of the steamship Columbus from Charleston, a box, marked "E. Mirshaw, Philadelphia," was brought down to the wharf and shipped, the freight being paid by the young man that accompanied it. The box was placed near the hatchway, on the top of the freight previously stowed away. In consequence of the storm that prevailed, the Columbus did not leave till Saturday morning. She arrived in the river on Tuesday, and when near New Castle the hatch was opened for the purpose of making preparations for discharging as soon as the wharf was reached. To the astonishment of the crew, they discovered in the hold a colored man, almost entirely exhausted from hunger and the want of water. On a farther search, they ascertained that he had been packed up in the box above alluded to, with a loaf of bread and a jug of water, which, but for the delay in the departure of the steamer, would have sufficed for the voyage. After his bread and water were exhausted, he burst off the lid of the box, and was enabled to crawl about among the freight, having first cut away the side of a bale of cotton to make a passage from the spot where the box had been stowed. He found a box containing a pound cake, sent by a newly-married couple to some friends in Philadelphia, and ate part of it, but his mouth became so parched from want of water, that he could not devour much. He gave his name as Moses, and stated that he belonged to Miss Mary Brown, a wealthy lady of Charleston. He has been placed in the jail at New Castle to await orders from his owner.

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Havoc of Intemperance.—At a great temperance meeting held recently in Montreal, the Rev. Mr. Chiniquy is reported to have said that he had a list of fifteen Canadian families, formerly of the first standing, influence and opulence in Montreal, whose aggregate fortune a few years ago, was £200,000, and now they have vanished and disappeared—strong drink has destroyed them all: another list of 104 families, of various callings, whose aggregate fortune was £300,000, who have also disappeared from the same cause; and another list of 217 families, in the fourteen surrounding parishes, all were comparatively wealthy, and all now destroyed by whiskey, except remnants scattered about the State and elsewhere.

## SUMMARY.

A Parliamentary report of exports from the United States to Great Britain for five years, from 1843 to 1847, shows an aggregate increase since 1843 of more than *one hundred and fifty per cent.* Among the articles enumerated are oil, staves, naval srores, beef, tallow, hides, pork, bacon, lard, cheese, wheat, corn, meal, rice, wool and hops. The increase of bacon, lard and cheese, is equal to *one thousand per cent.*, of corn, more than fifteen million per cent., there having been none exported in 1843, and 15,526,525 bushels in 1847.

A five dollar bill, of the Fulton Bank, passed through the hands of the Journal of Commerce, on the back of which was written as follows:—"This is the last of three thousand dollars left me by my mother at her death, on the 27th day of August, 1840. Would to God she had never left it to me, and that I had been learned to work, to have earned my living, I would not now be what I am."

The Montreal papers chronicle the death of Susannah Laurent, at the advanced age of 105 years and five days. She was unmarried, and retained her faculties to the last. She died of no particular disease—nature seemed gradually to give way. She is represented to have been extremely fond of children, and was emphatically an "*old* maid."

Arrangements have been made by the various Railroad Companies between Albany and Buffalo, so that passengers will hereafter be taken from tide-water to the lakes in 17 1-2 to 18 hours, and after the first of November the fare through (from Albany to Buffalo) will be reduced to $9,75. Passengers may now leave New York in the evening, sleep on board one of the North River steamers the first night, and in a hotel at Buffalo the second.

At a trotting-match on Long Island last week, the celebrated horse Trustee, trotted twenty miles, in harness, in *fifty-nine minutes and thirty-five seconds and a half*—which is the greatest number of miles that has ever been trotted within one hour.

The residence of Mr. A. C. Van Epps, in the upper part of the city, was set on fire a few evenings since, and came near being destroyed. The fire commenced in a book-case, where the only possible origin must have been by a mouse nibbling some wax tapers deposited there.

The unfortunate steamer Goliath, it is now fully ascertained, caught fire and was blown up, and her remains have been driven ashore on the Canada side of Lake Huron, where they were discovered on the 20th ult. Eighteen lives are known to have been lost with her, as all on board perished. Capt. Cottrel had been married but three days when he left Detroit on the fatal voyage.

The steamship California, the first of the U. S. Pacific Mail Line, sailed from New York on Friday of week before last, to take her station in the Pacific Ocean, running from Panama to the Columbia river, and touching at all the ports on the coast of California and Oregon. Her first port will be Rio Janeiro, then around Cape Horn to Valparaiso, and the intermediate ports on the coast of Panama.

The Boston Journal of the 18th says: "Our mackerel fishermen had a grand haul last week in Massachusetts Bay. On Friday and Saturday, off Chatham, about 250 vessels were engaged in the business, and their labors were crowned with unprecedented success. About 25,000 barrels were taken on those days. One vessel caught 130 barrels for her share. This is a good winding up of the season.

The Springfield Republican states that three gentlemen of that town, Willis Phelps, James Barnes, (late Superintendent of the Western Railroad,) and William Mattoon, have taken the contract for constructing a Railroad in New York from Rome to Watertown. The amount of the contract is from half a million to eight hundred thousand dollars, and the work is to be immediately entered upon.

A mammoth tooth, weighing seven pounds and a quarter, has been found in a hill at Mt. Holly, Vt. It was dug up in making excavations for the Rutland and Burlington Railroad, It was found imbedded in coarse gravel, ten or fourteen feet below the surface. The gravel bed lay between two steep parallel ridges of the rock, forming what appears to have been, anciently, the bed of a river.

The total vote of Iowa at the recent State Election was 24,355. The Iowa Capital Reporter infers from this vote that the population of the State is about 230,000. The population of Wisconsin, in December last, was 213,575, and is now but little, if any, short of 225,000.

The Victoria, Texas, Advocate, of July 27th. apologises for a lack of matter in its columns, by saying that the senior editor was shot and badly wounded; the junior editor had the chills and fever; and there had been no mails there for two weeks.

In Albany, about one hundred buildings of a neat and substantial character are going up in the burnt district. The Journal says that the buildings fronting Broadway are of a neat appearance, and when the street is built up, being now several feet wider than before the fire, will command a good share of the business of the city.

The Grand Jury of New York have found a bill of indictment against Capt. Bertrand of the ship Alhambra, for murder, by causing one of his crew, Alfred Burgess, to be flogged in such a manner as to cause his death. The Grand Jury have also indicted Watson, the second mate, who flogged the deceased by the Captain's orders, for manslaughter.

Wild pigeons are flocking into New Jersey, Southern New York, and Pensylvania. They are in excellent condition, and command seventy five cents to a dollar per dozen, at retail, in our New York markets. An expert sportsman can earn four or five dollars a day in shooting them.

A shark, about six feet long, caught a short time since in Buzzard's Bay, on being opened, was found to contain a puffing pig (not of the human species,) and 66 menhaden, all whole, unmarked and unbroken by teeth.—So says the Nantucket Mirror.

A dispatch to the St. Louis Republican, dated Nauvoo, Oct. 9, says that the Mormon Temple was totally consumed by fire that morning; supposed to have been the work of an incendiary.

A Mr. Miller was crushed by the cars at Towanda, on Saturday last. He was standing by the side of the station house when the train was backed by it for some purpose, and was caught between the cars. He survived the injury only about five hours.

On the 23d of September, the Most Rev. Archbishop Eceleston issued letters to the Most Rev. and Rt. Rev. Prelates of the United States, for the convocation of the first National Catholic Council at Baltimore.

The commencement of the Oberlin Institute occurred on the 23d of August. The Ohio Observer states that the degree of A. B. was conferred upon sixteen gentlemen, and also upon Miss Ann Mahan. Several also received the degree of A. M.

It is remarkable, says Dr. Darwin, that all the diseases arising from drinking spirituos liquors are liable to become hereditary, even to the third generation; and gradually to increase until the family becomes extinct.

Arrangements have been made for educating female medical practitioners in Maine. In various towns and cities money has been raised, and committees appointed to select suitable females to go to Boston to receive instruction.

The Rochester Democrat of Oct. 18, says: "We had a pretty smart snow squall yesterday morning, accompanied with rain—the first really disagreeable storm of the season."

The Boston Courier of Oct. 18, says: "Ex-Governor Slade of Vermont, arrived in this city on Monday evening, bringing with him twenty-four young ladies, destined for the West, as teachers."

Thaddeus Stevens is sent to Congress from Lancaster County, Pa., by a majority of 4,101—the largest ever given to any Congressman by that County.

New counterfeit 5s, on the bank of Penn Township, have made their appearance in this and other cities. They are so well executed, that brokers and banks have received them without suspicion.

Nearly one hundred orphan students were admitted at Girard College, last week, making the whole number now in the institution about two hundred.

The marine telegraph reports that a boat containing three persons, was capsized near Nantasket on Saturday last, and that two men were drowned—Mr. Leach, a blacksmith, and Mr. Vanormer, a carpenter—both residents of Boston.

The French Government has sent two colored men as governors, one of them to Martinique and one to Guadaloupe.

The Findlay (Ohio) Courier says that the Seneca County Bank, in Tiffin, suspended payment on the 26th ult. This must not be confounded with the Seneca Bank of New York.

A fashionable paper in London tells the young ladies to "damp the hair with water, and plait in three or four plaits every night. It will then take the waved form, though combed and brushed next morning."

A telegraphic despatch, dated Philadelphia, Oct. 13, says that the canal boat Union was burnt near Duncan's Island. It originated from a camphene lamp. Two of the crew, who were asleep, were burnt to death. The cargo, valued at $60,000, is probably half lost.

A new and well-executed counterfeit *ten*, on the Troy City Bank, has been put in circulation. The vignette is a railroad train. On the left is a steamship, and on the right a ship under sail.

The cost of a London daily paper in the United States, including postage, is said to be $43,72 per year.

A slave died recently at Alexandria, La., possessed of $700 in gold and silver, which he disposed of by will.

Messrs. Hall & Speer, of Pittsburg, have sold fifty of their excellent ploughs, to go to Puebla, Mexico.

A young girl, arrested in Philadelphia at night drunk, refused to give any other name than that of "Rough and Ready," and under that appellation was committed as a vagrant.

There is a child in Dover, N. H., which presents the strangest phenomenon. It can see but twelve hours per day—the rest of the time it is perfectly blind.

It is in contemplation to construct a branch railroad from Harlem to the High Bridge, near New York, and to erect a magnificent hotel on the heights for the reception of summer visitors.

Maria E. Ames, of Chester, has recovered $1,100 against Julius Ware, of the same place, in an action for slander.

The Britannia, one of the vessels wrecked in the late storm on Ipswich Beach, has been a regular trader to Salem for several years, owned, and was commanded and manned by people of color.

A young lady of Newburyport, Mass., died the other day from chewing large quantities of cloves.

One hundred and six students have entered the Freshman Class of Yale College this season.

Sears, in the slave case at Washington, has been convicted on 71 indictments! Penalty on each, $200.

It is said that there are 25,000 Scandinavi ans in Wisconsin.

### New York Market, Monday, Oct. 23.

ASHES—Pots $6 25; Pearls 6 13.——FLOUR AND MEAL—Western and State Flour sells at 5 37 a 5 44; Pure Genesee 5 56, and fancy brands 5 75. Jersey Meal 3 37. Rye Flour 3 60. Common Buckwheat 2 25.——GRAIN—Genesee Wheat 1 25; Ohio 1 10 a 1 12. Corn, Western 68c.; Southern 69 a 73c. Rye 67c. Barley 73c. Oats 35c.——PROVISIONS—Pork, Prime 9 00; Mess 12 75. Beef, Prime 6 00; Mess 11 00. Lard 8c. Butter, 10c. for Ohio, 12 a 17 for State. Cheese 7c.

### MARRIED,

In this City, on Monday evening, Oct. 23d, by Eld. Thomas B. Brown, Mr. P. Albert LaDue, of St. Louis, Mo., to Miss Eliza H. Stillman, daughter of Joseph Stillman, of New York.

In Plainfield, Otsego Co., N. Y., Oct. 11, by Eld. Joshua Clark, Mr. Stephen R. Burdick, of Brookfield, Madison Co., N. Y., to Miss Clarinda Lanphear, of the former place.

At Staten Island, Oct. 17th, by Rev. David Morris, James Wilson, of New York City, to Miss Phebe Main, daughter of Rufus Main, Esq., of North Stonington, Ct.

At New Market, N. J., at the close of divine service, the evening after the Sabbath, Oct. 13, by Rev. W. B. Gillett, Mr. David M. Dunham, of Metouchin, to Miss Emeline F. Randolph, of Brooklyn.

### LETTERS.

W. B. Gillett, Joshua Clarke, J. P. Livermore, S. P. Stillman, L. Kenyon, E. Church, E. Fuller, E. D. Barker, Hiram Sherman, James Bailey (not yet published.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| G. Dunham, N. Market, N. J. | $2 00 | pays to vol. | 5 | No. 52 |
| Martin Dunn, " | 2 00 | " | 5 | " 52 |
| N. Babcock, Lippitt, R. I. | 2 00 | " | 5 | " 52 |
| R. Church, Marshall, Mich. | 2 00 | " | 5 | " 52 |
| J. B. Wells, DeRuyter, | 2 00 | " | 5 | " 52 |
| G. Gardner, Lowell, | 2 00 | " | 6 | " 19 |
| H. J. Williams, New London, | 2 00 | " | 5 | " 52 |
| Caleb Green, " | 2 00 | " | 5 | " 52 |

### MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held at the house of Lucius Crandall, in Plainfield, N. J., on fourth-day, November 1st, 1848, at 11 o'clock, A. M.

By order of the Board,
GEO. B. UTTER, Sec.

### STATE OF NEW YORK,

SECRETARY'S OFFICE.—Albany, Aug. 21, 1848.—To the Sheriff of the City and County of New York: Sir, Official information having been received this day, that on the 19th of April, 1848, the House of Representatives of the Congress of the United States, passed a resolution in the words following, viz:

"Resolved, That David S. Jackson is not entitled to his seat as a Representative from the Sixth Congressional District of the State of New York," thereby creating a vacancy in the said District.

Notice is therefore hereby given, that a Representative in the 30th Congress of the United States, for the Sixth Congressional District of this State, composed of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Seventeenth Wards of the City of New York, is to be elected to supply the said vacancy at the general election to be held on the Tuesday succeeding the first Monday of November next.

CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 22d, 1848.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the county will publish he above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. 1, Chap. 6, Title 3, Article 3, Part 1, Page 140. 821te.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
144 FULTON STREET,
(NEAR BROADWAY,) NEW YORK.

Rooms $1.75, $2, and $2.50 per week. 37½c. per night.

THE Subscribers would respectfully inform their friends and the Public, that they have recently taken the entire premises known as *Johnson's Dining Saloon*, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city. where they can take their meals at any hour of the day and evening at the following low rates:

BILL OF FARE.

| | | | |
|---|---|---|---|
| Roast Turkey | 18d | Boiled Ham | 6d |
| " Goose | 18d | Pork and Beans | 6d |
| " Chicken | 18d | Veal Pie | 6d |
| " Duck | 18d | Beef Steak Pie | 6d |
| " Beef | 6d | Chicken Pie | 12d |
| " Pork | 6d | Mush and Milk | 6d |
| " Veal | 6d | Rice and Milk | 6d |
| " Lamb | 6d | Lamb Pot Pie | 6d |
| " Pig | 12d | Fried Fish | 6d |
| Boiled Chicken | 12d | Fried Clams | 6d |
| " Mutton | 6d | Ham and Eggs | 12d |
| " Corned Beef | 6d | Chicken Soup | 6d |
| " Pork | 6d | Beef Soup | 6d |
| " Fish | 6d | Coffee | 3d |

DESSERT.

| | | | |
|---|---|---|---|
| Suet Pudding | 6d | Mince Pie | 6d |
| Indian Pudding | 6d | Apple Pie | 6d |
| Rice Pudding | 6d | Peach Pie | 6d |
| Plum Pudding | 6d | Plum Pie | 6d |
| Bread Pudding | 6d | Pumpkin Pie | 6d |
| Apple Dumpling | 6d | Custard Pie | 6d |

BREAKFAST AND TEA.

| | | | |
|---|---|---|---|
| Beef Steak | 6d | Hot Corn Bread | 6d |
| Veal Cutlet | 6d | Indian Cakes | 6d |
| Mutton Chops | 6d | Boiled Eggs | 6d |
| Ham and Eggs | 12d | Fried Eggs | 6d |
| Fried Tripe | 6d | Toast | 6d |
| Fried Sausages | 6d | Hot Muffins | 6d |
| Fried Fish | 6d | Hot Rolls | 6d |
| Fried Clams | 6d | Tea and Coffee | 3d |
| Fried Liver | 6d | | |

With a variety of other dishes.
J. E. JOHNSON,
CLARK ROGERS.

DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " " April 4, " July 11.

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | | |
|---|---|---|
| Tuition, according to studies, | $3, $4, or $5 | 0 |
| Extras—Drawing, | 1 | 00 |
| Painting, | $2 00 or 4 | 00 |
| Tuition on Piano, | 8 | 00 |
| Use of Piano, | 2 | 00 |
| Chemical Lectures, and Experiments, | 1 | 00 |
| Writing, including Stationery, | | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 | 50 |
| Board in private families, per week, | $1 00 to 1 | 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructious in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DeRuyter, Madison Co., N. Y., June 12, 1848.

STATE OF NEW YORK, SECRETARY'S OFFICE.—Albany, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next:

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City:

And also, a Representative in the said Congress for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 12, 1848.

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3, article 3, part 1, page 140. aug31-lawtE.

The Sabbath Recorder.
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.
$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to
George B. Utter, 9 Spruce St., New Y

# Miscellaneous.

## HONOR TO ALL HANDICRAFTS.

BY C. SOUTHERNER.

Honor to him whose sinew'd arm
  Swings the ponderous sledge;
Honor to him whose sturdy hand
  Delves at the fruitless hedge:—
To ev'ry toiler who striveth
  To beautify the earth,
Be honor and fame far greater
  Than to men of kingly birth.

To toil—it is to fill complete
  The Lord of Life's command—
To crown with golden fruit and grain,
  The wilds of ev'ry land;
To rear the mansion and the cot,
  In city or in glen,
That joy in sweet content may meet
  Around the homes of men.

Who makes a blade of grass to grow
  Where there grew none before;
Is greater far than the demi-god
  Whose mantle drips with gore;
Then plant the spade in desert ground,
  And make its treasure spring,
To bless the hand and home of him
  Who's greater than a king!

## WILLIAM TELL.

More than four hundred years ago, the country which goes by the name of Switzerland was under the Austrian Government, and the people were little better than slaves. They were made to pay heavy taxes, and to perform the most menial offices, while the Austrians lived upon the fruits of their labor, and governed them as with a rod of iron.

One of the Austrian Governors, by the name of Gesler, was a very great tyrant, and did all he could to break the spirit of the Swiss people, but it was of little use.

Gesler went so far in his tyranny as to command his hat or cap to be placed on a pole in the market place, and ordered every Swiss who passed it to bow to it. The poor Swiss people did not like it at all; but they were afraid to disobey the order, as imprisonment or death would be the consequence of their disobedience.

There was, however, one noble-minded man, who was afraid neither of imprisonment or death, who refused to bow to Gesler's cap. His name was William Tell. He not only refused to bow to the cap, but excited his countrymen to throw off the Austrian yoke.

He was soon seized and brought into the presence of the tyrant. William Tell was a famous bowman, and had his bows and arrows about his person when he was seized. Gesler, telling him he had forfeited his life, proposed that he should exhibit a specimen of his skill as an archer, promising him that if he could hit an apple at a certain distance he should go free.

Tell was glad to hear this, and began to have a better opinion of the governor than he deserved; but the cruel man called Tell's only son, a boy seven years old, forward, and placed the apple on his head, bidding his father fire at it.

When Tell saw this, he nearly fainted, and his hand trembled so much that he could hardly place the arrow in the string. There was, however, no alternative; he must attempt the feat or die; but that which unnerved his arm was the fear that his skill might fail him, and he might kill his son.

The child, seeing his father's distress, endeavored to console him.

'I am sure you will not hit ME, father,' said he. 'I have seen you strike a bird on the wing at a great distance, and I will stand quite still.'

The ground was now measured, and the boy was placed against the tree. It is impossible for you to understand what the unfortunate Tell felt as he prepared to shoot. Twice he leveled his arrow, but dropped it again. His eyes were so blinded by his emotion, that he could not see the apple.

The assembled spectators, of whom there were numbers, seemed to hold their breath. At length Tell summoned up all his courage. He dashed the tears from his eyes, and bent the bow. Away went the arrow, and piercing the apple, cut it in two, and imbedded itself in the tree.

The spectators shouted and applauded. Tell was taken to Gesler, who was about to set him free, when he observed another arrow sticking under his girdle.

'Ha!' said he, 'an arrow! Why that concealed weapon?'

'It was destined for YOU!' replied Tell, 'if I had killed my child!'

Upon this daring threat Tell was again seized by the tyrant's soldiers, and was hurried away to be put to death. But being a strong and resolute man, he made his escape, and fleeing away into the mountains, incited the people to throw off the tyrant's yoke. They accordingly took up arms, and made Tell their leader.

But he was again taken prisoner, and being put into a boat with Gesler and his men, for the purpose of rowing over one of the lakes, a storm arose, and the boat was driven ashore. Tell leaped out before any one else could land, and snatching a concealed arrow from his person, took aim at the tyrant, and shot him dead as he sat in the boat.

After this, Tell so roused the people, that they soon gained their freedom, and Switzerland is a free country to this day. Tell has never been forgotten, but the people always think of him with gratitude, and consider him as the deliverer of his country. [Merry's Museum.

**THE RICH AND THE POOR.**—Dr. Channing has very truly remarked, in one of his essays, that the difference between the rich and the poor, so far as real comfort and happiness are concerned, is by no means so great as people imagine. The former, with everything to enjoy, have too rarely the ability to enjoy anything; while the latter, by means of the very care and labor required to get the common necessaries of life, are kept in a state of mind that is really happiness, compared with the listlessness and *ennui* suffered by those who are cursed with nothing to do. It is a great mistake to suppose, that labor is a disgrace and evil. It is, on the contrary, a blessing, for only they whose minds or bodies are engaged in regular and useful employments, are happy. As for luxurious living, it does not bring health; nor do rich, fashionable garments, ensure peace of mind. It is the life well spent—the doing by each one, faithfully, the work which is set before him, that brings the happiness that all desire; and the poor may have it in as large measure as the rich.

## A HEART-RENDING PICTURE.

We see by the New York papers, that a Dr. Ingraham, with his wife and children, the youngest only 15 months old, left Liverpool for this city, recently, in the packet-ship New York.

During the passage, Mrs. Ingraham had been taken with premature confinement, lost her babe, it having lived but two days, but she was recovering and doing well. One night a lady passenger screamed, with a fearful cry, "Oh! we are going to the bottom," at the same moment the spray was heard dashing over the deck. The passengers sprung in consternation from their berths. Mrs. Ingraham, sick as she was, rose in her bed, alarmed with the rest, but her husband came to her, told her not to be alarmed, that although there was a heavy blow, it was not a storm, and there was no danger. Mrs. Ingraham was on her way to New York, with her children, to visit a favorite sister, whom she had not seen for twenty years, and who was not aware of her coming. After the alarm, Mrs. I. lay down again in her berth, but soon rose up a maniac—reason had fled its throne. "Get me my gaiters," said she to those around her, "I am going to see my sister. I will soon see my dear sister now." The acknowledged medical skill of her husband, and the kindness of friends, could not avert the blow. In two or three days she died, her form was enshrouded and enclosed in the manner usual at sea, and amid the imposing solemnities of the burial service of the Church of England, committed to the deep. Up to this moment Dr. Ingraham had done all that man could do, but he now drooped. He was first observed by the Captain playing in the manner of a maniac, with a string—the Captain told him he had better go down in the cabin, and he would probably feel better. He did so, but soon returned to the quarter deck, without speaking to any one; the Captain told his children to go and speak to him, as it might arouse his attention. One of the little ones said to him, "Father, where is Ma?" "Where is your Ma?" replied he, "she is putting on her gaiters, and getting ready to see her sister; we will soon see her now." The truth flashed with a fearful force upon the Captain and all others around him—reason with him, too, had fallen. He took to his bed, was removed to the Hospital at Staten Island on the arrival of the vessel, and every attention paid to him, but without success. He breathed his last soon after. His three little girls were left at the Hospital, no one there knowing they had any relatives, and were about being sent to Ward's Island. A vessel arrived at Quarantine in which was a gentleman who had been desirous of taking passage in the New York, but had to wait for the next packet. On learning the melancholy fate of his friends he communicated the intelligence to the sister of Mrs. Ingraham, (a highly respectable lady, named Edwards,) to whom the news was sad indeed. Mr. Edwards, her husband, applied for the children, and found them well taken care of, but in the Hospital garb. They have again a home. This is one of similar scenes attending passenger life.

## MISERIES OF LONDON.

The following is a description of a single lane called Church Lane, in the city of London, within the limits of St. Giles, as described by a member of a Committee appointed to examine its condition:

"The lane is three hundred feet long, and contains 32 houses. It is lighted by three gas-lights, and water is supplied three times a week, but no tanks or tubes were to be found. I will simply describe two or three houses that we visited, as a fair average of the whole. Many things are too disgusting to enter the columns of a newspaper, and therefore I shall only give some leading facts. The first house that the Committee visited contained 45 persons, only 6 rooms, and 12 beds!—windows broken—filth abundant. In the second there were 56 persons, and only 3 beds. In the third there were 61 persons, and 9 beds, averaging nearly seven to a bed. And those of all ages, sexes and conditions!"

This is as horrible a state of things as ever one could imagine to exist, and as it is a stern fact, there is no virtue in shutting one's eyes to it. A majority of the windows were broken, and the cold night wind could not fail to sweep in, and inflict colds and consumption upon its inmates. The occupations of this miserable class are of great variety—some are fruit dealers, some sweeps, some knife-grinders, some mendicants, some crossing-sweepers, some street-singers, and many thieves and prostitutes.

The Committee say in their report:—"In these wretched dwellings, all ages and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, stranger adult males and females, and swarms of children—the sick, the dying, and the dead, are huddled together with a proximity and mutual pressure which brutes would resist; where it is physically impossible to observe the ordinary decencies of life, where all sense of propriety and self-respect must be lost." Such is the state of Church Lane! Would that it were alone in its notoriety! Alas! there are many others quite as bad. But how much these poverty-stricken beings are to blame for their state, is a solemn question to answer.

## INDIAN OBSERVATION.

A little, shrewd, crooked, crabbed Indian, met one day a pioneer white man in his travel, and hastily asked him, "if he had seen a little, old, short man, carrying a short rifle, followed by a little dog with a short tail—who had stolen his venison."

The pioneer answered that he had seen no such thief; and in return asked the Indian if he had seen the man who stole the meat?

The Indian replied, "Me no see 'em or me shoot 'em."

Then the pioneer inquired "how he should know so well about the man, the gun, and dog?"

To which the Indian said, "Me know 'em white man by the tracks—turn toes out ver much—a short man, 'cause he pile up stones to stand on to reach the meat—old man, he takes ver short steps—know his gun was short by the mark on the bark where he stand him against the tree—know dog was little by small tracks—and know he got his tail cut off, by the print in the sand where he set down while the old man stole Indian's meat."

So much for close observation of the particulars.

## DISADVANTAGES OF NEW JERSEY.

The following paragraph upon this subject is from a letter written by the editor of the National Era, while rusticating somewhere in the lower part of New Jersey:—

New Jersey labors under the disadvantage of having its two principal markets outside of its own borders. New York on the north, and Philadelphia on the west of the State, while furnishing ready markets for its products, prevent the growth of any metropolis within its limits, and consequently that development of State character, which depends so much upon metropolitan influences. New Jersey has earned little distinction among the States, in science, the arts, or politics—not from lack of native talent or energy, but in consequence of the absorption of her principal talent and enterprise by the adjoining cities of New York and Pennsylvania. Her mercantile enterprise, her political ambition, seek their rewards among the exciting competitions of these cities—her young men of character migrate so soon as they can choose their own path in life. All through the States you find emigrant Jerseymen, and everywhere they are marked by energy, steadiness, perseverance, and thrift. A majority of the pioneers of Cincinnati, emigrated from New Jersey. Nicholas Longworth, who has made Cincinnati the vineyard of the West, and is, we believe, the richest man in that city, is a native of this State, and was a poor mechanic when he left it. Judge Burnet, one of the pioneers, now among the wealthiest men of that city, formerly United States Senator from Ohio, is a Jerseyman. So is Dr. Daniel Drake, of the same city, who stands at the head of the Medical Profession in the West. I could name many others, but have no room. Every State ought to have a metropolis of sufficient consideration and dignity, to furnish a field, and secure rewards, for the highest talent and ambition of its children.

## THE MEN OF THE OLDEN TIME.

They (Egyptian antiquities) rebuke us sufficiently in showing us that at that time men were living very much as we do now; without some knowledge that we have gained, but in possession of some arts that we have not. They confound us by their mute exhibitions of their iron tools and steel armor; their great range of manufactures, and their feasts and sports, so like our own. In their kitchens, they decant wine by a syphon, and strew their sweet cake with seeds, and pound their spices in a mortar. In the drawing-rooms, they lounge on *chaises longues*; and the ladies knit and net as we do, and darn better than we can. I saw at Dr. Abbott's a piece of mending left unfinished several thousand years ago, which any English woman might be satisfied with or proud of. In the nursery, the little girls had dolls—jointed dolls, with bunchy hair and large eyes, as our dolls have blue eyes and fair tresses. And the babes had, not the woolly bow-wow dogs which yelp in our nurseries, but little wooden crocodiles with snapping jaws. In the country we see the agriculturist taking stock; and in the towns, the population divided into castes, subject to laws, and living under a theocracy, long before the supposed time of the deluge. There is enough here to teach us some humility and patience about the true history of the world. [Miss Martineau's Eastern Life.

## JEFFERSON'S TOMB.

The following is a copy of the inscription on the tomb of Thomas Jefferson, the third President of the United States:—

HERE LIES BURIED
THOMAS JEFFERSON,
*Author of the Declaration of Independence, of the*
*Statutes of Virginia for Religious Freedom,*
*and Father of the University of Virginia.*

His ten good rules to be observed in practical life, are—

I. Never put off till to-morrow what you can do to-day.

II. Never trouble others for what you can do yourself.

III. Never spend your money before you have it.

IV. Never buy what you do not want, because it is cheap.

V. Pride costs us more than hunger, thirst, or cold.

VI. We never repent of having eaten too little.

VII. Nothing is troublesome that we do willingly.

VIII. When angry, count ten before you speak;—if very angry, one hundred.

IX. Take things always by the smoothest handle.

X. In all cases when you cannot do as well as you would, do the best you can.

**NAMING OF CHILDREN IN PERSIA.**—At the naming of children in Persia, the following ceremony is observed:—The third or fourth day after the child is born, the friends and relations of the mother assemble at her house, attended by music, and dancing girls hired for the occasion; after playing and dancing some time, a mullah or priest is introduced, who, taking the child in his arms, demands of the mother what name she chooses the infant should be called by; being told, he begins praying, and after a short time, applies his mouth close to the child's ear, and tells him distinctly *three times*, (calling him by name,) to remember and be obedient to his father or mother, to *venerate his Koran* and his *prophet*, to abstain from those things which are unlawful, and to practice those things which are good and virtuous. Having repeated the Mahomedan profession of faith, he then re-delivers the child to its mother; after which the company are entertained with sweetmeats and other refreshments, a part of which the females present always take care to carry away in their pockets, believing it to be the infallible means of their having offspring themselves.

**EXPIRING IN SONG.**—A singular incident, showing the effect of music upon a canary bird, occurred at Roxbury within the last few days. A lady of rare musical attainments was playing on the piano, when all at once her bird, who seemed to have been listening intently, burst forth into a strain of song, so loud, shrill, and powerful, as at once to arrest her attention. Nothing like it had been heard before. The little creature's breast seemed actually swelling and heaving with its efforts to give vent to the conceptions with which its tiny heart was beating. All at once, at the very full tide of its melody, he was silent. His mistress took him from the cage, and he turned over in her hand and died! On dissection, it was found that he had completely split his wind-pipe from top to bottom. [Boston Trans.

**SINGULAR DISCOVERIES.**—The workmen in some of the copper mines of Lake Superior, have recently ascertained that many of the veins of ore have been previously worked by some people centuries ago. Stone and metal wedges have been found in great abundance, with charred beams and sticks. In some excavations now filled up with rubbish, where the rocks have evidently been cut with chisels, large trees have grown, some of which are still standing, while others have perished with age, leaving huge stumps. In one instance a mass of half-melted copper was found, with the brands and ashes around it, as the last miner had left them. It is conjectured that these unknown workmen must have belonged to the race of the mound-builders, whose traces are scattered all over the western country.

**ADVENTURES OF A LETTER.**—The Stamford (Eng.) Mercury says—"Some time since, a letter containing bills of exchange amounting to £5000, was posted in London, addressed to a banking firm in Boston. The word "Lincolnshire," being omitted from the address, the letter was put into an American bag, and crossed the Atlantic to Boston in Massachusetts. No owner being found, brother Jonathan honestly returned the letter, and on Tuesday morning it reached its proper destination, Messrs. Gee & Co.'s, Boston, Lincolnshire, after twice traversing the Atlantic, and having caused a journey to London, and a long and anxious correspondence."

**ANECDOTE OF O'CONNELL.**—Walking through College Green, a countryman took off his hat and cheered him—such incidents, I need not say, were of constant occurrence. O'Connell said: "One day I was walking through London with Tom Campbell, the poet, and a negro took off his hat and begged to thank me for my efforts against negro slavery. Campbell's poetical fancy was smitten, and he exclaimed, with great fervor:—"I would rather receive such a tribute as that, than have all the crowned heads in Europe make bows to me."

## VARIETY.

If you wish to enjoy life, avoid unpunctual people. They impede business and poison pleasure. Make it your own rule not only to be punctual, but a little beforehand. Such a habit secures a composure which is essential to happiness. For want of it, many people live in a constant fever, and put all about them in a fever too. To prevent the tediousness of waiting for others, carry with you some means of occupation; for example, books which can be read at snatches, and which afford ample materials for thinking.

Leigh Hunt once remarked that a Geranium at the window, sweetens the air, rejoices the eye, links you with nature and innocence, and is something to love. In our intercourse with mankind, we have ever found, too, that those who surround their dwellings with these beautiful creations, are invariably more amiable and gentle in their disposition and manners, and that a certain degree of refinement is always associated with a love of trees and flowers.

The Town Council of Plymouth, in England, have resolved on laying down glass-pipes for the supply of water to the town. The average duration of pipes made of cast iron is about ten years, it is said; while glass is not liable to corrosion or abrasion at all, and will thus, it is calculated, more than pay its original cost.

Four slavers have recently been captured on the African coast, all Brazilians, which were condemned and burned at Sierra Leone. One of the vessels, a brig, prize to H. M. brig Alert, had on board when captured 500 slaves. The schooner Water Witch had 472. The brig Sea Lark 561. A Spanish schooner, among the number, had not yet received her cargo.

'Does your arm pain you much, sir?' asked a young lady of a gentleman who had seated himself near her in a mixed assembly, and thrown his arm across the back of her chair and slightly touched her cheek. 'No, Miss, it does not; but why do you ask?' 'I noticed it was considerably out of place, sir,' replied she, 'that's all.' The arm was removed.

We saw a lad bearing a bright new hoe, on the handle of which was suspended a slate. "Noble representative of a Northern laborer!" we exclaimed. "March on, brave boy! keep thy grasp on both the hoe and the slate, and thy country will be grateful for the day that gave thee birth."

Lamartine, when accused of conspiring with the insurgents of May 15, replied from the tribune of the National Assembly, "Yes, I have conspired with those men—I have conspired with them as the lightning conductor conspires with the thunder-cloud!"

Nothing is insignificant which gives pleasure to our friends, because from this arises that bright summer-mild atmosphere in the house, which is called comfort. And without this, how cold, how miserable, is home anywhere.

In legislation, and indeed in our private conduct, there should be constant reference to great principles, if only from the exceeding difficulty of foreseeing the results in detail of any measure.

Perform a good deed—speak a kind word—bestow a pleasant smile—and you will receive the same in return. The happiness you bestow upon others is reflected back to your own bosom.

Hay, on the 31st ult., was bringing $22 a $25 per ton, at New Orleans. There had been no Northern arrivals for several weeks.

If you are about to leave a neighbor's house, don't stand stammering, and fumbling, saying, "Well, I guess it's time I should be going." When you are ready, go at once.

A silly fop, being in company, and wanting his servant, cried out, 'Where is my blockhead?' 'Upon your shoulders,' replied a lady.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M.,
IRA SAYLES, A. M., } Principals.

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| EXTRAS—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchanges and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 20. NEW YORK, FIFTH-DAY, NOVEMBER 2, 1848. WHOLE NO. 228.

## The Sabbath Recorder.

### THE SABBATH ENFORCED BY CHRIST.

From Begg's Treatise on the Sabbath.

SECTION IX.—*The observance of the Sabbath enforced by the example and precepts of Christ.*

Having considered the original institution of the Sabbath, and referred to its subsequent promulgation from Sinai, and its observance in after ages by Israel and Judah, we now come to the era of our Lord's incarnation. And, proceeding in the same order which we have hitherto observed, we shall endeavor to trace the inspired account of its sanctification by Him "who has set us an example that we should walk in his steps," and to ascertain whether He made any alteration or intimated any change as thereafter to take place in this blessed institution; "for God, who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." (Heb. 1: 2.) In this part of our inquiry, we shall find that although there is in the New Testament no new injunction concerning the duty embodied in the fourth commandment, not only is the Sabbath left as it was, but our Saviour, by word and by deed, confirms and commends to us, His disciples, all that had been previously made known on the subject.

Now it is to be observed, that although we cannot suppose a change designed by God without His having given distinct intimation of His will in so important a matter, that yet, if no such change was designed, it is obvious there was no necessity for any new commandment concerning it. The divine sanction and authority and blessing had already been impressed upon the day of rest, as was fully acknowledged at the time of Christ's appearing; and therefore, if it still had the same sanction, all that we can expect of the Saviour in regard to it is, that in His practice its sanctity be observed, and that in His precepts this should not be impugned. And this, by a consideration of texts, we shall find abundantly to have been the case, and that the Son now, as the Father formerly, speaks of the *seventh* day only as "the Sabbath," and speaks of it as in its sanctity and blessing still unimpaired.

In the very commencement of His ministry, we are not only informed of Christ engaging in the ordinary Sabbath exercises of the synagogue, but we are farther told, that in this He was doing that to which he had previously been accustomed. Immediately after His temptation by the Devil, "Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all. And He came to Nazareth, where He had been brought up; and, *as His custom was*, He went into the *synagogue* on the *Sabbath* day, and stood up for to read." Luke 4: 14—16. Now although this is the first mention by any of the Evangelists of our Lord's observance of the Sabbath, it is important to remark, that while it occurs at the very outset of His ministry, it is not a new exercise in which He is thus found engaged, but that it is "as His custom was" previous to that time. He who, sanctified from the womb, ever truly loved and perfectly obeyed His Father's law, had never omitted to "remember the Sabbath day to keep it holy." Even previous to the commencement of His public ministry, it thus appears, "His custom was" to read in the synagogue.*

It is also to be observed, that as this is the first time Luke has been directed to refer to the seventh day, that if, at the time He wrote His gospel, many years afterwards, another day had been appointed instead of that which had hitherto without question been the Sabbath of the Lord, we cannot believe that He would not, on the earliest occasion of referring to it, have said something as to the fact of such a change. This record of our Lord's doings was written long after His resurrection, and if on account of that event the Sabbath had been transferred to the first day of the week, we might surely have expected that Luke, the writer of it, a disciple and Evangelist of Christ, and imbued with the Holy Spirit, would have embraced the very first opportunity of declaring so interesting and important a fact—an opportunity abundantly afforded by the mention of our Lord's own "custom" of observing what in that case would have been a different day. But nothing is here said of any such change having taken place between the time when our Lord did so go into the synagogue of Nazareth, reading and expounding the Scriptures on the Sabbath, and that later period at which Luke recorded the fact. The Evangelist indeed does what fully disproves the idea of such a change having at all taken place—for he still continues to call the *seventh* day "the Sabbath day," which it certainly would not have been, and, therefore, could not with truth have been so called, if the first day had been now substituted for it.

In like manner, we find, in another Evangelist, that immediately after Jesus had called Simon and Andrew and James and John to follow Him, "they went into Capernaum, and straightway on *the Sabbath day* He entered into the synagogue, and taught." Mark 1: 21. Observe the precision with which it is stated, "straightway on *the Sabbath day*." Nor was this only on a single occasion, but on more Sabbaths than one; and in the parallel text of Luke (4: 31,) it is correctly given in the plural, "and taught them on the Sabbath days"—as still "His custom," and as if His teaching, though not confined to the day of rest, was more especially upon it.

The next instance in our Lord's history, in which we have a reference to the Sabbath, is one in which He was blamed for permitting His disciples to do what the Pharisees considered a profanation of the holy day. "At that time, Jesus went on the Sabbath day through the corn, and His disciples were an hungered, and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto Him, Behold thy disciples do that which is not lawful to do upon the Sabbath day. But He said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the House of God, and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the Law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless, for the Son of Man is Lord even of the Sabbath day." Matt. 12: 1—8.

It is a common thing to hear an objection urged from these concluding words against the continuing obligation of the Sabbath; it being taken for granted that, because Christ is Lord of the Sabbath, He was now using His authority wholly to abolish it—or that He has either given authority to His apostles to change it, or left men at liberty at a later period to do so. Now it is obvious, that we have nothing like this in the text itself. Our Saviour, who is Lord of the Sabbath day, in repelling the charge of profaning it, gives no countenance to this. He affirms himself to have been "guiltless" of profaning the Sabbath, and charges upon these Pharisees ignorance of the relation which mercy has always had to sacrifice. He does not urge any argument which is now applicable for the first time—or which is applicable because of any change which He has introduced—as would have been the case if the original appointment had been lapsing into a day to be observed in commemoration of His work of redemption.

Accompanied by His disciples, Jesus had been engaged in the work of the Lord, and the former had become hungry while they were so engaged. In these circumstances, the Saviour justifies the disciples in eating of the standing corn; which was permitted by the law (Deut. 23: 25;) but His defense is not that the Sabbath has ceased to hold its ground, or that a change of any kind has taken place. On the contrary, all His argument goes to prove that what His disciples at this time did, might have been done in any former age—that in similar circumstances they might have done so in the days of Moses or David or Solomon. The fact that the disciples "were an hungered," was a reason equally valid, He just asserts, for their plucking the ears of corn, as for David and those who were with him entering into the House of God, and eating of the shew bread, which, in ordinary circumstances, was lawful only for the priests to eat. The hallowed bread was given, by the priest, on the occasion alluded to, because "there was no bread there but the shew bread." 1 Sam. 21: 6. The divine destination of the shew bread for the priests remained thereafter the same as before; and so, in like manner, the sacred character of the Sabbath did not cease because the disciples, being an hungred, thus eat of the standing corn. So far then from His superseding the law of the Sabbath, our Lord fully acknowledges it—pleads no exemption from its obligation, which the law had not previously given to those in need, while engaged in the service of God.

But however ready men are vaguely to refer to this text as authorizing the change they have made, it will not in point of fact be pretended by any, that the authority of the Sabbath *had* THEN *ceased*, (for the cessation of its obligation is always placed at a later period,) while all will acknowledge that extremity made that lawful in the case of the disciples, which otherwise would have been sin to them.

The same remarks apply with equal force to the other illustration which our Lord uses on this occasion—namely, that work was done by the priests in the temple on the Sabbath, and yet they were blameless. There was much to do connected with the sacrifices and worship of God, which was of divine appointment, and which was fully sanctioned by these Pharisees, that on the principle urged by them in this instance they should have condemned. But if, on the contrary, they acknowledged that the laws of God relative to the temple worship were not inconsistent with the holy observance of the Sabbath, so, our Lord reasons, they were bound to extend the application of their principle to the case of His disciples, who when *an hungered* availed themselves of the liberty granted by their law to pluck the ears of their neighbors' standing corn, although it was the Sabbath day.

The principle most distinctly laid down by the Saviour is, that the sanctity of the Sabbath is not impaired by acts of necessity or mercy done upon it—but that the obligation of these duties is to be allowed to operate while contemplating the authority of a prohibition which would otherwise have force. And, just as no one did or could infer, because David in an emergency entered the holy place, and being an hungred ate of the shew bread, that therefore all regard to the sacredness of the place, or attention to the divine ordinance, from thence forth should cease; so neither should any presume that the sacredness of the Sabbath is destroyed by our Lord's vindication of the disciples' eating of the ears of corn on this occasion. Our Lord gives no countenance to any new idea on the subject—He offers no higher justification for His disciples, than what was universally and at all times extended to David and the priests—and, therefore, in the very nature of His defense, it is plainly implied, that all the obligations of the Sabbath still continued. He only intimates, that against the holy law of God, which makes extraordinary provision for the pressure of necessity, His disciples had in this act committed no breach—that God loveth mercy rather than sacrifice.*

In the parallel gospel it is added, "And He said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath." Mark 2: 27, 28. And in this connection we are directed to the meaning of the latter clause, that He is Lord also of the Sabbath—it is not that He claimed and exercised a power to dispense with its obligations, as some have imagined; but that, having been made for man, where his real good requires, the ordinary sabbatic laws are not obligatory. Being the gift of God to man, it was never designed for his hurt, and He who knew the necessities and the motives of His disciples, could and did justify them in what they had done. We might also ask, whether the disciples, so often blamed for continuing unduly attached to all the requirements of their law, believed that their act was to overturn the fourth commandment? Did they pluck the ears of corn to prove that they knew the commandment to be no longer in force, or because they believed that it allowed what they did?

And here, again, we are called to notice that our Lord in this remark places the design of the Sabbath on broad and general ground, as designed not merely for the Jews—"the Sabbath was made *for man*"—it is the divine appointment for the good of the human race; for Gentiles, as well as for Jews. It still remained for all the sons of Adam as it had originally been given to him. It was "made for man," and therefore the Saviour refrained not from the exercise of mercy and benevolence upon it. As it is a day blessed of God, He would make it a day of blessing to a weary world, by giving food to the hungering soul, and health to the diseased bodies of the human race.†

[To be continued.

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* It remained for the writers of the Apocryphal Gospels of a later period to pretend that Jesus, in his younger years, profaned the Sabbath, amusing himself thereupon making fish pools and sparrows of clay from the bank of a stream, and even striking dead, according to one of these fabulous authors, (*I. Infancy of* JESUS) or according to another (II. Infancy) causing him to become withered all over, the Jewish boy who interrupted his sport, and reproved it as a sin.

* I find it quoted of *Epiphanius* (a writer AGAINST *Heresies*, and in Reply to a *Heretic* of the fourth century, who urged the continuance of the Sabbath) that he insisted "that the disciples' plucking the ears of corn upon the Sabbath day *showed* that the outward rest of the Sabbath was ended when Christ who is our great Sabbath was once come," *Ironside* on the Sabbath, p. 214. But by the same argument and on the same evidence he would convict "Christ who is our great Sabbath" of proving that the restriction of the shew bread to the priests was ended when David took of the shew bread and gave to them that were with him.

This man, so zealous against all heresy, found it however in matters the orthodoxy of which is not much questioned in the present day. It was an important matter with him and others (including the council of Nice) that Christians should stand at prayers always on the first day of the week, and *during the fifty days between Easter and Whitsunday*, which they were not required to do at other times. "Six days," says Epiphanius, "we pray upon our knees in token of our fall, but on the Lord's day we bow not the knee in token of the Resurrection, by which according to the grace of Christ we are freed from sin, and the power of death. Quest. and Resp. ad Orthod." *Morer on the Lord's Day*, p. 390.

† In the Gospel by Luke, according to our version this Sabbath is called "the second Sabbath after the first." (Luke 6: 1.) Much ingenuity has been exercised and various conjectures have been offered as to the import of this phrase; but the total want of it in the oldest known manuscript extant, (the *Vatican* MS., only recently made available to general students,) as well as in "the Cod. Vat. Urb. 2, the Cod. L., and some others," renders it exceedingly probable that it is altogether an interpolation. "The 'second after the first' of our common version is plainly a marginal irreption in an age long posterior to the evangelist; and has cost much lost labor of interpretation to learned annotators. It seems most probable, that the phrase was a late compendious mode adopted for expressing the 'first Sabbath of the second month,' as acutely suggested by Wetstein in his note; but the ancient and simple reading ('on a Sabbath day') is confirmed by 'on another Sabbath' following at ver. 6." *Penn's Annotations to the Book of the New Covenant.*

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### LOVE TO OUR ENEMIES.

When on the fragrant sandal tree
  The woodman's axe descends,
And she who bloomed so beauteously
  Beneath the keen stroke bends,
E'en on the edge that wrought her death,
  Dying, she breathes her sweetest breath,
As if betokening in her fall,
  Peace to her foes, and love to all.

### RULES FOR THE REGULATION OF SOCIAL INTERCOURSE.

[Copied by request from the Young Lady's Guide.]

*Never go into any company where the spirit and maxims of the world predominate.* I know this will cut you off from a large portion of society, yet, I believe it to be a rule founded upon the word of God. If we would not be conformed to the world, we must not follow its maxims nor partake of its spirit. I know it is often said we should go into such society for the purpose of exerting a religious influence. But the practical result is directly the contrary. The spirit which prevails in such company is destructive of all religious feeling: it freezes up the warm affections of the Christian's heart. The consequence is, he is ashamed to acknowledge his Master, and avow his principle, where the prevailing current is against him. He therefore moves along with it, to the injury of his own soul, and the wounding of his Master's cause. His worldly companions see no difference between his conduct and their own; and conclude, either that all is right with themselves, or that he is a hypocrite. Large parties, as a general rule, are unfriendly to the health both of body and soul. The most profitable kind of social intercourse is the informal meeting of small circles, of which a sufficient number are pious to give a direction and tone to the conversation.

*When in company, labor to give a profitable direction to conversation.* If there are elder persons present, who introduce general discourse of a profitable character, let your words be few. It is generally better, in such cases, to learn in silence. When an opportunity offers, however, for you to say anything that will add interest to the conversation, do not fail to improve it. But let your ideas be well conceived, and your words well chosen. "A word fitly spoken is like apples of gold in pictures of silver." The interest of conversation does not depend so much upon the multitude of words, as upon the matter they contain, and their appropriateness to the subject. But, when no other person introduces profitable conversation, take it upon yourself. If you will study to be *skillful* in the matter, you may turn any conversation to good account. This was one of the peculiar beauties of our Savior's discourse. Whatever subject was introduced, he invariably drew from it some important lesson. If you are on the alert, you may always give a proper turn to conversation in this way. I do not say that conversation should always be exclusively religious. But it should be of a kind calculated to improve either the mind or the heart, and it should at all times partake of the savor of piety. "Let your speech be always with grace, seasoned with salt." No proper opportunity, however, should be lost, of making a direct religious impression. If the solemn realities of divine things were always present to our minds, as they ought to be, we would never be at a loss to speak of them in a becoming manner. When you meet with persons who are living without hope, lose no proper occasion to warn them of their danger, and show them the sinfulness of their lives, and the guilt of rejecting the Savior. But this should be done as privately as possible. Speaking to them abruptly, in the presence of company, often has a tendency to provoke opposition, and harden them in sin. However, this caution is not always necessary. If there is much tenderness of conscience, admonition will be well received, even in the presence of others. Great care should be taken, on both sides, that you neither injure them by your imprudence, nor neglect your duty to their souls through excessive carefulness. Study wisdom, skillfulness, discretion in all things.

*Set your face against the discussion of the characters of those who are absent.* This is a most pernicious practice, quite too prevalent at the present day. I would have you avoid, as much as possible, speaking even of the good qualities of those who are absent, for two reasons: 1. I see no good likely to result from it, therefore it must be an unprofitable method of spending the time. 2. It leads us to speak also of their faults, so as to give their real characters; and this is evil-speaking. Never allow yourself to say anything to the disadvantage of any person unless your duty to others may require it. This, however, will rarely happen; but it may sometimes be your duty to caution others against being ensnared by one whose character you know to be bad. The Scriptures condemn backbiting and evil-speaking in the most pointed terms. "Speak not evil one of another, brethren. He that speaketh evil of his brother, speaketh evil of the law." "Speak evil of no man." "Let all bitterness, and wrath, and anger, and clamor, and *evil-speaking*, be put away from you." "Debates envying, wrath, strife, *backbiting whisperings*, swelling tumults." "*Whisperers, backbiters*, haters of God, despiteful." Here we see how the Lord regards this sin; for he has classed it with the exercise of the most abominable passions of the human heart. Yet how common it is for professors of religion to speak freely, and without reserve, of the characters of others; and even of their own brethren and sisters in the church. This is a great sin, and produces much evil in church and in society. It creates heart-burnings, jealousies, and strife; and furnishes employment for *tale-bearers*, that most despicable set of mischief-makers. But, this sin is often committed without saying anything directly against another. A sly insinuation is often productive of more mischief than direct evil-speaking. It leaves a vague but strong impression upon the mind of the hearer, against the character of the person spoken of; and often creates a prejudice which is never removed. This is most unjust and unfair, because it leaves the character of the injured person resting under suspicion, without his having an opportunity to remove it. This is probably what the apostle means by *whisperers*. Solomon, also, speaking of the haughty person and wicked man, says, "He that *winketh with the eye* causeth shame." How often do we see this winking and speaking by gestures and knowing looks when the characters of others are under discussion! Open and unreserved evil-speaking is unchristian; but this winking and speaking with the feet is mean and dishonorable. Whenever you perceive a disposition to make invidious remarks about others, refuse to join in the conversation, and manifest your decided disapprobation. "The north wind driveth away rain; so doth the angry countenance a back-biting tongue." Bear in mind the words of the apostle James: "If any man among you seemeth to be religious, and *bridleth not his tongue*, but deceiveth his own heart, this man's religion is vain." So you see the habitual indulgence of this sin will cut off the hope of the loudest professors.

*Avoid speaking of yourself.* When any person makes himself and his own affairs the principal topics of conversation, he shows himself to be supremely selfish, and ridiculously vain. It is also treating others with great disrespect; as though one's self were of more consequence than the whole company. Endeavor to keep yourself as much as possible out of view, and to direct the thoughts and conversation of the company away from personal affairs to intellectual, moral, and religious subjects. But, when any of your friends make known their difficulties to you, manifest an interest in their affairs, sympathize with them, and render them all the assistance in your power.

*Never indulge a suspicious disposition.* Many persons destroy their own peace, and gain the ill-will of others, by the exercise of this unhappy temper. You have no right to think others dislike you, until they have manifested their dislike. Accustom yourself to repose confidence in your associates. It is better to be sometimes deceived, than never to trust. And if you are always jealous of those around you, be sure you will soon alienate their affections. In your intercourse with others of your own age and sex, be willing always to advance at least half way, and with those whose habits are very retiring, you may even go farther. Many persons of sterling worth have so low an opinion of themselves, as to doubt whether even their own equals wish to form an acquaintance. "A man that has friends must show himself friendly." Always put the best construction upon the conduct of others. Do not attach more meaning to their language and conduct than they properly express. If at any time you really believe yourself slighted, take no notice of it. Yet, be careful never to intrude yourself into society where you have good reason to suppose your company is not desired.

*Be cautious in the formation of intimate friendships.* Christians should always regard one another as friends. Yet peculiar circumstances, together with congeniality of sentiment and feelings, may give rise to a personal attachment, much stronger than the common bond which unites all Christians. Of this, we have a most beautiful example in the case of David and Jonathan. This appears to be a perfect pattern of Christian friendship. They both doubtless loved other pious people. But there was existing between them a peculiar personal attachment. Their souls were "*knit together.*" Friendships of that kind should not be numerous, and the objects of them should be well chosen. Long acquaintance is necessary that you may be able to repose unlimited confidence in the friend to whom you unbosom your whole heart. Form no such friendships hastily. Think what would have been the consequence, if David had been deceived in his friend. He would most certainly have lost his life.

*Before going into company, visit your closet.* Pray that the Lord would so direct your steps that you may do all things for his glory; that he would enable you to spend the time profitably to yourself and others; that he would keep you from evil-speaking, levity, and foolish jesting, and every impropriety; and that he would enable you to exert a religious influence over those with whom you may meet. Be assured, if you go out without observing this precaution, you will return with a wounded soul.

### CHANGES IN THE ENGLISH LANGUAGE.

In the year 700 the Lord's Prayer began thus: "Uren fader thie arth in hœfnas, sie gekalgud thin noma to eyineth thin rich; sic thin walla suc is in hœfuas and in srtho." In the year 900, it began thus: "Thee ure fader the eart on heofenum si thin namagehalgod. Cum ohin ric. Si thin willa on corthen swa, swa on heofnum." In the year 1001, in the reign of Henry II., it was read thus, and sent over by Pope Adrian, an Englishman: "Uie fader in heaven rich, Thy name be hailed eber lich. Thou brings us thy michell lesse; Als hise in heavenly doe. That in yearth beene it also," &c. In the year 1002, in the reign of Henry III., it read thus: "Fader thou art in heaven blisse, Thine Heyle name it wurt the blisse. Cumen and mot thy kingdom. Thine holy will it be all don; In heaven and in earth also, So shall it be in full Ic tro," &c. In the reign of Henry VI., it began thus: "Owr fader thou art in heavens, halliewed be this name, the kingdom come to thee; be the will done in earth as heaven," &c. In 1537, it began thus: "O, our father which art in heaven! hallowed be thy name. Let thy kingdom come. Thy will be fulfilled, as well in earth as it is in heaven," &c. And at different periods, various translations by different individuals have been given, of a certain passage in the New Testament. In the year 1380, Wiclif gave the following: "But feith is the substance of things that ben to be hopied for, and an argument of things not aperynge, and in this feith eeld men han getum witnessing." In the year 1534, Tyndal gave it as his opinion, "Fayth is a confydence of things which are hoped fir, and a certaiyntie of thingeys which are not sene. For by it the elders were well reported of." In the same year we have Cranmer's opinion on the same text. "Fayth," says he, "is a sure confydence of thyngs which are not seen. For by it the elders obtayned a good reporte." In the year 1557, Genevan gives his opinion on the same text. "Faythe," says he, "is that which causeth those things to appeare indeed which are not seen. For by it our elders are well reported of." In the year 1582, Rhiems has the following exposition on the same text: "And fayth is the substance of things to be hoped for, the argument of things not appearing. For in this the old men obtained testimonie." And in the year 1664, when King James came to the throne of Great Britain, and by whose authority the Scriptures were translated into the English language, he gave his exposition on the same text. "Now faith," says he, "is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report." [Juvenile Wesleyan.

### A BIBLE LEFT IN A BARN.

When a committee of a Bible Association in the State of New York, were making exertions to supply every destitute family with a copy of the book of God, a distributor called at a house where he met with an angry repulse. The man of the house was full of "cursing and bitterness;" he would not suffer a bible to be left at his house. "If left anywhere," said he, "it shall be left at the barn." "Very well," the distributor meekly replied; "I do not know that I could select a better place for it: our blessed Savior once laid in a manger." He went quickly to the barn, and deposited the sacred treasure in a safe place, with much prayer that it might bless even him who would not allow it to remain in his house. The man, struck with the unexpected reply of the distributor, was led to think of his own rashness and guilt, and especially of the Savior's birth-place. After two or three days his distress became so great, that he went out to the barn in search of the rejected volume. He turned to the passage which records the circumstances connected with the birth of the Redeemer, and wept, and repented, and consecrated himself to God through faith in Christ. The once spurned book now found a place, not only in his house, but its truths were received in his heart, and controlled his life. [Albany Spectator.

The Sabbath Recorder.

New York, November 2, 1848.

## MINUTES

### OF THE NINTH ANNIVERSARY OF THE

## SOUTH-WESTERN SEVENTH-DAY BAP. ASSOCIATION.

The South-Western Association met at the Seventh-day Baptist meeting-house in Jackson, Shelby Co., Ohio, on the 12th day of the 10th month, 1848, at 10 o'clock, A. M. Eld. Joshua Hill preached the opening sermon, from Romans 8: 6.

After sermon, the preacher called upon the Association to organize, which was immediately done by the delegates electing Bro. Joshua Hill, Moderator of the meeting, Bro. Eli Forsythe, Clerk, and Bro. Benjamin Clement, Assistant Clerk. These officers having taken their places, the Association authorized the Moderator to appoint the standing committees for the session, and the following were appointed accordingly:

*On the State of Religion.*—Eld. Simeon Babcock, Maxson Babcock, John Forsythe.

*On Preaching.*—Abraham Vanhorn, Ezekiel P. Stout, Joel Babcock.

*On Resolutions.*—Eld. Samuel Davison, Job Vanhorn, Eli Forsythe.

The Letters from the Churches were called for and received. Visiting brethren were invited to a seat in the Association, and to take a part in its deliberations. After prayer by Bro. S. Davison, the Association adjourned to meet again at 2 1-2 o'clock, P. M.

Afternoon Session.—Assembled pursuant to adjournment. Prayer by Bro. S. Davison. The letters from the churches were then read, from which the following statistics were taken:

*Lost Creek, Va.*—Eld. Peter Davis, *P.;* Sam'l D. Davis, *L.;* Abel Bond, Levi H. Bond, William Kennedy, Deacons; Thomas B. Bond, Jacob Davis, Clerks. Added 1; Dismissed 0; Rejected 1; Deceased 0; total 71. Messenger —Abraham Vanhorn.

*New Salem, Va.*—It was reported that a letter and delegate were ordered from this church, but neither appeared. Total membership last year 68. It was reported by friends, that seven had been baptized.

*Hughes' River, South Fork, Va.*—No returns.

*Hughes' River, North Fork, Va.*—No returns.

*Northampton, Ohio.*—Eld. Simeon Babcock, *P.;* Leonard Lippencott, *L.;* Joshua G. Babcock, Deacon; A. D. S. Ayers, Clerk. Added 0; Deceased 0; Dismissed 1; total 35. Messengers—Eld. S. Babcock, Joshua G. Babcock, Ezekiel P. Stout.

*Port Jefferson, Ohio.*—Eld. Joshua Hill, *P.;* Eld. Lewis A. Davis, James Hill, Thomas Babcock, Benjamin Clement, *L.;* John Babcock, Deacon; Eli V. Ailes, James Hill, Clerks. Added 2; Dismissed 0; Excluded 2; Deceased 0; total 31. Messengers—Eld. J. Hill, Thomas Babcock, Benjamin Clement.

*Sciota, Ohio.*—No Pastor; Charles Clarke, Deacon; Alonzo D. Graham, Clerk. Added 0; Deceased 2; Dismissed 0; Excluded 2; total 20. Messengers—Richard Clarke, Reuben J. Davis.

*Jackson, Ohio.*—Eld. S. Babcock, *P.;* Maxson Babcock, Calvin Davis, *L.;* John Forsythe, Jacob D. Maxson, Deacons; Eli Forsythe, Clerk. Added 0; Deceased 1; Dismissed 3; Excluded 0; total 33. Messengers—Jacob D. Maxson, John Forsythe, Eli Forsythe, Maxson Babcock.

*Stokes, Ohio.*—Eld. Joshua Hill, *P.;* Job Vanhorn, Deacon; James Simpson, Clerk. Added 0; Dismissed 2; Deceased 0; Excluded 0; total 22. Messengers—Job Vanhorn, James Simpson.

Eld. Samuel Davison being present pursuant to an appointment from the Seventh-day Baptist Missionary Association, the Association voted to receive him with a hearty welcome, and our earnest prayers for the success of the great and good enterprise in which he is engaged.

The Executive Committee on the Local Missions of the Association being called upon, reported as follows:—

The Executive Committee on the Local Missions of the Association respectfully report, That at the Anniversary held in 1846, the Association resolved to become a missionary body, for the purpose of uniting the efforts of our churches in advancing the Redeemer's cause in the world; and in pursuance of such purpose, appointed ourselves an Executive Committee, as also a collecting agent in each church, for the purpose of carrying out its designs. At the last Anniversary, (which was held at Lost Creek, Va.,) few of the brethren who took an active part in moving this measure were present, and the subject was not called up as part of the business of the Association; consequently but little or no progress was made therein. While your Committee are under the painful necessity of making this report, it is some relief to their minds to be able to report, that this object has not been entirely lost sight of. The General Agent, Eld. Joshua Hill, laid the matter before the several churches in the western part of Ohio, and the church agents for the collection of funds obtained, in money and subscriptions, between twenty and thirty dollars for this object, which is still available when actual operations shall call for it. Deeply as we regret the want of interest or fidelity on the part of agents, or churches, or both, in this matter, we hope that the beginning now made will this year be persevered in, and that renewed efforts will be attended with complete success, and efficient measures adopted and carried out, so as to establish one or more itinerant missionaries in the several districts of country occupied by this Association—a measure which we regard as urgently demanded by our necessities as a denomination at this time. Nor would we overlook the importance of cooperation with the Seventh-day Baptist Missionary Association in the several missions in which they are engaged. Individuals among us have contributed to their funds, and we hope yet to be more efficient fellow-laborers in the good work in which they are engaged.

Eli Forsythe, } Com.
Jacob Maxson, }

The Committee on appointments for preaching during this session, having made a satisfactory report, the same was adopted, and the appointments made and filled accordingly.

The minutes for the day having been read and approved, the Association adjourned to meet on the morrow morning at 10 o'clock. Prayer by Bro. B. Clement.

Sixth-day Morning, the Association met pursuant to adjournment. The meeting was opened with prayer by Bro. Leman Lippencott.

The reports of the several committees were now called for and read in succession.

### Report on the State of Religion.

The Committee on the State of Religion respectfully report, That there have been in past years eleven churches recognized as members of this body, located in Pennsylvania, Virginia, Ohio, and Indiana. Seven of these churches were represented in this session by their delegates and letters. The Church in Woodbridgeton, Pa., and the Church in Madison, Jay Co., Ind., are believed to have become extinct by deaths and the removal of families to more western parts. From the other two churches, situated on Hughes' River, Va., no returns have been received. Of the churches at present represented, it is gratifying to be able to report, that they are for the most part enjoying peace and unity among themselves; and though no extensive revival has taken place among them during the past year, they have not been left without the visitations of divine mercy, but have had refreshing seasons of God's favor, and in some instances additions to their numbers by baptisms and conversions to the Sabbath. A good degree of constancy and stability attends the membership of the churches, notwithstanding there is great cause to lament a want of fervency in prayer and self-consecration to the cause of the Lord. Thus we would acknowledge the mercies of the Lord in our preservation, and his goodness in continuing the ministry among us so as for most of the churches to enjoy the regular ministration of the ordinances of divine appointment. The Church in Stokes is at this time encouraged to expect a reviving season, three persons having there offered themselves as candidates for baptism within a few days. The Church in Sciota, Pickaway Co., Ohio, is without a regular minister, and being situated at a considerable distance from all the others, has less of these opportunities. On the whole, we hope the Great Head of the Church will yet visit and build us up a people for his praise.

Simeon Babcock, }
John Forsythe, } Com.
Maxson Babcock. }

The report of the Committee on Resolutions having been received, was taken up, spoken to, and adopted, as follows:—

*Resolved,* That whereas, from the report of the Executive Committee on the Local Missions of this Association, it appears that but little has been done among us for this object, we now most seriously call upon all the members of our churches to coöperate, heart and hand with the Association to carry out their advice in this matter the ensuing year.

*Resolved,* That we renewedly recommend the Seventh day Baptist Missionary Association, and all its missions, to the support of all the members of our churches; believing that its objects and labors ought to be remembered in our prayers continually, and specially in a monthly concert of prayer on the night after the first Sabbath in each month, and that our prayers ought to be accompanied with contributions, according to our ability, for the same objects.

*Resolved,* That the American Sabbath Tract Society meets with our entire approbation; and we recommend to all our members to contribute to its funds; and procure its publications for distribution in our own borders.

The Sabbath Recorder was in a like manner recommended to the patronage of all our friends, "as a very instructive and useful Christian publication."

*Resolved,* That we believe the true spirit of the religion of our Lord Jesus Christ is universally benevolent towards the whole family of man; and when lived up to, its precepts and institutions are sufficient for all the purposes of purity, morality, and philanthropy. And whereas various Secret Societies in our country are seeking countenance and support from Christian people, we would seriously warn the members of our churches against all insiduous efforts to beguile them into these institutions, as we believe their real tendency to be antichristian, and dangerous to the true interests of society.

A Corresponding Letter, prepared by order of the Association, was read, and adopted, and ordered to be published with the minutes, as follows:—

*The South-Western Seventh-day Baptist Association, to the several Associations of the same faith, greeting:—*

Beloved Brethren,—We have been again, through the tender mercies of God, permitted to meet on an anniversary occasion, to transact business for the good of the Redeemer's cause. We rejoice in every testimony we receive of your attachment and love to the same glorious cause. And in regard to your enterprising spirit in foreign and home missions, together with other benevolent operations of the day, we would unite in a hearty coöperation. Our scattered and destitute situation calls upon us to pray fervently to God to send forth more faithful laborers into his vineyard.

We shall be happy to continue our correspondence with you, and welcome your messengers to all subsequent meetings.

Wm. F. Randolph, Com.

A committee was then appointed to report an Executive Missionary Committee, and a Collecting Agent in each church for the ensuing year.

The Minutes being read, the Association adjourned to meet on next first day at 9 o'clock, A. M. Prayer by Bro. Charles Clarke.

First-day.—Met according to appointment. Prayer by the Moderator.

The Committee on Nominations reported the following list, which was approved and ordered for the following year:—

*Executive Missionary Committee.*—Ezekiel P. Stout, Eli Forsythe, Job Vanhorn.

*Church Agents for Collecting Funds.*—Lost Creek, Abraham Vanhorn; New Salem, Lodowick Davis; Sciota, Richard Clarke; North Hampton, Joel Babcock; Jackson, John Forsythe; Port Jefferson, Thomas Babcock; Stokes, James Simpson; Hughes' River, Asa Bee.

*Treasurer.*—Eld. Simeon Babcock.

*Cor. Sec.*—Eld. Joshua Hill.

Eld. Simeon Babcock was appointed to preach the introductory sermon at the next anniversary, and Bro. Samuel Davis, of Lost Creek, his alternate.

It was then resolved, that the Executive Missionary Committee above appointed, be and are hereby instructed and authorized to employ an itinerant missionary to labor within the geographical boundaries occupied by this Association, so soon as the funds and subscriptions obtained by the church agents shall be known to be sufficient for that purpose; and that they report an account of the missionary operations of this Association to the Board of the Seventh-day Baptist Missionary Association, previous to the next anniversary of that body, as an independent auxiliary.

A committee was then appointed to revise the Minutes, and respectfully solicit their publication in full in the Sabbath Recorder; after which the Association adjourned, to meet with the Church at Lost Creek, Va., on the fifth day before the second Sabbath in the tenth month, 1849.

The following sums were received at this session of the Association:—

| For Foreign Missions. | | For Home Missions. | |
|---|---|---|---|
| J Babcock | $5 00 | C Clarke | $1 00 |
| C Clarke | 2 00 | Eld J Hill | 1 00 |
| Eld S Babcock | 1 00 | H Stout | 1 00 |
| C Davis | 1 50 | R Clarke | 41 |
| Lydia Davis | 25 | A Davis | 25 |
| A Davis | 25 | Col after sermon by S D on first day | 8 42 |

Sale of Sabbath Tracts $2 00.

## NOTES BY ELD. DAVISON.

Jackson, Shelby Co, Ohio, }
20th of 10th mo., 1848. }

To the Editor of the Sabbath Recorder:—

Although the Minutes of the South-Western Association have been forwarded to you for publication, I have thought that a few observations by a visitor may perhaps be acceptable.

*The Session* was very well attended by brethren and delegates from the churches in Ohio; but only one delegate from the churches in Virginia reached the meeting; it was, therefore, more properly, an Ohio Association. There being but three ordained ministers of the denomination in Ohio; and one of them, Bro. Lewis A. Davis, having become incapacitated for the duties of his station, by bodily infirmity, and having on that account removed his residence to Independence, at the north-west part of this State; there were but two ordained ministers present, belonging to the Association. The session, however, was interesting, and the business transacted with vigor and much unanimity. The brethren in the ministry, and many of the members of the churches, are warm-hearted, zealous Christians; and I have felt my heart cementing with them in Christian regards, as I have witnessed their love to the truth of Jehovah and of Jesus, and learned the fidelity with which they bear testimony thereto, in all the region where they dwell. Although they have been hitherto embarrassed by the paucity of their numbers and restricted resources, I doubt not that with the aid of brethren of experience in our missionary labors, their associated efforts may yet tend greatly to their enlargement and prosperity. The effort projected two years ago, as mentioned in their Missionary Committee's report, has been inoperative solely for the want of such aid from some other part of the denomination. I am confident that it wants but the labors of some brother of experience and fidelity to carry it forward for a single season, and it would meet with the hearty support of all the living members of the churches. The Executive Committee on appointment for the present year, I believe, are disposed to do their duty, and are already taking measures to secure the labors of a brother from the eastern churches to itinerate within their boundaries for the ensuing season; and their movement is seconded by liberal promises on the part of their brethren around them. At the request of the Associational Committee on Preaching for the Session, I preached several times during its sitting; and on first-day morning, by special request, on the subject of the Sabbath. The meeting was numerously attended by first-day and seventh-day people, and so far as I could discover, the discourse was listened to and received with much attention and respect. I have long observed the force of local circumstances and long-continued habits over the movements and sentiments of many worthy communities, where they are in a measure isolated from others; and there was one thing which I thought strikingly illustrated it in this Association. I found upon inquiry, that they have never taken up a public collection in any session of the Association for missionary purposes! Individuals have contributed of their own free will at various opportunities to these objects, but no congregational collections at the close of public worship have as yet been had from the beginning of their Association. As there exists no organic anti-mission sentiment among them, I suppose that this was owing, in part, to their being so few, and like all settlers in a new country, in straitened circumstances as it respects cash; and in part, perhaps, to the want of an opportunity of direct coöperation with a missionary body. The ministry, too, which they have enjoyed, having been almost entirely gratuitously supplied by men who supported themselves and their own families, I found there was a sentiment growing up among them, that all ministers and missionaries ought to go out without purse and without scrip, believing that it should happen to them as it did to the disciples of Jesus when he sent them through the cities and towns of Judea—"they should lack nothing." In a free public discussion of this subject, I cited them to our Lord's reversal of these directions, (Luke 22: 35, 36,) and to the several apostolic instructions on this matter in the New Testament. The discussion brought out the brethren in the ministry in full vindication of their own course, as preaching the Gospel at their own charges of necessity and not of choice, and showed that *their* real sentiments were gospel-wise in this matter. I believe the discussion will do good; many of the brethren stand committed by pledges to support this truly gospel provision, "the laborer is worthy of his hire." Many brethren said that at first, in settling a new country, it was of necessity that they had the Gospel preached gratuitously, but that as their circumstances had now improved, their obligations were apparent in this matter. When I proposed a public collection to be taken up on first-day, there was some doubt as to how it would be received; but like good-hearted brethren they resolved to TRY IT, and the result was beyond every body's expectation. On the whole, I believe the session was truly propitious to the cause of the Lord among the churches of the South-Western Association.

*Our Brethren in the Ministry here* are worthy, self-denying men. They were all *raised* among their brethren in this region, and have none of the advantages of literary culture. I believe, however, that they all enjoy the love and respect of their brethren; and of this I believe they are truly worthy. They are ministers of whom the churches have no cause to be ashamed. I did not see Bro. Lewis A. Davis, but he is reported to have worn himself down by riding and practicing as a physician, and laboring beyond his strength as a preacher of the Gospel in a comparatively new country, and to have left his former field of labor because he knew not how to deny urgent applications, even when he knew his labors were wearing him down. There is only one ordained minister (Bro. Peter Davis) in the churches in Virginia, and he quite an aged man. There are several beloved brethren, both in Virginia and Ohio, who have been licensed by their respective churches to preach; but as they are all left to their own resources, and most of them without any official church appointment, they are able to do but little for the good of the cause, and the latter nothing more than if they never had been licensed. Such licenses have long appeared to me a name without a reality; and as every brother in Baptist churches has liberty to speak for God when and where he can, a license without an appointment, is a title without a reality—a measure without Bible authority, and destitute of sound wisdom. A careful examination of this subject many years ago led me to the unchanged conviction, that every church ought to have one or more ordained elders, whether they be public preachers or not, so that they may always have a man of years, experience, wisdom, and established reputation for piety, to preside over their meetings and other church affairs, and to administer the ordinances. Such would doubtless encourage the worthy gifts in the church; and when the churches wanted the approved gifts known to be among them for any specific labors, they should be ordained thereto. Such has long appeared to me to be the course the apostles pursued when they went through the churches they had gathered, ordaining elders in every city. Such *I* think would be greatly for the peace, order, and prosperity of modern churches.

*The location of these Churches* is not the most happy for the unity of their efforts in one Association. The churches in Ohio can very well unite their efforts among themselves, and the same may be done by the churches in Virginia. But the latter are two hundred and fifty miles from those in the western part of Ohio, so that it costs too much time and money ever to allow their union to be of any practical utility to the cause of Christ. Indeed it is a serious embarrassment, for the Association is now held alternately in Ohio and Virginia, and attended by a very small delegation from either State to the other, and they some times persons unacquainted with the views and measures of the delegating churches, or unable successfully to advocate them; so that the measures adopted by brethren in one State one year, are either frustrated or laid over by the brethren in the other State the next year; and all without any ill design on any part, but solely for want of acquaintance and practical co-operation with each others views. As things now stand, it appears to me in reality two Associations, each holding its meetings once in two years. Had each State an annual meeting, both would be quite as numerously attended, might have quite as numerous a delegation from the churches in the other State, and by so doing leave each other unembarrassed to carry out their own views and measures for Christian progress. With the kindest feelings to them all, and a hearty desire for their mutual prosperity, I submit these suggestions to their serious consideration.

The four western Ohio churches are within a circuit of forty miles, and hold regular quarterly meetings alternately with each other, which keeps up a happy acquaintance and fellowship. The Church in Sciota, Pickaway Co., Ohio, is from seventy to ninety miles distant from the others, consequently can have but little aid from them; and having no pastor, elder, or preacher, is greatly crippled in its efforts to maintain the worship and order of God's house. Surely he who left Titus in Crete that he should set in order the things that are wanting, and ordain an elder in every city, if he were now on earth, *would appoint* the same things for this church. Why should not we now do the same?

*The Origin and Progress of these Churches* may encourage the Missionary Society in their efforts to extend gospel labor to the new settlements of the still more western parts of our country. Most of the original constituents of the western Ohio churches were from the Virginia churches; as the original constituents of those were from the New Jersey churches. Bro. James Davis tells me, that when he was sixteen years of age, nearly the whole church which had resided upon the river Squan, Monmouth Co., N. J., of which he was one, emigrated in a body. The train consisted of fifteen wagons. Most of the people settled in the western parts of Virginia. He is now seventy-five years old; and was one of the first who bought land in *these* parts. Our brethren here, at least the heads of families, are most of them respectable land-holders. This town, and the adjoining on every side, is situated on what is called the Lewistown Reserve; the Indians left it about fifteen years ago; about thirteen years ago our brethren began to come into it; within that time these churches have been gathered, and some of their ministers have been raised up, partly by the labors of the missionaries sent by the eastern and northern churches, and partly by their own labors, in which Bro. Lewis A. Davis has borne a worthy and distinguished part. Eld. Joshua Hill, in particular, is one of the fruits of these labors; and now quite an efficient laborer himself. He is a man about my own age. Bro. S. Babcock is a much older man; but equally devoted to his Lord's work. Both these brethren are men of families, and possessed of a respectable landed property. In these churches there is quite a fair proportion of converts to the Sabbath. Bro. B. Clement, a licentiate in the Port Jefferson Church, came to them from the Methodist connection during the last year.

*Their Lands* lie between the Miami and Sandusky Railroad, and the Miami and Maumee Canal. This tract is part of that great level which stretches from the central parts of the State northward to the shores of Lake Erie. It is very heavy-timbered land; many of their oaks rise to the height of one hundred and twenty feet, and four feet diameter at their butts. The soil is very fertile; natural to grass, and producing large crops of grain; seventy-five and more bushels of corn to the acre is quite common. It is a black mould lying on a hard-pan bottom, which is composed of clay and gravel. Its chief defect is a want of living streams, most farmers having to draw water for their cattle during the dry season. Most of the early settlers have now from fifteen to forty acres of land under improvement, and have left their first log-cabins for good block-houses. When the country is cleared, there will be but little waste land. Being equally adapted to the plough and the pasture, it must ultimately become a rich, fertile country. In the town of Jackson, the Seventh-day Baptists have the strongest religious society; and with fidelity to the cause, and unity among themselves, have a fair prospect of maintaining their preponderance. They have a good church lot, on which is their burying-ground, and a square block meeting-house, twenty-eight feet by thirty-four. Numerous families rising up, and other settlers coming in; a fair proportion of useful gifts among them; with a godly walk, and a devoted ministry; the blessing of Jehovah upon them, they can hardly fail of becoming a strong people. May the Lord enable them to feel their responsibilities, and hasten his work among them.

S. D.

## CURIOUS INTERPRETATIONS OF SCRIPTURE.

Alfred Center, Oct. 20, 1848.

To the Editor of the Sabbath Recorder:—

In the last Recorder, you give us an example of the manner in which Scripture is interpreted in order to find a warrant therein for abandoning the Sabbath of God's appointing, and keeping instead thereof the popular day christened "the Christian Sabbath." The illustration above alluded to was drawn from an exposition of Ezek. 43: 26, 27, by the Oberlin Evangelist. You express astonishment at the novelty (and, as I suppose, recklessness) of the Evangelist's interpretation. But, sir, if I understand the "signs of the times," such interpretations are only to be regarded as *intimations of what is yet to come.* And, by way of illustration, I would relate the following occurrence. For some time past, I have been engaged in a discussion of the Sabbath question with a Presbyterian clergyman, in the course of which he read an argument from some author which purported to be an exposition of a certain passage of Scripture which sustained his view of the question; in answer to which, I read from a celebrated first-day commentator, who gives an entirely different view of the passage! In reply to which, the reverend gentleman said, that "this comment was written *before* the question was agitated," and that "if it were to be written *now,* a very different view would be given." It seems that there is as much determination, on the part of many Christian ministers, to *force* the Scriptures to testify in behalf of the *Sunday,* as there was with the prophet Baalam to *force* his ass onward, that he might accomplish his covetous purpose!

N. V. HULL.

Receipts of the Baptist Missionary Union.—The Macedonian says that the receipts into the Treasury of the Union for the first half of the present financial year have been $31,924 95, showing a falling off from the receipts of the corresponding months last year, of $3,403 06. The expenditures meanwhile have exceeded those of corresponding months last year by more than $5,000, and must be in the same ratio throughout the year. Sixty thousand dollars must be paid into the Treasury within the remaining six months, to prevent an increase of debt, and to save the missions from pecuniary embarrassment.

The Gospel in Vienna.—Rev. Mr. Oncken, the Baptist pastor of Hamburg, has visited Vienna, and there preached to full and listening assemblies. "What," he exclaims, "has the Lord wrought, that I should have been privileged to preach the precious Gospel in the capital of Austria, from whence, only two years ago, a number of Christians were expelled, simply for having provided themselves with the Holy Scriptures!"

☞ We lay aside various editorials, and an article on the Sabbath from the Christian Contributor, in order to give this week all the matter on hand relative to the South-Western Association.

# General Intelligence.

## SEVEN DAYS LATER FROM EUROPE.

Two steamships from England have arrived at New York since our last—the Europa and the United States—the former having made the passage in the remarkably short time of eleven days. We give below a summary of the news she brought.

### Ireland.

Smith O'Brien has been convicted of high treason, and sentenced to be hung. The jury in the case of McManus have also pronounced a verdict of guilty. In both cases, the verdicts of the jury were accompanied with a strong recommendation to mercy. What will be the effect upon Government of these recommendations, remains to be seen. There is a good deal of uncertainty about it, and many think that life will not be sacrificed. The trial of the other State prisoners is proceeding,

### England.

The cholera has made its appearance in London, and there had been between twenty and thirty cases at the last accounts. It has also appeared at Edinburg, where there were 25 cases, of which 20 proved fatal.

### France.

It is decided that the President of the French Republic shall be elected as in the United States, by the whole body of the people, and not by the National Assembly, as recommended by General Cavaignac. This has been decided in the Assembly by the large majority of 602 to 211. Louis Napoleon is likely to be the first choice; his chances of election are increasing daily. General Cavaignac, it is said, has promised to remain in office until after the election, provided no unnecessary delay is intruded by speakers into the settlement of the Constitution. The Constitution will in all probability be voted by the end of October, and the election for President may be expected to take place about the 15th of November.

The French Colonists who have already been sent to Algeria, will make together a body of 12,000 men, chiefly of those who took part in the Revolution of June, who have been deported. They will be divided among the settlements of Algiers, Oran and Constantine.

### Austria.

There has been a bloody insurrection at Vienna. It commenced on the 5th ult., in consequence of the publication of a proclamation from the Emperor against the Hungarians. The German Grenadiers were ordered to join the expedition against the Hungarians. The order was opposed by the National Guards, who broke up the railroad by which the Grenadiers were to have been conveyed. This led to several severe conflicts between them and the troops; the murder of Latour, the Minister of War; the storming of the arsenal; the flight of the Emperor and the Imperial Family, &c. When the Diet learned that the Emperor had fled, they invested themselves with both the deliberative and executive powers. At the time the latest post left, on the 7th, the City of Vienna was all in arms, and great excitement prevailed; but there seemed to be no disposition to perpetrate farther outrage. The Minister of Justice had been arrested and conducted to the University. The rest of the Ministers had concealed themselves, except Hobblhoff and Hornbosk. All the soldiers had left the town, and the fighting had ceased. 150 persons are said to have been killed, and 500 to 600 wounded.

### Hungary.

There has been a hard battle between the Hungarians and the Croats, in which many were killed, and the field of battle was left in possession of the Hungarians, who have to deplore the loss of Ivanka, one of their leaders, who was made prisoner. The two Counts Zichy, brothers, were hanged by the Hungarians, who suspected them of treasonable intrigues.

### The Cholera.

Authentic accounts state that the disease is still on the increase at Hamburg, Germany. From the 1st of September, when it broke out, to the 20th, there were 1,339 cases, of which 650 died, 302 recovered, and 387 were under treatment.

Up to the 30th ult. there have been 1,704 cases of cholera in Berlin, 1,012 of which terminated fatally, 302 reported as cured, and 390 still doubtful.

Accounts from Stockholm, 4th Oct., state that the cholera had appeared at Koningsburg, Trarisond, Pillau, and Lubeck, and that other harbors of Prussia Proper were suspected.

The ravages of the pestilence at Alleppo and Damascus, are stated to have been frightful, particularly at Damascus, where not fewer than 10,000 persons are supposed to have died within the twenty days preceding the 27th of Aug.

* * *

A Curious Will Case.—The Baltimore County Court has been occupied about two weeks in the trial of a will case which developed some curious facts. It was the will of old David Hutson, who died a short time since, and left a will, bequeathing about $30,000 to his boon companions, and cutting off his blood relations, or most of them, with one dollar each. The suit was brought to set aside the will, on the ground that the testator was not, at the time he will was drawn and signed, of sound disposing mind; that he was exposed to undue influences when it was signed; and that the influences and means to which he was exposed were fraudulent. It appeared in evidence, that Hutson had been constantly plied with liquor for some weeks previous to his death, and also that his companions had kept a constant watch and guard over him to avoid his coming in contact with his relatives. The case occupied ten days, and was finally disposed of by the jury unsetting the will, and directing the executors to refund all the rents collected.

## WATER CELEBRATION IN BOSTON.

The good people of Boston had a grand celebration on the 25th ult., on the occasion of introducing into the city the waters of Lake Cochituate. The stores of the city were generally closed, and from morning to night the streets were thronged with the citizens of Boston and the adjacent towns, forming a larger concourse than was ever before gathered there. A procession was formed at 11 o'clock, which, after marching through various streets, brought up around the as yet empty Frog Pond in the Common. There a hymn written for the occasion was sung to the tune of Old Hundred; prayer was offered by Dr. Sharpe; a report was made by the Water Commissioners; the Mayor of the City announced that the waters of Lake Cochituate, which since the Creation had reposed in their native bed, were ready to be introduced into the city of Boston; and immediately thereupon the water began to gush up from the fountain, and continued to rise until it formed a magnificent column, at least seventy feet in height, flashing and foaming in the last crimson rays of the setting sun. After witnessing a variety of changes in the form of the jets from the fountain, the people gave nine hearty cheers, and dispersed. In the evening there was a great display of fireworks, and the public buildings in many parts of the city were illuminated. The celebration, as a whole, is said to have surpassed anything ever before witnessed in Boston.

In relation to the expense and capacity of the Water Works, the Boston Times gives the following information:—

The expense was originally calculated at $1,600,000. Drafts for the work have thus far exceeded three millions of dollars, and further expenses will doubtless be incurred.

Besides the aqueduct itself, the great features of this enterprize are the Beacon Hill Reservoir in Boston; the Reservoir on Dorchester Heights, South Boston; the great Reservoir and Gate House on Corey's Hill in Brookline, from which the water of the Lake is brought to the street mains and reservoir in Boston in two iron pipes, thirty-four inches in diameter, and extending nearly four miles, and which are capable of delivering daily three millions of gallons of water; the Charles River Bridge at Newton Lower Falls, which is built on three arches; the Pipe Chamber in the vicinity, and the Road Bridge, which is built on a single arch, and said by all to be a most splendid piece of masonry; the Waste Wier, four miles beyond the Lower Falls, where the acqueduct passes over a considerable stream; and finally the Gate House, a granite edifice at the Lake itself.

The Reservoir on Beacon Hill covers an area of 40,000 square feet and will hold 3,000,000 gallons of water. The level will be 6 1-2 feet above the level of the floor of the State House. This Reservoir, which will throw a jet of water to a great hight, is intended for a reserve fountain, in case of any accident to the great pipes. The Reservoir on Dorchester Hights contains an area of 70,000 feet, and is capable of delivering 7,000,000 of gallons per day. This is also intended for a reserved fountain and the two Reservoirs together will dispense 7,000,000 gallons of water a day. This quantity, it has well been said, will supply more than 16 gallons a day for five days to every man, woman, and child in the city.

The fall of the water from the Reservoir in Brookline is two feet to the mile, and the level of the Reservoir is consequently eight feet higher than that of the great Reservoir in Boston. This Reservoir covers thirty acres, and the water will be in some places 20 feet deep, and will average 15 feet deep, thereby constituting a perfect safe-guard for the city if any accident happens to the conduit above. And again, the great reserve fund of all—Lake Cochituate—covers a surface of 659 acres, and drains a surface of 11,400 acres, being in some places from 70 to 80 feet in depth.

* * *

Scientific Prophecy.—About nineteen years ago, Mr. Hait, of Wilton, Conn., then a remarkably good student in his collegiate course, was suddenly deprived of his reason and memory. In those circumstances, his father, Rev. Mr. Hait, sent him to Hartford; but finding no relief, he sent him to Dr. Chaplin, of Cambridge, Mass. The Dr. said there was no relief for him at that time, but at the age of thirty-six or seven, there would be a change; that the brain was too much expanded for the cranium, and there would at that age be a contraction, which would enable it to act healthfully. His anxious father and family saw their hopes peremptorily deferred for nineteen years. That time has recently expired, and to their great joy, the prophecy is fulfilled. The man began to inquire for his books, as if he had just laid them down, and resumed his mathematical studies where he left them. There was no trace on his mind of this long blank in his life, or of anything which occurred in it, and he did not know that he was almost forty years of age. The circumstance of greatest interest is, that whereas he went into this state of derangement in deep religious anxiety, he came out of it with a bright Christian hope, which had been obtained without the knowledge of his friends a short time before. [Journal of Com.

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New Use of Chloroform.—A gentleman was robbed in London, recently, of a watch and some five pounds in money, by a woman who suddenly threw her arms around him, as if to give him an affectionate embrace, as he was quietly walking along the streets in the evening. The gentleman was found lying almost insensible, by a policeman, and could recollect nothing after the loving embrace, except that the woman pressed a handkerchief to his nose. It was presumed that chloroform had been sprinkled on the handkerchief.

* * *

Emigrants for Texas.—A Dublin letter in the Morning Chronicle announces the approaching departure of an emigrating body of superior class for Texas, including "some persons in the rank of gentry," one gentleman who had been a member of Parliament, three Justices of the Peace, persons heretofore connected with mercantile and banking establishments, and a number of well-to-do farmers. A clergyman of the established Church will accompany the party, with the design to become their pastor in the new home to which they are going, where the lands intended to be occupied have already been purchased. This movement seems to attract some attention, as the beginning of a "break-up" among the gentry and middle classes.

## SUMMARY.

Hon. Harrison Gray Otis died at his residence in Boston on the 28th ult. He was a descendant of John Otis, who came from England to this country, and settled in Hingham, Mass., in the year 1630; and a nephew of the celebrated James Otis of revolutionary memory, to whose eloquence and patriotism the cause of American Independence was so largely indebted. Otis was born Oct. 8, 1765, and was consequently in his 84th year, on this the closing day of his life. He gradnated at Harvard University in 1783.

The bark Carmelita, of Bangor, was abandoned at sea on the 29th of September in a sinking condition. She was capsized on the 23d, when nine passengers, three of them females, and one seaman, were washed away and drowned. The Captain, two mates, five seamen, and four passengers, succeeded in reaching the vesset, from which they were taken by a British bark.

An accident occurred at the new Gas Work in Albany on Friday last, by which one man was killed, and seven others badly injured. It arose from the falling down of a large iron plating, forming the covering of a large gasometor. In its descent it fell upon 30 or forty men, of whom only those referred to above suffered by the falling mass.

A child of Mr. Upham, who keeps a confectionary shop in Hallowell, was smothered to death on Friday morning. The child was left in the morning in a bed upon a turn-up bedstead, and forgetful of the fact, the father turned the bed up. In about half an hour the bed was taken down, and the child found dead. It was about a year old.

The following counterfeits are in circulation: 2s on the Mohawk Bank, Schenectady, good imitation of the old plate—vignette, an Indian in a canoe; register's hand badly written; the genuine notes of this plate are nearly all in—Commercial Bank, Lockport, 3 altered from ones—vignette, female sitting holding a large figure 1.

The Pioneers of Rochester and vicinity held a festival in that city on the 12th ult., at which a Committee was appointed to report a plan for the permanent organization of a Historical Society for Western New York. William Wood, Esq., of Canandaigua, is having prepared a gold medal for the next annual festival, to be worn by the eldest of the Pioneers; and at his death to be presented to the then eldest, and to take that direction as long as any of the Pioneers remain.

The income of the State of Vermont for the year ending Aug. 31, appears to have been short of the disbursements. The total income, including the balance in the Treasury from the previous year, was $94,076, while the disbursements were $95,417. The State made a loan of $5,000 with the Bank of Brattleboro' to supply the deficiency. The total State liabilities on the 1st September were $48,107, and its resources $48,584.

Hon. Dixon H. Lewis, U. S. Senator from Alabama, who had been suffering for some days from an affection of the kidneys, died at the National Hotel in this city, Oct. 25th, at five minutes past 12. He was in full possession of his reason to the last moment. He had served but one session of his six years for which he was elected, his term expiring on the 4th of March, 1853.

A great fire occurred at Alexandria, Red River, on the 18th ult. No less than six squares, all stores and back dwellings, with the Republican office, were destroyed. The loss was estimated at half a million dollars.

A company in Cincinnati are about to set up an ice factory. By a recent chemical discovery they can make the purest crystal ice in the warmest weather, and will furnish it at the low price of one dollar per ton.

Eli Wolfner and David Barnes were arrested at Pittsburg on Thursday last for passing counterfeit money of the following description: $3 Agricultural Bank of Herkimer, N. Y. Vignette, an Indian Queen in an ornamented circle.

There is how in operation at Oswego, fifteen flouring mills, having in the aggregate eighty run of stone, capable of turning out 8000 bbls. of flour, or grinding 32,000 bush. wheat per day.

The meeting at the Tabernacle last week, to raise money for the purchase of the Edmondson girls, resulted in obtaining $1,672, leaving $328 to be raised to make up the $2000.

The newspapers and public authorities of the State of Arkansas are making great efforts to direct the tide of emigration to that region. These seem to have been in a measure successful, for the Helena Shield remarks that within the last twelve months, the influx of population has been greater than any previous year.

The Governor of New Jersey has issued his proclamation appointing Thursday, the 23d of November, to be observed as a day of public thanksgiving and praise.

Henry Bardoe, a colored porter at Brewster's Buildings, New Haven, was found dead in his bed, having been strangled by his cravat, which he wore to bed.

At the recent election in Pennsylvania, the whole number of votes for Governor, was 336,745, of which, 168,525 were for Johnson, and 168,220 for Longstreth—a pretty close run.

The Congregational meeting-house at Berlin, Conn., was burned on Saturday night. It belonged to the Worthington Society. The fire is supposed to have been the work of an incendiary.

The Free Soil Central Committee of Maryland have issued an eloquent address to the voters of that State.

A company of stockholders residing in Kentucky, Indiana, Arkansas, Louisiana, and Mississippi, have organized themselves for the purpose of manufacturing cotton, at Cannelton, about 120 miles below Louisville. The capital stock of the company is $500,000, of which, we understand, $200,000 will now be put to use, and 10,000 spindles will be started.

Joseph Hobart, a revolutionary soldier, died in Syracuse, N. Y., on the 5th inst. Mr. Hobart enlisted in the revolutionary army at the early age ef nineteen. He belonged to the N. Hampshire Regiment, under General Dearborn, and was in the important engagements of Saratoga, Princeton and Yorktown.

Mary Walker has recently recovered in a suit at Buffalo, a verdict of $3500, against the Buffalo and Niagara Falls Railroad Company, for causing the death of her husband, by the upsetting of the cars in December, 1847, near Black Rock Dam.

Mr. Boyle, who was engaged in the late slave stampede at Lexington, Ky., has been tried for the offence, convicted, and sentenced to twenty years servitude in the Penitentiary.

The printers employed in the Scarboro' Gazatte office, England, have recently purchased a yacht, which is to be named the Caxton, after the immortal founder of their art in England.

The odor of turpentine is a deadly poison to moths and their grubs. A few pieces of paper smeared slightly with turpentine, and placed in drawers where furs and wollens are kept, will completely prevent the ravages of the above-named destructive insects.

The infant daughter of the Duchess de Montpensier, has been named Maria Isabel Francisca de Asis Antonia Luisa Ferdinanda Christina Amalia Felipa Adelaida Josefa Elena Enriqueta Carolina Justa Refina Gaspara Melchrioa Baltasara Matea, and will take the title of Duchess del Puerto Santa Maria.

Capt. Henry H. Bailey, James Worth and William Wilson (colored) have been arrested and committed at Baltimore, charged with assisting several slaves to escape from Talbot Co., Maryland.

There was an Aurora Borealis at Boston on Monday evening. The Transcript says: Jets of electric flame seemed to shoot far up to the zenith from the luminous horizon, over which flashes of faint crimson and a cerulean green would play with beautiful effect.

Dr. C. C. Yates, an eminent Physician, formerly of New York and Albany, has died in Nova Scotia at an advanced age. Dr. Yates was the husband of Mrs. Willard, the celebrated teacher of Troy, with whom he lived but a short time after their marriage.

Mrs. Ross, wife of Donald Ross, her son, a boy about 12 years of age, and Mrs. Mattheson, were all drowned by the upsetting of a small boat at Wallace, Nova Scotia, on the 2d inst.

The snow was sufficiently deep for good sleighing at Halifax on the 22d inst.

The steamer Spitfire came into collision with a ferry-boat between Norfolk and Portsmouth, instantly killing Thomas Butler.

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### New York Market, Monday, Oct. 30.

ASHES—Pots and Pearls $6 25.——FLOUR AND MEAL—Flour, 5 18 for mixed, 5 31 for State and Western, 5 44 for pure Genesee. Rye Flour 3 50. Meal, Jersey, 3 37.——GRAIN—Genesee Wheat 1 27; prime Ohio 1 16. Corn, 64c. for good New Orleans, 67c. for prime White, 68c. for mixed, 73c. for round yellow.——PROVISIONS—Mess Pork 12 62; Prime 8 75. Beef 5 50 a 10 00. Dead Hogs 6c. Cheese 7c. Butter dull at 9 a 16c. for Ohio and State.

### MARRIED,

Oct. 15, by Eld. N. V. Hull, Mr. W. M. Hunt and Miss Abigail Rose, all of Alfred.

In DeRuyter, N. Y., on the 18th ult., by Eld. Alexander Campbell, Mr. Joseph A. Badger of Cazenovia, and Miss Almira E. Coon, of DeRuyter.

In Westerly, R. I., Sept. 23d, by Eld. Daniel Coon, Williams N. Rogers, of Waterford, Ct., now residing in Hopkinton, and Julia Ann Saunders, of Westerly.

In Westerly, Oct. 9th, by the same, Mr. Nathan Saunders, of Hopkinton, and Miss Lucy Barber, of Westerly.

### DIED,

In Jackson township, Shelby Co., Ohio, 19th of 10th month, of cancer in the breast, Electa Wells Maxson, wife of Dea. Jacob Maxson. Dying in the Lord, her end was peace.

In Westerly, R. I., Oct. 9th, of croup, Henry Albert, son of Albert C. and Mary Green, aged 3 years and 6 months.

### LETTERS.

Daniel Coon, S. P. Stillman, C. S. Hall, E. B. Titsworth, B. Arnold, N. V. Hull, Alex. Campbell, S Davison, M. H. Bieree, L. H. Bond (next week,) L. Cottrell (the parcel for G. R. S. is at the railroad office.)

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| C. C. Lewis, Jr., Hopk'n, R. I. | $2 00 | pays to vol. | 5 | No. | 52 |
| P. Stillman, | " 2 00 | " | 5 | " | 52 |
| Luke Crandall, | " 2 00 | " | 5 | " | 52 |
| S. A. Champlin, Westerly, R. I. | 2 00 | " | 5 | " | 52 |
| Paul Babcock, | " 2 00 | " | 5 | " | 52 |
| J. T. Thurston, | " 2 00 | " | 5 | " | 52 |
| C. Wilcox, | " 2 00 | " | 5 | " | 26 |
| J. P. Knowles, | " 2 00 | " | 5 | " | 26 |
| Abel Davis, Shiloh, N. J. | 2 00 | " | 5 | " | 52 |
| Ellis A. Davis, | " 2 00 | " | 5 | " | 52 |
| John Bowen, | " 50 | " | 5 | " | 13 |
| Lot Bacon, | " 50 | " | 5 | " | 13 |
| P. S. Cottrell, Scott, | 2 00 | " | 5 | " | 52 |
| E. B. Stillman, Newport, | 2 00 | " | 5 | " | 52 |
| J. B. Maxson, Stephentown, | 4 00 | " | 5 | " | 52 |

## STATE OF NEW YORK,

SECRETARY'S OFFICE.—Albany, Aug. 21, 1848.—To the Sheriff of the City and County of New York: Sir, Official information having been received this day, that on the 19th of April, 1848, the House of Representatives of the Congress of the United States, passed a resolution in the words following, viz:

"Resolved, That David S. Jackson is not entitled to his seat as a Representative from the Sixth Congressional District of the State of New York," thereby creating a vacancy in the said District.

Notice is therefore hereby given, that a Representative in the 30th Congress of the United States, for the Sixth Congressional District of this State, composed of the Eleventh, Twelfth, Fifteenth, Sixteenth, and Seventeenth Wards of the City of New York, is to be elected to supply the said vacancy at the general election to be held on the Tuesday succeeding the first Monday of November next.

CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 22d, 1848. }

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such case made and provided.

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the county will publish he above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. 1, Chap. 6, Title 3, Article 3, Part 1, Page 140. S21te.

## FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
144 FULTON STREET,
(NEAR BROADWAY,) NEW YORK.

Rooms $1.75, $2, and $2.50 per week. 37½c. per night.

THE Subscribers would respectfully inform their friends and the Public, that they have recently taken the entire premises known as Johnson's Dining Saloon, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city, where they can take their meals at any hour of the day and evening at the following low rates:

### BILL OF FARE.

| | | | |
|---|---|---|---|
| Roast Turkey | 18d | Boiled Ham | 6d |
| " Goose | 18d | Pork and Beans | 6d |
| " Chicken | 18d | Veal Pie | 6d |
| " Duck | 18d | Beef Steak Pie | 6d |
| " Beef | 6d | Chicken Pie | 12d |
| " Pork | 6d | Mush and Milk | 6d |
| " Veal | 6d | Rice and Milk | 6d |
| " Lamb | 6d | Lamb Pot Pie | 6d |
| " Pig | 12d | Fried Fish | 6d |
| Boiled Chicken | 12d | Fried Clams | 6d |
| " Mutton | 6d | Ham and Eggs | 12d |
| " Corned Beef | 6d | Chicken Soup | 6d |
| " Pork | 6d | Beef Soup | 6d |
| " Fish | 6d | Coffee | 3d |
| **DESSERT.** | | | |
| Suet Pudding | 6d | Mince Pie | 6d |
| Indian Pudding | 6d | Apple Pie | 6d |
| Rice Pudding | 6d | Peach Pie | 6d |
| Plum Pudding | 6d | Plum Pie | 6d |
| Bread Pudding | 6d | Pumpkin Pie | 6d |
| Apple Dumpling | 6d | Custard Pie | 6d |
| **BREAKFAST AND TEA.** | | | |
| Beef Steak | 6d | Hot Corn Bread | 6d |
| Veal Cutlet | 6d | Indian Cakes | 6d |
| Mutton Chops | 6d | Boiled Eggs | 6d |
| Ham and Eggs | 12d | Fried Eggs | 6d |
| Fried Tripe | 6d | Toast | 6d |
| Fried Sausages | 6d | Hot Muffins | 6d |
| Fried Fish | 6d | Hot Rolls | 6d |
| Fried Clams | 6d | Tea and Coffee | 3d |
| Fried Liver | 6d | | |

With a variety of other dishes.

J. E. JOHNSON,
CLARK ROGERS.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

### TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | | | |
|---|---|---|---|---|
| First, | commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, | " " | Dec. 13, | " | March 21. |
| Third, | " " | April 4, | " | July 11. |

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | | |
|---|---|---|
| Tuition, according to studies, | $3, $4, or | $5 0 |
| Extras—Drawing, | | 1 00 |
| Painting, | $2 00 or | 4 00 |
| Tuition on Piano, | | 8 00 |
| Use of Piano, | | 2 00 |
| Chemical Lectures, and Experiments, | | 1 00 |
| Writing, including Stationery, | | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | | 1 50 |
| Board in private families, per week, | $1 00 to | 1 50. |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

STATE OF NEW YORK, SECRETARY'S OFFICE.—Albany, August 10, 1848.—To the Sheriff of the City and County of New York: Sir—Notice is hereby given, that at the General Election to be held on Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor and Lieutenant Governor of this State:

Thirty-six Electors of President and Vice President of the United States:

A Canal Commissioner in the place of Charles Cook, whose term of service expires on the last day of December next:

An Inspector of State Prisons in the place of John B. Gedney, whose term of service expires on the last day of December next:

A Representative in the 31st Congress of the United States, for the Third Congressional District, composed of the 1st, 2d, 3d, 4th, and 5th Wards of the City of New York:

Also, a Representative in the said Congress, for the Fourth Congressional District, composed of the 6th, 7th, 10th, and 13th Wards of said City:

Also, a Representative in the said Congress for the Fifth Congressional District, composed of the 8th, 9th, and 14th Wards of said City:

And also, a Representative in the said Congress for the Sixth Congressional District, composed of the 11th, 12th, 15th, 16th, 17th, and 18th Wards of the said City.

Also, the following City and County Officers, to wit:

Sixteen Members of Assembly:

A County Treasurer:

A Register in the place of Samuel Osgood, whose term will expire on the last day of December, 1848:

A Surrogate in the place of Charles McVean, whose term shall commence on the first day of January, 1849:

And a Recorder in the place of John B. Scott, whose term shall also commence on the said day.

Yours, respectfully,

CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE,
New York, August 12, 1848. }

The above is published pursuant to the notice of the Secretary of State and the requirements of the statute in such case made and provided

JOHN J. V. WESTERVELT, Sheriff.

☞ All the public newspapers in the County will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statute, Vol. 1, Chap. 6, title 3, article 3, part 1, page 140. aug31-1awtE.

The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

$2 00 per year, payable in advance.

$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

George B. Utter, Spruce St., New Y.

# Miscellaneous.

From the N. Y. Recorder.

## TO MY FATHER.

BY MRS. E. C. JUDSON.

A welcome for thy child, father,
A welcome give to-day;
Although she may not come to thee,
As when she went away;
Though never in her olden nest
Is she to fold her wing,
And live again the days when first
She learned to fly and sing.

Oh, happy were those days, father,
When gathering round thy knee,
Seven sons and daughters called thee sire;—
We come again but three;
The grave has claimed thy loveliest ones,
And sterner things than death
Have left a shadow on thy brow,
A sigh upon thy breath.

And one—one of the three, father,
Now comes to thee to claim
Thy blessing on another lot,
Upon another name.
Where tropic suns forever burn,
Far over land and wave,
The child whom thou hast loved would make
Her hearth-stone and her grave.

Thou'lt never wait again, father,
Thy daughter's coming tread;
She ne'er will see thy face on earth—
So count her with thy dead;
But in the land of life and love,
Not sorrowing as now,
She'll come to thee, and come, perchance,
With jewels on her brow.

*Perchance*—I do not know, father,
If any part be given
My erring hand, among the guides
Who point the way to heaven;
But it would be a joy untold
Some erring foot to stay—
Remember this, when gathered round,
Ye for the exile pray.

Let nothing here be changed father,
I would remember all,
Where every ray of sunshine rests,
And where the shadows fall.
And now I go: with faltering foot
I pass the threshhold o'er,
And gaze, through tears, on that dear roof,
My shelter nevermore.

## A FEMALE LEDYARD IN PERSIA.

Correspondence of the New York Observer.

OROOMIAH, Persia, Aug. 3, 1848.

A few evenings ago a knock at the door of our mission premises was soon followed by the quick step of a native, who came to Dr. Wright with the statement that there stood in the street a woman, who knew no language, and was entirely unattended, except by a Koordish muleteer. A moment afterward another native came with the additional statement, "the lady is dressed in English clothes, and says, in your language, will you give me a little water?"

Dr. Wright, whose curiosity and astonishment could hardly be otherwise than highly excited by the announcement of a lady in European costume, speaking English, in the street at night, and unattended in this remote and barbarous land, where the appearance of a European man is a thing of very rare occurrence, soon had ocular proof of what his ears were so reluctant to admit—a bona fide European lady standing before him, having a letter to Mr. Stocking from an acquaintance of his at Mosul, which introduced us to Madame Pfeiffer, of Vienna, who had performed the circuit of the world, thus far, alone, and was now hastening toward her home.

Who, then, is Madame Pfeiffer? She is a German lady, fifty years old, of great intelligence and most perfect accomplishments, and to appearance thoroughly sane on every subject unless it be her style of traveling, which is at least somewhat peculiar.

Madame Pfeiffer, leaving her husband and her two sons, (one of them an officer of Government and the other an artist,) about two years ago started on her tour around the world. An aged gentleman of her acquaintance accompanied her for some time, but finding that she was obliged to protect him instead of his protecting her, she left him and proceeded alone.

From Europe Madame Pfeiffer went to Brazil, where she admired the brilliant flowers and the magnificent forests more than almost anything else that she has seen, and where she came very near being murdered by a black ruffian, who attempted to rob her. She still carries scars of the wounds then received, but states, with evident satisfaction, that she had cut off three of his fingers in self-defense, when several persons providentially came to her rescue.

She had intended to cross the continent, from Rio to the Pacific Ocean; but finding things in too disordered a state to admit of it, she took passage in a sailing vessel at Rio, in which she doubled Cape Horn and went to Chili; and after a short stay at Valparaiso, she took passage in another vessel for Tahiti, where she made an agreeable visit, among the mementos of which she has Queen Pomare's autograph.

From Tahiti our heroine traveler proceeded to China, where she visited several of the points most accessible to foreigners, mingling socially with the missionaries there, whom she mentions familiary by name, Dr. Bridgeman, Dr. Ball, Mr. Gutzlaff, &c., the autograph of the last named she has in Chinese. One of the strongest impressions which she seems to have brought from the "Celestial Empire," is the imminent insecurity of foreigners at Canton.

From China, Madame Pfeiffer went to Calcutta; and from that city traveled overland, across British India, to Bombay, passing through a great variety of incidents and adventures on the way, and holding much pleasant intercourse with Protestant missionaries, (though herself born and educated a Catholic,) at various stations and of different nations.

From Bombay Madame P. went in a steamer to Bussorah; thence in another steamer to Bagdad; and from Bagdad she traveled in company with a caravan up to Mosul, as a memento of which place she has a sculptured figure of the human head, taken from the ruins of ancient Nineveh. From Mosul she crossed the formidable Koordish mountains to Oroomiah, a caravan journey of twelve days, (but protracted in her case, by tedious delays, to twenty days,) in company with a Koordish muleteer, on a route of greater exposure, humanly speaking, than any other she has traveled, during her circuit of the world.

After a visit of one day with us, Madame P. hastened on toward Tabreez, intending to go up thence, through Georgia to Tiflis, and thence across the Caucasus, through European Russia, to Vienna, hoping to reach her home about the first of November.

The adventurous circumstances of Madame P., during many parts of her tour, invest it with the most romantic and thrilling interest. Think, for instance, in her passage across the wild Koordish mountains, of a savage Koord, pointing to the tassel of the Turkish fez (cap) she wore, to which he took a fancy, and demanding it of her by the significant gesture of drawing his hand across his throat—meaning, of course, "give me the tassel as you value your head;" and she in turn repelling the demand by gestures, unable to speak to him a word orally, in any language he could understand. Through many such adventures she made her way safely to Oroomiah, carrying about her person a large sum of money, (by accidental necessity rather than choice,) over the wild regions of Koordistan, in a manner which seems to us truly marvelous. Her practical motto is, "Never betray a fear;" and to her strict adherence to that, she expresses herself as greatly indebted for her success in traveling.

On the road Madame P. in these regions wears the large veil, concealing most of the person, which is commonly worn here by native females when they go abroad, and rides astride, as they also ride, but her other garments, (with the exception of the Turkish cap above named) are sufficiently European in appearance to distinguish her from the natives. Her language, on the way, in these lands, is wholly the language of signs, dictated by necessity, and which she seems often to have made very expressive. On the last day's ride, before reaching Oroomiah, for instance, the stage being two ordinary stages, and the muleteer at one time proposing to halt till the next day, she would rest her head upon her hand, as emblematical of sleep, and repeat Oroomiah; and when the muleteer, from regard to his tired horses, still insisted on halting, she added tears to her gestures; and the obstinate Koord's heart, according to his own statement, was then irresistibly subdued—so much so that he went promptly and cheerfully.

Her helplessness and dependence, on well known principles, did much, doubtless, at once to win for her kindness, among the bloody Koords, and ward off danger. Madame P. has, however, intrinsic elements of a good traveler. Though she had ridden on the day she reached Oroomiah, almost incessantly, from 1 o'clock A. M. till 8 o'clock P. M., at the wearisome rate of a caravan, over a very dry, hot, dusty region, a distance of nearly sixty miles, still on her arrival she seemed little tired—was buoyant and cheerful as a lark, (which is probably her habitual temperament) and was quite ready, the next day, (the only day she stopped with us,) to take a pleasure ride on Mt. Seir.

Madame P. occupies but a single horse on her journey; her small trunk being slung on one side of the animal, and her scanty bed on the other, and she riding between them. Her fare on the road, moreover, is extremely simple—consisting of little more than bread and milk—a regimen not more convenient to the traveler on the score of economy, than conducive, as she says, to her health, and certainly to her security. To those who may be curious in regard to the expenses of her tour round the world, I may repeat her statement, that she had expended, when here, just about one thousand dollars.

A passion for travel is the ruling motive that carries Madame P. so cheerfully and courageously through her manifold hardships and perils. She, however, has minor objects, makes large collections of insects and flowers. She is already an author of some celebrity, having published a work on Iceland, and another on Syria and the Holy Land, the fruits of her early travel; and the copious notes and observations which she is making, during her tour round the globe, will of course, in due time, be given to the world. "A small affair," she pertinently remarked, "would it have been for me to sail around the world, as many have done; it is my land journeys that render my tour a great undertaking, and invest it with interest.

Madame P. expressed her purpose, after visiting home and resting awhile, of taking North America in her next tour. Possibly this female Ledyard may meet with some in our native land, under whose eyes this notice may all; if so, we bespeak for her their kind offices, and pledge them, in return, a rare entertainment in making her acquaintance. Truly yours,

J. PERKINS.

## MORAVIAN FUNERAL.

I once attended a funeral in a remote village of Moravians. It was in the depth of summer. Every little garden put forth beauty, and every tree was heavy with fresh, cool verdure.

It was a Sabbath afternoon, when a dead infant was brought into the church. The children of the small congregation wished to sit near it, and fixed their eyes upon its placid brow, as upon a fair piece of sculpture. The sermon of the clergyman was to them. It was a paternal address, humbling itself to their simplicity, yet lofty, through the deep, sonorous tones of their native German. Earnestly and tenderly they listened, as he told them how the baby went from its mother's arms to those of the compassionate Redeemer. When the worship closed, and the procession formed, the children, two and two, followed the mourners, leading each other by the hand, the little girls clothed in white.

The place of slumber for the dead was near the church, where they had heard of Jesus. It was a green, beautiful knoll, on which the sun, drawing toward the West, lingered with a smile of blessing. The turf had the richness of velvet, not a weed or a straw defaced it. Every swelling mound was planted with flowers, and a kind of aromatic thyme, thickly clustering, and almost shutting over the small, horizontal tombstones, which recorded only the name and date of the deceased. In such a spot, so sweet, so lowly, so secluded, the clay might willingly wait its reunion with the spirit.

Before the corpse, walked the young men of the village, bearing instruments of music. They paused at the gate of the place of burial. Then a strain from voice and flute rose, subdued and tremulous, like the strings of the wind-harp. It seemed as if a timid, yet prevailing suppliant, sought admission to the ancient city of the dead.

The gate unclosed. As they slowly wound around the gentle ascent, to the open grave, the pastor, with solemn intonation, repeated passages from the Book of God. Thrilling, beyond expression, amid the silence of the living, and the slumber of the dead, were the blessed words of our Savior, "I am the resurrection and the life."

He ceased, and all gathered round the brink of the pit. The little ones drew near, and looked downwards into its depths, sadly but without fear. Then came a burst of music, swelling higher and higher, till it seemed no longer of earth. Methought it was the welcome in heaven, to the innocent spirit, the joy of angels over a new immortal, that had never sinned. Wrapped, as it were, in that glorious melody, the little body was let down into its narrow cell. And all grief, even the parent's grief, was swallowed up in that high triumphant strain. Devotion was there, giving back what it loved, to the God of love, not with tears, but with music. Faith was there, standing among flowers, and restoring a bud to the Giver, that it might bloom in a garden which could never fade.

[Sigourney.

## MANUFACTURE OF MARBLES.

Mr. Chambers, in a recent account of a summer tour in Germany, gives a description of marble making in Salzburg, an ancient town most romantically situated in a vale of the Salza, in Germany; after speaking of the machinery for sawing marble blocks for statues, columns, &c., carried by a stream which dashes from a very lofty Alpine height, he says:

At a little distance, and higher up the hill, within the recess of a most picturesque ravine, we were shown a novel and curious operation; this was the making of boy's marbles, and a more simple process can hardly be conceived. Small pieces of marble being put into a peculiar stone trough or dish, a top of the same material fitting into certain grooves, is made to whirl about by little streamlets led from the main torrent, and the marbles are soon found in a spherical form. There were about twenty of these little spluttering mills, one above another on the stream, so that the little scene was busy and amusing. At a glance we were let into the secret of cheap pebble grinding in Germany. No expense whatever had been incurred in constructing the mills; the apparatus was of the homeliest kind; the sluices on the impetuous streamlets were each nothing more than a turf; the raw material came out of the hill-side; and the superintendant of the works was a female, who probably considered herself well off at the remuneration of two pence per day. From this primitive manufactory, boys' marbles are sent in vast numbers all over the world.

## THE DISCOVERY OF HERCULANEUM.

In noticing the wells of ancient Italy, we may refer to a circumstance, which, although trivial in itself, led to the most surprising discovery that has ever taken place on this globe, and one which, in the interest it has excited, is unexampled. In the early part of the eighteenth century, 1711, an Italian peasant, while digging a well near his cottage, found some fragments of colored marble. These attracting attention, led to farther excavation, when a statute of Hercules was disinterred, and shortly afterward a mutilated one of Cleopatra. These specimens of ancient art were found at a considerable depth below the surface, and in a place which subsequently proved to be a temple situated in the center of the ancient City of Herculaneum! This city was overwhelmed with ashes and lava, during an eruption of Vesuvius, A. D. 79, being the same in which the elder Pliny perished, who was suffocated with sulphurous vapors, like Lot's wife in a similar calamity. Herculaneum therefore had been buried 1630 years! and while every memorial of it was lost, and even the site unknown, it was thus suddenly, by a resurrection then unparalleled in the annals of the world, brought again to light; and streets, temples, houses, statues, paintings, jewelry, professional implements, kitchen utensils, and other articles connected with ancient domestic life, were to be seen arranged, as when their owners were actively moving among them. Even the skeletons of some of the inhabitants were found; one, near the threshold of his door, with a bag of money in his hand, and apparently in the act of escaping.

The light which this important discovery reflected upon numerous subjects connected with the ancients, has greatly eclipsed all previous sources of information; and as regards some of the arts of the Romans, the information thus obtained may be considered almost as full and satisfactory as if one of their mechanics had risen from the dead and described them.

Among the early discoveries made in this City of Hercules, (it having been founded by, or in honor of him, 1250, B. C.,) not the least interesting is one of its public wells; which, having been covered by an arch and surrounded by a curb, the ashes were excluded. This well was found in a high state of preservation—it still contains excellent water, and is in the same condition as when the last females retired from it, bearing vases of its water to their dwellings, and probably on the evening that preceded the calamity which drove them from it for ever.

[Ewbank's Hydraulics.

## ADDRESS TO THE COLORED PEOPLE.

Frederick Douglass, Chairman of a Committee appointed by a Convention of colored people at Cleveland, has published an Address to his race replete with sound sense, and well calculated to promote their welfare and happiness. The following is an extract from his Address:—

"Every blow of the sledge-hammer, wielded by a sable arm, is a powerful blow in support of our cause. Every colored mechanic, is by virtue of circumstances, an elevator of his race. Every house built by black men, is a strong tower against the allied hosts of prejudice. It is impossible for us to attach too much importance to this aspect of the subject. Trades are important. Wherever a man may be thrown by misfortune, if he has in his hands a useful trade, he is useful to his fellow-man, and will be esteemed accordingly; and of all men in the world who need trades, we are the most needy.

"Understand this, that independence is an essential condition of respectability. To be dependent, is to be degraded. Men may indeed pity us, but they cannot respect us. We do not mean that we can become entirely independent of all men; that would be absurd and impossible, in the social state. But we mean that we must become equally independent with other members of the community. That other members of the community shall be as dependent upon us as we upon them. That such is not now the case, is too plain to need an argument.

"Let us entreat you to turn your attention to agriculture. Go to farming. Be tillers of the soil. On this point we could say much, but the time and space will not permit. Our cities are overrun with menial laborers, while the country is eloquently pleading for the hand of industry to till her soil, and reap the reward of honest labor. We beg and entreat you to save your money—live economically—dispense with finery, and the gaities which have rendered us proverbial, and save your money. Not for the senseless purpose of being better off than your neighbor, but that you may be able to educate your children, and render your share to the common stock of prosperity and happiness around you. It is plain that the equality which we aim to accomplish, can only be achieved by us, when we can do for others just what others can do for us. We should, therefore, press into all the trades, professions, and callings, into which honorable white men press."

POST OFFICE IN OLDEN TIME.—Mr. Cist, in a letter from Washington City, published in his Advertiser, says:—

"I was shown by the chief clerk in the interior department of the Post Office, the first ledger opened by the United States, during the administration of Dr. Franklin, the first Postmaster General in the service. It is a blank book of some three or four quires, very little superior to an every-day blotter of the present age, but sufficed to hold all the post office accounts three or four years from the establishment of the office, June 19, 1775. I observe Dr. Franklin charges himself with one year's salary from that date—$1,000. It serves to give a forcible impression of the progress of this department since that; all the entries are made in his own writing, while at this time there are over one hundred and twenty persons employed in various capacities in this department."

THE SELF-LAMPLIGHTER.—What won't ingenuity accomplish? Here we have an invention by which lamps or candles may be *lighted* at any moment of time by a clock or a pull of a cord. If attached to an alarm-clock, a light may be produced at any hour. In cases where people wish to rise at a certain unusual time of night, all that is to be done is to set the clock and make the connection of the Lamplighter "all right," and then, when the hour comes round, you have a lamp already lighted at the same time. Certainly very convenient. When not desired to be connected with a clock, it can be attached to a cord, terminating in some place near the bed, like a bell-pull, so that it is only necessary to pull the cord to produce a light previous to rising. It is designed, also, to be so attached to the bell-handle of a front-door, that pulling the bell instantly makes a light to see by in the hall, or any other part of the house. The inventor is Mr. Alexander Bennett of New York.

[Tribune.

## VARIETY.

"In Germany every child is taught to use its voice while young. In their schools all join in singing as a regular exercise, as much as they attend to the study of geography; and in their churches the singing is not confined to a choir, who sit apart from the others, perhaps in one corner of the house, but there is a vast tide of incense going forth to God from every heart that can give utterance to this language from the soul! Children, sing! yes sing with your whole heart! When angry feelings rise, curb and check them, by singing sweet and cheerful songs."

The Vermont Mercury gives an account of a man by the name of Gage, foreman of the railroad in Cavendish, truly wonderful. While preparing a charge for blasting a rock, he had an iron bar, an inch and a quarter in diameter, and three feet seven inches in length, driven through his head, entering the cheek and passing out at the top of the head, through skull and brains, with a force that carried the bar some rods. And the patient not only still survives, but is on the mend. The wound in his head has healed, and he is likely to be out again without any injury but the loss of an eye.

A graduate of Cambridge gave another the lie, and a challenge followed. The mathematical tutor of this college, the late Mr. V——, heard of the dispute, and sent for the youth, who told him he must fight. "Why?" said the mathematician. "He gave me the lie." "Very well, let him prove it; if he proves it, you do lie; and if he does not prove it, he lies. Why should you shoot one another? Let him prove it."

The library of John Adams, the elder, bequeathed to the town of Quincy by the second President just before his death, is to be removed from the old family mansion to the Town Hall, under the direction of his grandson, C. F. Adams. This library is partly made up of French, German, and Italian works, and of itself is one of the most valuable in the country. As the gift of John Adams, it becomes doubly valuable to the town and people.

The following short sentence of advice, by William Penn, should be kept in mind by all young persons who are thinking of committing matrimony:—"*Never marry but for love, and see that thou love what is lovely.*"

A quaint but witty old English writer, speaking of dull men who affect to be very grave, says:—"they do wisely to counterfeit a reservedness, and keep their chests always locked, not for fear anybody should steal treasures from thence, but *lest some should look in and see there is nothing in them!*"

The great vine at Hampton Court Palace though more than 120 years old, is now laden with more than 2000 bunches of grapes, estimated to weigh altogether nearly a ton.

There is now in bloom, in the garden of Drummond Castle, Perthshire, Scotland, a splendid American Aloe, with a stem thirty feet high, supporting 2800 flowers.

In Tariffville, Ct, on Friday, Mrs. John Fulton, being seized with a fit, fell across a water pail, and her neck resting on the edge of the pail, she was thus strangled to death.

Four thousand pauper boys and girls will this year be sent to Australia from Ireland, and ten thousand from England.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., }
IRA SAYLES, A. M., } Principals.

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2. Punctuality in attending all regular Academic exercises will be required.

3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.

4. Playing at games of chance cannot be allowed.

5. Using profane language cannot be allowed.

6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.

7. Passing from room to room by students, during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.

8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.

9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.

10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.

11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.

12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to $18 | 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| EXTRAS—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 21. NEW YORK, FIFTH-DAY, NOVEMBER 9, 1848. WHOLE NO. 229.

## The Sabbath Recorder.

### THE SABBATH ENFORCED BY CHRIST.

From Begg's Treatise on the Sabbath.

SECTION IX.—*The observance of the Sabbath enforced by the example and precepts of Christ.* [Continued.

Following up the history, we are immediately told, without the record of a single incident intervening, "It came to pass also on another Sabbath, that He entered into the synagogue and taught; and there was a man whose right hand was withered. And the Scribes and Pharisees watched Him, whether He would heal on the Sabbath day, that they might find accusation against Him; but He knew their thoughts, and said to the man which had the withered hand, Rise up and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the Sabbath days to do good or to do evil?—to save life or to destroy it? And, looking round about upon them all, He said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus." Luke 6: 6—11. Mark 3: 1—6.

It is most instructive thus to read the nature of the Saviour's replies to the charges brought against Him by men who knew so little of the Lord's design in His gift of the weekly Sabbath—who imagined, that in their abstaining from their occupations on the sanctified day, they were giving something to God, instead of seeing it as His blessed gift to them. The Saviour, found regularly in the synagogue teaching on the Sabbath, a man appears before Him with a withered hand. Already stung by His vindication of the disciples on a principle which could not be gainsaid without casting reflection on David, their honored Prophet-king, and Abiather, the faithful High-priest of God, the Scribes and Pharisees now watched that they might find what they judged would be good ground of accusation. The Saviour, after one withering question—"Is it lawful on the Sabbath days to do good or to do evil? to save life or to destroy it?"—restored the man's hand whole as the other.

Now here again there is no question between Christ and the Scribes, nor between Him and the Pharisees, as to whether or not the Sabbath should be observed. The question is solely, Whether its sacredness is infringed by such acts of mercy to men. The healing in this case was the occasion of their being filled with madness, although it certainly was an action which must have commended itself as Sabbath work to the consciences of any but those whose sole object was "that they might find accusation against Him."

In the corresponding Gospel it is stated that "they asked Him, saying, Is it lawful to heal on the Sabbath days? that they might accuse Him. And He said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matt. 12: 10—12. In this we have an extended application of the principle He had already laid down upon the subject in regard to the case of David and his followers. But as the illustration is now taken from their own practice, the appeal to their consciences is even still more direct. The argument of the Lord is, If *they* could render assistance to their cattle in situations of helplessness and distress, without profanation of the hallowed day, His healing of the man in such circumstances of helplessness, could be no sin; and it is an argument which in no way interferes with the continued obligation of its sacred character. But when our Lord thus affirms, that "it is lawful to do well on the Sabbath days," it is plainly implied that it would still be sin to do works of a different nature. It was still lawful to heal on the Sabbath, as it had always been; but the works which were before unlawful, remained unlawful still. It is, and it always was, thus "lawful to do well on the Sabbath days."

The next text which I quote, applies to our present question only in this, that it continues to set before us the "custom" of Christ, that He taught in the synagogues on the Sabbath day. "And He went out from thence, and came unto His own country; and His disciples followed Him. And when *the Sabbath day* was come, He began to teach in the synagogue, and many hearing Him were astonished, saying, From whence hath this man these things? and what wisdom is this, which is given unto Him, that even such mighty works are wrought by His hands." Mark 6: 1, 2. "When *the Sabbath day* was come, He began to teach in the synagogue." Not only are we advancing in the history of the Saviour's life and ministry, without finding one single word said by Him to imply that the seventh day, appointed by God as the Sabbath, was now or soon to be disregarded; but we have seen that every statement He makes is calculated to fix more deeply upon the minds of His disciples, that while He would divest them of all false notions concerning it, that nevertheless it still remains the day hallowed of the Lord.

But, as I have already noticed at the outset, if the Sabbath, though it continued till the death and till the resurrection of Christ, was then changed—although Christ gave no intimation of any contemplated alteration—if the fact was, as we are accustomed to repeat, and to hear repeated, unceasingly from the cradle to the grave, that "from the resurrection of Christ till the end of the world the first day of the week is the Christian Sabbath," how comes it that all the Evangelists thus writing the history of their Lord's "custom" so long after His resurrection, never once introduce a single remark of explanation relative to such a change? How is it that, instead of telling that the first day of the week had *now* taken the place of the Sabbath which their master and they themselves His disciples thus then observed, they continue still at every page yet to call the seventh day "*the Sabbath* day?" It could not surely be, that such a change had taken place without their knowing it—still less could it be, that writing under the guidance of the Spirit of God, long after the supposed change, they should call that day "*the Sabbath*" which, if the practice of the Church now were correct, had given place unto another day—as it is asserted that before that time when the gospels were written it had.

The continual acts of mercy which our Lord performed on the Sabbath, (and of the number of those recorded it is remarkable how great the proportion is of Sabbath cures, although admitting of explanation from the circumstance of His Sabbath miracles being thus challenged,) bring out the envy and hypocrisy of those by whom He was accused for His benevolence. They also afford us examples of the true nature of Sabbath sanctification, and furnish abundant evidence that the idea of the Sabbath having then lost, or that it would at any future time lose, its authority and place as the day hallowed of the Lord, has no countenance from the actions of the Saviour or the language of His Evangelists.

Again, "He was teaching in one of the synagogues on the Sabbath; and behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day." Luke 13: 11—14. The rulers of the Jews, finding that nothing was gained by direct charge against Him who had already, by the wisdom of His answers to their quibbles, so often foiled them in their attempts at catching Him, now try the power of their authority and influence with the people. Here a miracle was undeniably performed; and the very fact ought to have silenced the gainsayer; and at least, had this ruler of the synagogue been at all standing in the light of God, he would have looked with other feelings than those of indignation upon the cure of one who had so long been kept in such a helpless state. But he was ignorant that what the law of the merciful God forbids, is, the doing our own work and thinking our own thoughts on His hallowed day; and there was little entering either into sympathy with the affliction of his brethren, or of communion with the mind of God, when he could thus unfeelingly forbid any to come for healing to the Lord of the Sabbath on the Sabbath day; and the reproof he received was severe as it was just—"The Lord then answered him and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things, all His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him." Ver. 15—17.

The Saviour's answer commended itself to the hearts of all who were not merely seeking occasion to find fault; and the force of the reproof was felt even by those who were eager for His fall. But what is Christ's vindication? Is it that the Sabbath had ceased to be obligatory, and that men were now at liberty to do as they list with regard to it? No, the Saviour still rests His defense entirely upon the nature of the work He wrought—that it was wholly a work of righteousness, a work of mercy, He performed. While He reproves the deep hypocrisy of the ruler of the synagogue, in quoting the commandment which forbids men to work on the Sabbath, it is not by saying any thing derogatory of the commandment of God quoted against Him—it is not by saying that the authority of the commandment had expired, or was approaching a fall or a change. The appeal which He makes is to a principle at all times, previously as well as since, obligatory, the duty of ministering to the relief of the afflicted on the Sabbath as well as other days. And this He illustrates and enforces by a reference to what they themselves did in loosing their own cattle from the stall, and leading them to water on the hallowed day.

Although thus ashamed and silenced, their envy is not removed; and as another opportunity presents, in His speedy performance of another cure, this feeling is made apparent. For, in the very next chapter, we read that "it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched Him; and behold there was a certain man before Him which had the dropsy. And Jesus, answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And He took him and healed him, and let him go, and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer Him again to these things." Luke 14: 1—6.

While the Saviour anticipates and replies to that which they felt in their hearts, by showing that it is lawful to heal on the Sabbath day, still He throws no discredit on its continuance as God's ordinance. He is not intending to do so, and therefore appeals to themselves as to the *legality* of what He is about to do, and by their silence they tacitly admit its legality. In the healing of the man of dropsy, He was claiming no power to dispense with the authority under which the Sabbath was hallowed; He was only doing that which its sacredness permitted, and in that respect was but acting on the principle universally allowed and acted upon by themselves—for as it was acknowledged to be right to take the ox or the ass from the pit into which it might have fallen, so in like manner was it lawful to cure a man of the disease under which he labored; for authoritatively He declares, "It is lawful to heal on the Sabbath day."

This is not, however, the giving of a new law, but the recalling to remembrance and practically applying the authority of the law of God already acknowledged. It is an appeal to their consciences, a submitting to their own decision, upon the principles of that law which they professed to regard as the rule of their conduct, the rightness of His actings in the cause of suffering humanity. Nor was the appeal in vain, for "they held their peace." With all their desire to convict Him, as one setting at nought their conditions, they had a perfect consciousness that His sympathy for the sufferings of our race, and the relief He extended, were in no wise inconsistent with the righteousness and requirements of God's law, "and they could not answer Him again to these things."

[To be continued.

From the London Magazine.

### TO-DAY AND TO-MORROW.

To-day, man lives in pleasure, wealth, and pride,
To-morrow, poor, of life itself denied.
To-day, lays plans for many years to come,
To-morrow, sinks into the silent tomb.
To-day, his food is dressed in dainty forms,
To-morrow, is a feast himself for worms.
To-day, he's clad in gaudy, rich array,
To-morrow, shrouded for a bed of clay.
To-day, he has delusive dreams of heaven,
To-morrow, cries, "Too late to be forgiven!"
To-day, he lives on hope as light as air,
To-morrow, dies in anguish and despair.

From the Christian Contributor of Aug. 23.

### THE SABBATH QUESTION.

DEAR BR. GROSVENOR:—In the Contributor, Aug. 9, your correspondent, H. Hawes, concerning the observance of the first day of the week as the *Christian Sabbath*, observes—"For one, I am prepared to say, that I have been taught by *man* to observe the *first* instead of the seventh. But whence is this? Who hath authorized thus to teach?" and again, "Perhaps you have (as I heretofore have) thought that it was immaterial what day, if a seventh part of onr time was kept." I shall take it for granted that your correspondent has no difficulty in relation to the moral and perpetual obligation to sanctify the Sabbath, as God originally commanded, but simply—"Who hath authorized us to *neglect* the keeping of that day which was embraced in the fourth commandment, when that command was given?" "What passage of Scripture can you cite to me, where I may find an order or permission, authorizing the change which has been made?" Waving, for the present, all remarks upon your correspondent's phraseology, I submit the following observations to his consideration.

1. That there is a similar reason for the appointment of the *first*, as there was for the *seventh*. The reason assigned for the appointment of the seventh was God's resting from the work of creation. Let your correspondent remember that Christ's kingdom was a new spiritual kingdom, and he will find that there was a most cogent and affecting reason for the appointment of the first day. It was the day when Christ arose from the dead. The Son of God rested from the stupendous work of human redemption—a greater work than the creation of all worlds. When God created the material world, with all its furniture and appendages, "He spake, and it was done; He commanded, and it stood fast." But before man could be restored to the image and favor of God, God must be manifest in the flesh—"a man of sorrows and acquainted with grief," poverty, disgrace, a life of pain, finished with the most shameful, tragical death. But he conquered, when he fell. He entered the lists with the "strong man armed," and wrested the keys of death and hell out of the hands of him who held fallen man in bondage. His victory was splendid, complete, glorious and eternal: he followed up one defeat after another, until he turned the empire of Satan into a shapeless ruin; assaulted his citadel; demolished his metropolis, and came marching back, "from Eden, with dyed garments from Bozrah;"—with all the insignia of an Almighty Conqueror: traveling in the *greatness* of his strength; speaking in righteousness; mighty to save. In view of this, well might the apostle say, (in a passage to which our attention shall be turned by and by,) "For he that is entered into *His rest*, hath ceased from his own work, as *God* did from *His*."

2. The Lord Jesus hath *honored*, *distinguished*, and *sanctified*, the *first* day of the week by putting his surname upon it. "I was in the spirit on the Lord's day." It is a pitiful quibble to object—"Every day is the Lord's." It might be said every meal we eat is the Lord's; yes, indeed, "The earth is the Lord's, and the fullness thereof." But every refreshment, every supper, is not "*the Lord's Supper*;" in the definite, peculiar sense, in which the communion of the Lord's Supper is. No doubt, this day is declared emphatically to be the Lord's day; because it was a certain determinate day; and it is spoken of in such a manner as shows it to have been perfectly understood, in distinction from all other days, as well known among Christians by that name. Besides, "as the first day of the week," being the day of our Lord's resurrection, and the day on which his disciples assembled together for his worship, and the observance of his institutions, affords an impressive reason for its being so designated in distinction from all other days. There seems to be no reason to doubt, that the *first* day of the week obtained the denomination of "Lord's day," by its own express appointment and authority; because none could have authority, independent of his direction, to put his name upon any day as a distinctive name; and the apostle's calling it "*the* Lord's day," by the inspiration of the Spirit, no doubt it was his pleasure that it should be so called: and by consequence, it was his will that this day should be used and observed as an "holy day" unto himself. As an ordinance, is called the "Lord's Supper," because it was appointed by him in memory of his death, so the "first day of the week" is called "the Lord's day," because appointed by him, in memory of his resurrection; and its being so appointed virtually sets aside the former day, so that no other day is to be observed as the Christian Sabbath.

3. The appointment of the first day of the week to be the Sabbath, may be learned from 1 Cor. xvi. 1, 2. "Now, concerning the collection for the saints, as I have *given orders to the churches of Galatia*, even so do ye. Upon the *first* day of the week, let every one of you lay by him in store, as God hath prospered him." The apostle having, by *divine authority*, given orders to the churches of Galatia and Corinth, and, by consequence, to the other churches among the Gentiles, for collection on "the *first* day of the week, as God had prospered" them on other days, this being Sabbath Day's work, I infer that he had also from the Lord given orders for the observance of the "first day of the week," as the *Christian Sabbath*.

4. We read, also, of "the disciples being assembled together on the first day of the week," and that "Jesus came among them;" and that *eight* days (the eighth day) after, they met him again, which was another *first day*.

Once more. Observe, it was the constant practice of the disciples of Christ to meet together to worship him and observe his institutions on the first day of the week: "And upon the *first* day of the week, *when the disciples came together to break bread, Paul preached unto them*." Paul had been with them at Traos seven days, and yet we read of *no convocation*, except on the *first* day of the week, the last of his visit. It was not on the *Jewish* Sabbath, the *last* day of the week, that the solemn assembly for worship was held, but on the *first* day; which, had it not been the Sabbath of *divine* appointment, and of obligation upon Christians, it would, obviously, have been most inconvenient for Paul to have spent in religious exercise until midnight, when the next morning he was to take his journey. "Pray ye that your flight be not on the *Sabbath day*." This flight was to be at the destruction of Jerusalem, (a future event,) when all (merely Jewish) ceremonies were abolished. Our Savior speaks of the Sabbath as still in force (i. e., as a day to be observed afterwards.) This, perhaps, might be sufficient in relation to the "*authority*" for the change of the time or day of *keeping* the Sabbath.

But let me request your correspondent to consider whether the change of the Sabbath from the seventh to the first day of the week was not the subject of prediction and promise. In the fourth chapter of the epistle to the Hebrews, the writer appears to teach us that the *seventh* day Sabbath was typical of the "*rest*" promised in Canaan, as this again was typical of the rest which the soul obtains upon coming to Christ by faith,—"For we, who have believed, do enter into *rest*." And this, again, was typical of the rest in the *Heavenly* Canaan, the "*rest which remaineth to the people of God*." But there was to be a *rest* under the gospel dispensation, an *earnest* or *foretaste* of this last, *involved*, or *comprehended* in it. "For, if Jesus, (that is Joshua) had given them (the Israelites) *rest*, then would he not *afterwards* have spoken of *another* day." "This is the day which the Lord hath made." It is important to remark, that there are two different words both translated rest in the epistle to the Hebrews. Indeed, it is so in this fourth chapter. Nevertheless, as God obviously connected the actually possessing his rest with believing his word, so we see, "they could not enter in, because of their unbelief." Having provoked God by their unbelief and rebellion, their expectation, which they supposed was well founded, and sure, would perish, or be cut off—it would never be realized—they believed or presumed in vain. He swore in his "wrath that they should not enter into *his rest*." *The* rest into which they could not enter, was the rest in Canaan; and this is a solemn lesson to all not to presume upon what *they* may judge to be the absolute purposes or promises of God, while they are faithless and unholy. "Lest a promise being left us, of entering into his rest, any of you should seem to come short of it, falling after the example of unbelief." If Joshua had given them the true spiritual rest, then would he (God) not afterwards (by the mouth of David) have spoken of another day." Another day of *rest*, the *first* instead of the seventh—under the evangelical, instead of legal economy.

This, I think, is partly deducible from the change of terms, because it is not now the same Greek word that had been used, (*pausis* or *katapausis*,) but *sabbatismos*—literally, the keeping of a Sabbath. "There *remaineth* a rest (a Sabbatismos—Sabbath, to the people of God," in allusion to the *rest*, or Sabbath which remaineth, the first day of the week, a commemorative of the finished work of Christ, and his resurrection from the dead; and this, again, may be typical or emblematical of the *eternal Sabbatismos*, or keeping of a Sabbath, which remains for them in heaven.

ONESIMUS.

GILSUM, N. H., Aug. 14.

P. S. If the above remarks are not satisfactory to your correspondent, as furnishing satisfactory reasons and authority for the change of the Sabbath, will he have the goodness to inform us through the columns of the Contributor on what his dissatisfaction is predicated. What sort of order or permission, do we seek for? Is not the example of Christ, the apostles, and primitive Christians in accordance with their teaching on this subject.

O.

### PRAYER BETTER THAN LAW-SUITS.

When Samuel Harris, of Virginia, began to preach, his soul was so absorbed in the work, that he neglected to attend to the duties of this life. Finding upon a time, that it was absolutely necessary that he should provide more grain for his family than he had raised upon his own farm, he called upon a man who owed him a sum of money, and told him he would be glad to receive the money.

The man replied, "I have no money by me, and cannot oblige you."

Harris said, "I want the money to purchase wheat for my family; and as you have raised a good crop of wheat, I will take the article of you instead of money, at a current price."

The man answered, "I have other uses for my wheat, and cannot let you have it."

"How then," said Harris, "do you intend to pay me?"

"I never intend to pay you until you sue me," replied the debtor, "and therefore you may begin your suit as soon as you please."

Mr. Harris left him, meditating; said he to himself, "What shall I do? Must I leave preaching and attend to a vexatious law-suit? Perhaps a thousand souls may perish in the mean time for want of Jesus! No! I will not. Well, what will you do for yourself? Why, this will I do; I will sue him at the court of Heaven." Having resolved what he would do, he turned aside into a wood, and on his knees laid the matter before the Lord. Mr. Harris felt an evidence of divine favor; he felt, to use his own expressive language, that Jesus would become bondsman for the man, and see that he was paid if he went on preaching. Mr. Harris arose from prayer, resolved to hold the man no longer a debtor, since Jesus had assumed the payment. He therefore wrote a receipt in full of all accounts against the man, and dating it in the woods where he prayed, signed it with his own name. Going the next day by the man's house, on his way to meeting, he gave the receipt to a servant, directing him to give it to his master. On his return from meeting, the man hailed him, and demanded what he meant by the receipt he had sent him in the morning.

Mr. Harris replied, "I meant just as I wrote."

"But you know, sir," answered the debtor, "I have never paid you."

"True," said Mr. Harris, "and I know you said that you never would unless I sued you. But, sir, I sued you at the court of Heaven, and Jesus has entered bail for *you*, and has agreed to pay *me*; I have therefore given you a discharge!"

"But I insist upon it," said the man, "matters shall not be left so."

"I am well satisfied," answered Harris, "Jesus will not fail me. I leave you to settle the account with him at another day. Farewell." This operated so effectually on the man's conscience, that in a few days he discharged the debt.

* * *

NATURAL EFFECT OF INFIDELITY.—A manservant of Mallet's upon whose mind an appropriate impression was made by the blasphemous conversation which he continually heard as he waited at table, watched his opportunity, and absconded with a considerable quantity of valuable property belonging to his master. Being arrested he was urged by Mallet to confess his reason for his infamous behavior. "Sir," said he, "I have so often heard you and your friends talk of the impossibility of a future state, and that after death there was no reward for virtue, nor punishment for vice, that I was tempted to commit the robbery." "Well," replied Mallet, "but had you no fear of that death which the laws of your country inflict upon the crime?" "Sir," said the servant, looking sternly at his master, "what is that to you, if I had a mind to venture that? you and your wicked companions had removed the greater terror, why should I fear the less?"

* * *

AFFECTING INCIDENT.—When Dr. Hutton was Bishop of Durham (as we are told by his biographer,) and as he was traveling over Cam, betwixt Wensleydale and Ingleton, he suddenly dismounted, and, having delivered his horse to a servant, walked to a particular place at some distance from the highway, where he kneeled down and continued for some time in prayer. On his return, one of his attendants took the liberty of inquiring what was his master's motive for so singular an act; in answer to which, the Bishop informed him, that when he was a poor boy, without shoes or stockings, traversing this cold and bleak mountain on a frosty day, he remembered that he had disturbed a red cow, then lying on that identical place, in order to warm his feet and legs on the spot.

[Whitaker's history of Richmondshire.

* * *

BEAUTIFUL SAYING OF A DYING MAN.—The late professor Caldwell, of Dickinson College, a short time before his death, addressed his wife as follows; "You will not, I am sure, lie down upon your bed and weep when I am gone. You will not mourn for me when God has been so good to me. And when you visit the spot where I lie, do not choose a sad and mournful time; do not go in the shade of the evening, or in the dark night. These are no times to visit the grave of a Christian; But go in the morning, in the bright sunshine, and when the birds are singing."

* * *

A HINT TO FANCIFUL EXPOSITORS OF SCRIPTURE.—Hooker, in his Ecclesiastical Polity, says: "I hold it for a most infallible rule, in expositions of sacred Scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There is not a more dangerous and deluding art, which changeth the meaning of words, as alchemy doth, or would do, the substance of metals; maketh of anything what it listeth, and bringeth in the end all truth to nothing."

# The Sabbath Recorder.

New York, November 9, 1848.

## "THE SABBATH QUESTION."

We publish to-day an article on this subject from the Christian Contributor. Surely our readers do not *need* any help to discover, that it fails of meeting the questions at issue. Mr. Hawes wants information upon two points—1st. Who has authorized the *neglect* of keeping the seventh day? 2d. What *passage of Scripture requires* the keeping of the first day? To the first of these questions no answer is *attempted;* to the last, no answer is given in the shape of a passage of Scripture, although various suggestions are made as to the propriety of the practice. With this remark we might very justly dismiss the article, and we believe that candid readers would say we had fairly characterized it. But we are not disposed to be technical, and will therefore look a little at the "observations" which are presented for the consideration of Mr. Hawes, and those who like him are not satisfied with the popular notions in regard to the change of the Sabbath.

The first of these observations is, in substance, that the work of redemption is greater than the work of creation—that it was completed on the first day by the resurrection of Christ—and that, therefore, the first day ought to be kept as the Sabbath. There is one objection to this whole theory, which ought to convince every Baptist of the impropriety of advocating it, and that is, that there is nothing of the kind in the Bible, which is professedly regarded as a sufficient rule of faith and practice, But waving that consideration, there are still difficulties in the way. On the score of reason alone, who can safely assert, that the work of redemption is greater than the work of creation? Not they, surely, whose finite powers are incapable of comprehending either work in all its length and breadth, its height and depth. But even if we grant the superiority of the work of redemption, it does not follow that the first day should be observed. Some doubt whether the work of redemption was completed by the resurrection, and believe that our Saviour alluded to that when he said on the cross, "*It is finished.*" Others are inclined to the opinion, that the work of redemption will not be completed until all the redeemed are brought home to glory—an opinion for which quite as much may be said as for that of redemption's being completed by the resurrection. These suggestions are sufficient to show upon what a sandy foundation rests the theory we are opposing. We wonder that any body—most of all, a Baptist—can be satisfied with it.

The other "observations" are of a piece with this. The notion that Jesus "honored, distinguished, and sanctified the first day of the week by putting his surname upon it," is a notion which finds no countenance with some of the ablest interpreters of Scripture, they supposing that by the term Lord's day, or *lordly* day, in Rev. 1: 10, reference is had, not to a period of twenty-four hours, but to the whole period of which the apostle had a vision. But even if the term meant an ordinary day, it would be much more natural, since the expression occurs but this once in the New Testament, to refer it to the seventh day of the week, which God had previously called his "*holy day,*" and "*the holy of the Lord*"—phrases very similar to that in the passage under consideration.—Again, as to the collections "upon the first day of the week," there is no allusion to a public meeting in connection with them; on the contrary, the injunction was, "Let every one of you lay *by him*"—an act which required no public gathering, and would be quite as appropriate to a working-day as to a Sabbath-day.—Finally, as to the "*constant* practice of the disciples of Christ to meet together to worship Him and observe his institutions on the first day," it is sufficient to say, that there is *but one* meeting of this kind on record, and that took place in an evening at Troas. There is a difference of opinion among interpreters as to what evening this was; some supposing it was the evening after the seventh day, and that Paul started on his journey on first day morning; others, that it was the evening after the first day, and of course a part of the second day, according to their mode of reckoning. Whichever view be taken, it makes little for the first day. If it was the evening after the seventh day, then Paul commenced his journey on first-day morning; if the evening after the first day, then it was really upon the second day of the week. How this evening meeting, which continued till break of day, can consistently be urged as an *example* to be imitated, by those who never held such a meeting in all their lives, is more than we can tell. If they really attach so much importance to the apostle's *example* in this case, why do they not follow it by holding their meetings in the evening, and continuing them till break of day?

But we must close our remarks with one observation, and that is, What a difference between the argument by which the seventh day is sustained, and that which is here urged for the first day! God set apart the seventh day for the Sabbath, and rested upon it; he made its observance a part of the Ten Commandments, which are generally acknowledged to be perpetually binding; he connected blessings with its faithful observance, and curses with its neglect, throughout the history of his chosen people; the Son of God kept it during his mission to earth, as recorded by the Evangelists; his disciples held numerous meetings upon it, which are recorded in the Acts of the Apostles; and so strict were they in this respect, that Paul challenged the Jews to show wherein he had walked contrary to the customs of the fathers, and they answered him not a word. Such are the facts and arguments upon which rest the claims of the seventh day to be the Sabbath. Look at them by the side of those which Onesimus has presented for the first day, and then choose which day ye will observe.

## SUNDAY LAWS—PROTECTION.

A question has been raised among the German Seventh-day Baptists of Pennsylvania as to the best form of petition to present to the Legislature of that State for relief from the burdens imposed by the Sunday law—whether to ask for the abolition of the law, or for an act excusing Sabbath-keepers from its penalty, or simply for an act to protect Sabbath-keepers on their own premises. In view of the vexatious prosecutions to which they have been subjected, we do not wonder that some of them are in favor of the latter form of petition, as the one most likely to meet with a prompt and favorable response. Still we think such a petition would not fully meet the case, and that its presentation at the present time would be impolitic. The Constitution of Pennsylvania guarantees religious freedom to all the citizens of the State, without distinction of sect. Among the statutes, however, there is one which forbids labor on Sunday, thus favoring the religious opinions and practices of a portion of the citizens, while annoying and injuring another portion, and operating as a ban upon their religious views. Believing the law to be unconstitutional, an appeal was taken to the Supreme Court of the State, and a decision obtained. But that decision was of such a character as not to satisfy either the Court itself or the people. One of the judges declared the law to be constitutional, because it required the observance of Sunday, not as a *religious* institution, but as a *civil* institution; while another judge, on the same bench, declared the law to be constitutional, because it required the observance of Sunday, not as a *civil* institution, but as a *religious* institution. Thus different members of the Court affirmed the constitutionality of the law on entirely different and conflicting grounds. Such a decision, as we have already said, does not satisfy the parties interested on either side. Its effect is to unsettle the whole question, and leave it where there is just as much need of another decision as there was of this. In such circumstances, we should be sorry to see our German brethren take a step which would appear to acknowledge the constitutionality of the Sunday law. To ask simply for protection on their own premises, would have this appearance, and would be construed by many as an abandonment of the ground which was originally assumed. On this account, we hope they will weigh the matter well before they decide upon the step.

The prospect of *speedy* relief from the operation of Sunday laws, is probably better in most cases with a petition simply for protection, than with a petition which asks for a full recognition of our constitutional rights. Indeed, there are no doubt many who would gladly buy off the Christian observers of the seventh day, by granting them the privilege of working on their own retired farms on the first day. But we object to being bought off in any such way. It is better to have our *rights*, even if we wait a long time, and put up with a good deal of inconvenience in contending for them, than to live always upon *sufferance.* We hold, that those who observe the seventh day are entitled to protection on that day from annoyance by civil prosecutions, jury duties, &c., as much as those who observe the first day are entitled to protection on that day. As to laws requiring the observance of the seventh day, we neither desire nor ask them; and we see no reason, either in the Scriptures or in the necessities of society, why any should be enacted to enforce the observance of the first day.

## SABBATH SCHOOLS.

The following paragraph is from a letter of Thos. E. Babcock, requesting us to purchase a ten-dollar Sabbath School Library. We fully sympathize with his desire for a better state of things:—

"I feel a deep anxiety upon the subject of Sabbath Schools, and I think this enterprise has been and still is too much neglected amongst us as a denomination. So far as my acquaintance extends, there are many churches that hardly make an effort to sustain a school, and in many others the efforts are so temporary and unstable that but little progress is made; and, besides, such a state of things tends to produce a feeling of distaste and distrust for the whole subject. This is one of the greatest obstacles which I have met in trying to establish schools. The repeated failures that have taken place are pointed at as evidence that nothing can be done with a reasonable hope of success. But little is said upon the subject in our public gatherings, and nothing is published. I have long felt anxious to have some able pen lifted up, that might arouse our slumbering interests upon this subject."

New Meeting-House.—We learn by a letter from Eld. Wm. Green, that the Church in Hounsfield, Jefferson Co., N. Y., is building a new meeting-house, which will be completed and ready to dedicate about Christmas day.

## ANTI-SLAVERY PETITION OF THE WOMEN.

The following petition was presented for consideration, at a meeting held in New York City, July 4, 1848, at which time a Committee of Ladies was appointed to take measures to secure for it an extensive circulation, and a list embracing the name of every woman who can be persuaded to offer a prayer for human freedom. This Committee has addressed letters to several members of Congress, soliciting the privilege of forwarding documents to their address, and their aid in presenting the petitions when collected. The following gentlemen have consented to take charge of such petitions: Hon. John P. Hale, Amos Tuck, M. C., J. C. Palfrey, M. C., J. R. Giddings. The Committee now request all who can do so to transcribe the following petition, obtain as many signatures as practicable in their respective localities, then enclose them in strong wrappers, and forward them to Washington, directed to either of the above gentlemen, immediately after the opening of the next Congress. By complying with this request, concert of action may be secured, and perhaps *much good effected.* Be that as it may, those who engage in this service "heartily as unto the Lord," may hear from His blessed voice, in the day of reckoning, "*She hath done what she could.*"

### PETITION.

*To the Honorable the Senate of the United States and House of Representatives:*

Your petitioners, Women of America, whose names are hereunto subscribed, constrained by the love of humanity, address you in behalf of the claim of a million and a half of their sex, who are afforded no legal protection for the heart's dearest ties, or *woman's* "sacred honor," but, with their husbands, sons and brothers, are the doomed victims of a system that dwarfs the intellect, degrades the morals, and debases the entire being.

Believing that they are solemnly bound to 'remember those that are in bonds, as bound with them,' and believing that in this age of light, while the great principles of *Liberty* are animating the nations, the Government of these United States, this 'Model Republic,' should use all its constitutional power to eradicate, within its own bounds, an evil which is repudiated by the civilized world as its direst curse, they are constrained respectfully and earnestly to pray your honorable body at once to devise such measures as may come legitimately within their province, both to prevent the farther extension of American Slavery, and to withdraw the protection and countenance hitherto afforded by our Government and flag to the American Slave Trade, and to suppress slavery effectually in those sections over which Congress has competent jurisdiction.

And your petitioners will ever pray.

## REVIVAL IN THE 2D HOPKINTON CHURCH.

To the Editor of the Sabbath Recorder:—

As the cause of religion is deeply interesting to every Christian, I think it a duty we owe each other, occasionally to inform our brethren of the state of religion in our various societies. As we are all members one of another, if one member suffers or rejoices, it will excite a corresponding emotion in others.

While attending our Missionary and Tract Anniversaries, I trust that I caught a spark of the missionary spirit which characterized that truly delightful season; and I resolved to cherish the spark, and when returned, to fan it to a flame among the people of my charge. Long and dreary had been our night of sadness, and still a deeper gloom seemed settling down upon us. I felt that nothing short of the energy of the Holy Spirit could save the ship Zion from impending wreck. So cold, lifeless, and hopeless, appeared our situation, that after viewing it, like Nehemiah, I said nothing to any one of what was in my heart, and, without consulting any one, appointed a series of evening meetings. Feeling that our *only* hope was in God, to him alone I looked for aid. Believing prayer to be the key which unlocks the treasury of the gospel, its nature, design, and importance demanded our first attention; and for the first week that subject was amply discoursed upon. Soon the fire of heaven descended to consume the sacrifice, and broken and contrite hearts trembled at the altar. Deep confession of sin, and fervent and importunate prayer, gave evidence that Jesus of Nazareth was passing; and some, who were sitting by the way-side, hearing thereof, cried, "Jesus, thou son of David, have mercy on us." And Jesus had compassion on them, and forgave them their sins; and the baptismal waters now bear witness of their faith.

Such was the interest manifested, that our meetings continued for four successive weeks. Although the conversions from the world have not been as numerous as in some revivals, yet a great work has been done. There were but few professedly unconverted persons in our vicinity. Many seem to think, that the number of converts is the measure of a revival. This is not only a great error, but it is a dangerous one. It leads to the conclusion, that revivals are not *much* needed, where the field promises few or no *converts*, and thus churches relax their exertions, and fall into a state of indolence. But a church may enjoy a *revival*, although no conversions from the world take place. How many churches are drooping for want of a revival, but, because few if any non-professors reside among them, no effort, on the part of either minister or people, is supposed to be demanded. That such views have obtained, and do even now exist, is evident from the oft-repeated inquiry from abroad during our meetings, "Are there *many* who take the anxious seat, or request prayers; or are there many conversions?" But as to the result of *our* meeting, suffice it to say, that the spirit, power, and *practice* of social, family, and closet prayer, have been greatly increased. Brethren and sisters have opened their mouths in the prayer and conference room, whose voices were never heard there before. Family altars have been erected where none before existed, prayer-meetings have once more sprung up in various parts of the church. Nine persons have been baptized, and ten have united with the church, one of whom is above 60 years old. Nor is this all; the influence of our meeting is beginning to be felt around, and an increased interest in religion is springing up, indicative, I trust, that a great outpouring of the Holy Spirit is about to be realized in this vicinity. And many have solemnly covenanted to pray and not faint for a still greater spread of this work. The Lord hasten it in his time.

Two circumstances ought to be recorded as aiding much in this work. One is the Anniversaries. The refreshing season enjoyed there, in some degree prepared my own heart to enter into the work, and rolled a responsibilty upon me that I dared not throw off. O that all our ministers and churches could estimate the *true* loss and gain of attending or not attending our anniversary seasons. The other incident to which I refer, is the appointment of a number of brethren, at the last Quarterly Meeting of our Church, to visit each family composing said Quarterly Meeting, and report the state of religion at the next meeting. In this church we are reaping a good harvest from that effort.

I wish to express my indebtedness to Bro. C. M. Lewis, of Newport, who came to our help in the hour of need, and jointly labored with me.

S. S. G.

Hopkinton, R. I., Oct. 22, 1848.

Religious Financiering.—A place of worship is now nearly completed for Baptist Church in this city under the pastoral care of Rev. D. Bellamy, which shows what may be done in a religious way by good financiering. This church was desirous of having a chapel in a fashionable part of Broadway, and to secure it adopted the following plan. Lots 75 feet front and rear, by 130 deep, were purchased at between $20,000 and $30,000; large stores and dwellings, some four or six stories high, were erected in front, leaving a comfortable avenue to the chapel, which is built on the rear of the lots, and is sufficiently large for all practical purposes, and is beautifully lighted from above. The chapel also surmounts a magnificent lecture-room, or "Concert Hall," for which there is almost constant use in that neighborhood. This will of course pay a handsome revenue, which, with the rents for the stores and dwellings in front, pays all the incidental expenses of the church, the insurance on the property, the interest on the amount of the entire cost, and sinks the principal several hundred dollars annually.

Family Prayer.—At the meeting of the Eastern Association, in May last, the subject of Family Prayer was brought up by a resolution and elicited interesting remarks. A correspondent, referring to the good influences of that meeting, says: "A brother was present from some hundred miles distant, who, on returning home, established a family altar, and began to offer prayer in his own house. A minister called one morning, and found the family engaged in their devotions. Convicted of his own duty by their example, he said to his wife on reaching home, 'Bro. W. has begun to pray in his family, and so must I.' Immediately, for the first time, he erected an altar, and began to pray in his family."

Repentance and Restitution.—Among the contributions recently taken up in the Bowdoin street Church, Boston, to relieve the American Board from its debt, was found a half eagle of the old coinage, wrapped in a note, of which the following is a copy:—

"The enclosed is of the old coinage, and worth, I believe, $5 32. I know not where it came from. Some person left it at my door, enclosed in a letter-sheet, directed to myself. In the sheet was written—

"'Mr. ——, *This is yours.*'

"Probably it was once wrongfully taken from me—and if so, his repentance may furnish the means which will lead to the repentance of others. May God grant his blessing upon him who sent me the coin, and upon the use to which it is now offered. —— ——."

A New Society.—A new Society has been organized in the city of New York, called "The Baptist Itinerant Society." Its object is, to employ men of piety and talents not connected with the ministry, and ministers not filling the pastoral office, to conduct religious services on Sunday in destitute localities in the vicinity of New York. The plan involves but little expense in comparison with the amount of labor performed, and the Society will doubtless accomplish a great deal of good.

The Lewisburg University is the name of a literary institution which the Baptists of Pennsylvania are endeavoring to bring into existence. $81,000, of the $100,000 necessary for commencing operations, is already subscribed, and no doubt remains that the rest will be forthcoming. The Academical Department is already open. It is not proposed to expend over $50,000 on the buildings.

"Wreaths of Friendship" is the title of a neat duodecimo volume just published by Baker & Scribner, at No. 36 Park Row. It is edited by T. S. Arthur and F. C. Woodworth, and contains above forty pieces, each of a pleasing and instructive character, and nearly every one illustrated by an engraving. Though intended as a Gift Book for the Young, it will be sure to interest children of a larger growth. If you want a book for a holiday present, which will not only look well, but improve the taste and refine the heart of the reader, here you have it.

Religious Prospects of Europe.—An editorial in the London Christian Times, speaking of affairs on the continent of Europe, says there are many who look upon the present unexpected and extensive changes with sanguine hope, and there is not a little to encourage them. Civil and religious freedom, with some exceptions, seems, at least for the present, to be a gainer. The Jesuits, its sworn foes, with all the orders which show them any favor, are ignominiously driven from Roman Catholic States. Even Rome has dismissed them. Many convents are in the course of being suppressed. The temporal power of the papacy, with which, strange to say, the leading changes originated, is violently shaken. The question of a seperation of Church and State makes progress. Meanwhile, openings of usefulness are presenting themselves in unexpected quarters. We have reason to know, for instance, that in *three* short months from the commencement of the Italian Revolution, 1000 copies of the Scriptures were sold in parts of Italy, and that the demand is urgent and irrepressible. There has been nothing like this, of the same extent, in the same space of time, since the days of Salvonaroia.

Free Church Sites.—A deputation from the Free Church of Scotland are, at present, in England. Leeds, Liverpool, Manchester, and other places, have been visited. The landed proprietors of Scotland, it appears, refuse to sell land, at any price, when required for building chruches and chapels for the use of the Free Church. The Rev. Mr. Glass says, he has preached, standing up to the knees in snow, to 3,000 people, who remained for three hours together. In Scotland, the estates of the landed proprietors extend, in some cases, as far as from Leeds to Manchester, nearly all tenanted by members or adherents of the Free Church, yet these owners absolutely refuse to sell land to the Free Church for sites.

A Model Church.—A writer in the New York Observer gives the following gratifying account of the first Presbyterian Church in Aurora, Cayuga County, New York:—"It is a church of 110 members, giving a salary of $500, under the pastorship of Rev. H. W. Parker. It has this year purchased a bell at a cost of $400; painted the church thoroughly; bought an instrument for the choir at $50; given $200 for foreign missions; $75 to the Western Education Society; $100 to Home Missions; $75 to the American Protestant Society; $75 to the American Sunday School Union. Making in all about $2000 of expenditures.

Judaism in Utica, N. Y.—We learn from the New York Baptist Register, that the Jewish service is performed in Utica by a company of the children of Israel, regularly, on the Jewish Sabbath, in a hall in the second story of Mechanic's block, on Liberty street. "Their services sometimes seem to be continued from morning till night, almost without intermission. Christian congregations would be restless at half the length of them in their chapels. They have their hats on, and are covered with light woolen shawls."

## SCRAPS OF RELIGIOUS INTELLIGENCE.

The Colporteurs in the service of the American Tract Society have recently held a convention for several days, at Lewisburg, Va. Ten were present from counties west of the Alleghanies, two from valley counties, and one from Eastern Virginia. They belonged to seven different denominations; several of them were ministers familiar with life in the mountains.

A college for the education of Christian youth, is about to be established in Calcutta, under the auspices of the Congregational Churches of England. The missionaries of the L. M. Society have nearly 800 pupils. One principal object is the education of a native ministry.

A new paper has made its appearance in London, under the name of the Christian Times, —brought out under the auspices of Sir Culling Eardly and John Henderson, Esq.,—designed to befriend all Christians, and to avoid sectarianism.

Amherst College has received a donation from Hon. David Sears, consisting of real estate in the city of Boston, estimated by the donor to be of the value of $12,000. This, with $10,000, formerly bestowed, is to constitute the "Sears's Foundation of Literature and Benevolence."

The Christian Sentinel of the 12th ult. states that Mr. E. Watson, of Portage—lately deceased—willed his entire estate, variously estimated at $25,000 to $40,000, to the Univeralist societies of Genesee Falls and Nunda.

Elder Dyer Woodworth, of Hornby, N. Y., has subscribed five hundred dollars to the Free-well Baptist Home and Foreign Mission Societies, to be paid in five annual payments, and to be equally divided between the two Societies.

The Baptist Board of Indian Missions, have appointed six new missionaries to labor among the Indians. This is a peculiarly important department of the great missionary field.

The American Board of Commissioners for Foreign Missions, have among the different tribes of American Indians, twenty-seven stations, and one hundred and eleven missionaries and native assistants.

The Rev. Henry Funk, of Pennsylvania, had $120 stolen from his pocket whilst on his way to attend the Synod of the German Reformed Church, in session at Hagerstown.

Wisconsin, nine years ago, had but six churches, three ministers, and one house of worship. It now has about one hundred churches.

The National Education Society has selected and sent to the West, in the last eighteen months, one hundred and ten teachers.

Ohio, it is said, has more colleges in it than any other State in the Union, though she is only about fifty years old.

A third Jewish synagogue was recently consecrated at Cincinnati, with imposing and solemn rites.

Rev. Dr. Gillett died at Hallowel on the 19th inst., at about 80 years of age. He settled in Hallowel over 50 years ago, and has resided there ever since.

# General Intelligence.

## LATER FOREIGN NEWS.

The steamer Hibernia arrived at Boston on Friday last, bringing European news to Oct. 21, the substance of which we give below.

### Ireland.

The State trials are dragging slowly along. O'Donoghue has been found guilty, and the trial of Meagher has commenced. The fate of O'Brien is yet uncertain, but the general opinion seems to be that he will not be executed.

### England.

The alarm which was at first caused by the appearance of the cholera, has sensibly abated. The Registrar General of London has reported 30 additional cases only, up to October 14; but, on the other hand, the general health is better this year than in ordinary years, only 991 deaths having been recorded last week within the bills of mortality, against 1,154 upon an average of four years. There is only one case reported at Birmingham. At Manchester not a single case has yet occurred. Liverpool has so far escaped the pestilence. In the city of Edinburgh the ravages of the disease seem to have been rather more extensive than in any other place, while the Port of Leith has comparatively escaped. Its appearance here, and at the little fishing village of New Haven, establishes without a doubt the fact of its malignant presence in that quarter.

In Scotland the potato crop is still reported good, while that of Ireland is immensely short; the oat crop is, however, good, and the markets generally partake of the same want of spirit prevailing in England. In fact, speculation is at an end, and the large supplies which are flowing in from the Baltic and other ports, tend effectually to keep down prices.

### France.

There has been a partial change in the administration of Gen. Cavaignac, but for the most part, things remain as they were. The Socialist Banquets continue to be held, at some of which *strange* and monstrous doctrines are promulgated.

There was a serious riot at Havre on the 20th ult., in consequence of a mob interfering to prevent English and other vessels loading potatoes and other articles of food, to remove them from that port. After the affray, fourteen soldiers, and double that number of the people, were carried to the hospital, wounded.

A Democratic banquet was held at Montpelier a few days since, at which the most execrable doctrines were promulgated. When concluded, the assistants paraded the streets in groups, singing the *Carmagnole* and *Ca Ira*, and shouting, "Down with the Aristocrats," "*Vive* Barbés," "*Vive* Raspail," "*Vive* Robespierre," "*Vive* L'Enfer"—[Live Hell!]

The Annual Printers' and Compositors' Dinner took place on the 15th, at the Barrier of Sevres. About 900 persons were present, and a place was kept vacant for Louis Blanc, who had attended these dinners on former occasions. Several representatives of the people, who had been connected with the printing business, as well as a number of delegates from all the trades, were present.

Abd-el-Kader has lost another of his children, a little girl, two years old, who died on the 15th ultimo.

### Austria.

The stupendous events which are passing in the neighborhood of Vienna, and in the Austrian Empire, have kept all Europe in alarm and amazement during the week.

Last week we announced the breaking out of the insurrection at Vienna, the flight of the Emperor, and the ascendancy of the insurgent party on the 7th and 8th ult.

At this juncture Jellachich, at the head of a numerous army of Croatians, was advancing toward Buda Pesth with a view to suppress the insurrectionary proceedings in Hungary, when the intelligence of the Revolution of Vienna reached him. He instantly turned his columns in the direction of Vienna, and advanced with rapid strides toward the Capital.

Auersperg, the Emperor's General, who had previously taken up his military position at Belvidere, in the suburbs of Vienna, had kept the population in hourly alarm of a bombardment, and during the nights of the 10th, 11th, and 12th, the inhabitants of Vienna have undergone all the terrors of a momentarily expected siege by the two armies.

It seems that the Diet in the city had made many ineffectual attempts by threats to induce both Jellachich and Auersperg to retire and forbear from hostile proceedings. Both evaded direct answers, or refused to give any definite declarations of their intention. The position of Auersperg in a military point of view being untenable, unless he at once bombarded the city, has been unquestionably evacuated. Reports state that Jellachich has retired toward Neustadt.

It would seem that Prince Windischgratz, who lately distinguished himself by his decision at Prague, has proceeded toward Vienna, and is to command, under the orders of the Emperor, the combined armies of Jellachich and Auersperg.

It is very probable, that these armies have retired from the immediate neighborhood of the city, or at any rate, if they have decided not to bombard it, they may take the position to cut off the supplies, so as to reduce the inhabitants to starvation.

Reports say that the Diet have 100,000 men in arms to defend the Austrian Capital, but a vast number of these must be in favor of the Emperor, although every effort seems to be employed to exasperate and inflame the populace against the Court party.

On the other hand, there cannot be less than 100,000 regular troops encircling Vienna at this moment.

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The United States Mail Steamship Washington arrived at New York on Sunday evening last, in fifteen days from Southampton. Her news was anticipated by the arrival of the Hibernia. Among her passengers we notice the name of Amalie Pfeiffer, said to be the female Ledyard, of whose Eastern travels we gave a sketch last week.

## MAIL CONTRACT—NEW ROUTE TO CHINA.

A contract has been completed between the Postmaster General and Messrs. Howland & Aspinwall, merchants, of New York, for the conveyance of a monthly mail across the Isthmus, from Chagres to Panama, and thence by steamship to California and Oregon, on the Pacific.

The first mail under this contract will be made up in November, so as to be at Panama in time to meet Howland & Aspinwall's new steamship California, which left New York a few weeks ago (by the Cape Horn route) for the Pacific Ocean. From Panama the California proceeds to a port on the west coast of Mexico (probably Mazatlan,) thence to Monterey, the bay of San Francisco and Astoria, touching at the same points on her return to Panama, passing along the whole of the Mexican Pacific coast. This contract, it will be observed, completes the great Ocean mail line connecting New York and the other Atlantic cities of the United States with the Pacific Ocean, as far as Astoria.

The Post Office Department has now under consideration the extension of the line to China. It has yet to be practically demonstrated whether a line of good steamers running to Canton, (stopping at the Sandwich Islands, where coal of the first quality has been discovered,) and connecting with the United States Pacific Ocean Line, could anticipate the Overland Mail of the British Government.

An overland passage from England to China, occupying sixty days, now costs about one hundred and twelve pounds, or five hundred dollars. By the American route, passengers could be conveyed from London to China for $400. The trip from New York to Canton, with our improvements in steam navigation, and a better road over the Isthmus, may be made in thirty-five days. Allow fifteen days for travelers from England taking passage to New York, and the American route to China would be ten days shorter, even for British travelers, than the European and Asiatic route!

◆

**Effects of a Storm.**—The Tallahasse Sentinel gives an account of a storm on the Florida coast on the 25th of September, by which the village of Tampa was nearly destroyed. Only four houses were left standing in the village; all the Government stores, &c., were a total loss. The water is said to have risen almost instantaneously. There was no recession, but wave piled on wave, and whole streets were swept of houses, as it were, in a moment. Few of the inhabitants were left with even a change of clothing. A very large iron safe belonging to Government, in the Commissary's storehouse, was swept for some distance, and found lodgment in what in dry times is the bed of a brook. A strong wooden house, by the mere force of the wind, was taken from its foundation, and carried several rods, and set down again unharmed. In some places the water must have risen forty feet above low-water mark. The spray was driven with such force as to impregnate ponds five miles in the interior. Even a running brook that distance inland, was brackish. Probably a more furious tornado never blew in this latitude, but fortunately its track was confined to a narrow scope.

◆

**Manufacturing in Mexico.**—We see it stated, that there is about being shipped from Norwich, Conn., the machinery entire, for two extensive Paper Mills, one to be located at the City of Mexico, and the other at Guadalaxara, built under the immediate superintendence of Christopher Irvin, Esq., at the well-known establishment of Smith, Winchester & Co., at Windham, Conn., and is probably the most substantial and well-finished lot of paper machinery ever built in the United States. It is to be accompanied by experienced workmen to set it up and put it in operation, and it is intended for the manufacture of writing paper. There is also to be forwarded at the same time, a lot of cotton machinery, built at Newton, Upper Falls, for the Guadalaxara Spinning and Weaving Company, amounting in all to about five hundred packages.

◆

**Emancipation.**—A mammoth petition is in circulation in Delaware, praying the Legislature to abolish slavery in that State. It is receiving the signature of nearly all the citizens of that glorious little State. The Blue Hen's Chicken says that, "from appearances, it will be one of the largest petitions ever offered to the Delaware Legislature." It will be recollected that an effort was made in the Legislature, a year ago, to abolish slavery, and it was very near being successful. This aroused the people to the consideration of the subject, and it will, doubtless, be accomplished.

◆

Carrier pigeons are getting to be quite extensively used by speculators to convey intelligence from the English steamers in advance of the mails. The Boston Journal tells of one found by Mr. Nash, at Norwich, Conn., completely tired out, having a paper attached to it with the following inscription:—

STEAMER EUROPA, Oct. 1848.

I advise you to sell all grain you have, and countermand your orders. Tell G. to dispose of his cotton before the 25th. This carrier I smuggle—how good he will prove I do not know.

Directed to J. L., Wall st. Hastily, J. B.

The Plymouth Memorial tells of another carrier pigeon caught by Captain Allen. When about 3 miles ENE from Scituate Light, a pigeon was seen flying toward the schooner, and soon came on board, apparently very much fatigued. Tied to the legs of the pigeon was a paper, 72 inches in length, and four inches wide, containing the news by the steamer Cambria, which was then in sight, bound to Boston.

◆

A lad about seven years of age, son of Mr. John Webster, Agent of the New England Cordage Company, fell into a vat of boiling hot water on Saturday afternoon, at the rope-walk on Northampton-st., Boston. The lad had been missing for some time, and his dreadful fate was not known until the dead body was discovered by some workmen who were emptying the vat.

Rev. Theodore Parker stated, in his sermon on Sunday, that there was a court in Boston which contained sixteen tenements, each of which contained several families; and that of the children born in this court, *one-half* were born blind, and the eyes of the other half were more or less defective!

## SUMMARY.

The distinguished Western pioneer, Robert Stuart, for several years past a resident of Detroit, but more recently connected with the management of the Illinois and Michigan Canals, died at Chicago on the 28th ult. In his early life he was extensively engaged in the fur business, with John Jacob Astor, and occupies quite a prominent position in Washington Irving's "Astoria." He was a native of Scotland. His venerable uncle, David Stuart, also mentioned in Irving's book, resides at Sandwich, Canada West.

A post mortem examination of the body of John Hays, who died at the Philadelphia Hospital from the effects of a pistol wound, was made by the physicians of that institution. The ball was extracted near the lower extremity of the heart, a small portion of which was found to have been carried away in its passage. This was an almost unheard-of novelty in surgical experience, that the sufferer should have survived such an injury for more than two days.

Rev. W. H. Horson, of Chatham, Canada West, was recently found dead under the most shocking circumstances. He started to walk up the bank of Detroit river to see a friend, got bewildered in an extensive marsh, in which he wandered until he died. He was found lying upon his face, and from the appearance of his clothes, must have wandered many miles about the marsh.

On Thursday, Nov. 2, an extra railroad train from Lynn for Salem came in collision with the extra train from Salem for Marblehead Branch, about three quarters of a mile out of Salem, soon after 12 o'clock at night, killing 6 persons, and wounding ten or fifteen more. Those killed, and nearly all those injured, were on the Marblehead train, and belonged to that place.

The Portland Advertiser of Thursday morning says, that they learn by a passenger in the "State of Maine," that the City Mills in Bangor, owned by Gen. Veazie and Mr. John Fisk, were destroyed by fire on Thursday last. They cost about $65,000. The amount or insurance was not ascertained.

The last Fort Madison (Iowa) Statesman says that a company has purchased all the Mormon property in the hands of A. W. Barritt, the Mormon agent, at Nauvoo, including the walls of the Temple; and that arrangements have been made to rebuild it as soon as possible. The price paid was $12,000. The same paper also says that the citizens of Nauvoo are about to or have already arrested a person living in Nauvoo, who is supposed to be the identical individual who fired the Temple.

A distinguished Senator, says the Sun, has recently avowed that he, with an associate committee, has franked and sent in the mails *one million five hundred thousand* political documents since the last session of Congress. If the Post Office department can pay its own way, and yet spare enough to transmit these millions of political trash *free*, it is full time that the rate of postage be reduced again.

In the Circuit Court held at Newberg, N. Y., Gilbert W. Oliver recovered a verdict of $8000 against the New York and Erie Railroad Company, as compensation for severe injuries sustained by him four years ago, making him a cripple for life, by an accident to the train in which he was. The accident was caused by a defect in one of the wheels, which broke, and the cars were thrown into a gully.

A beautiful girl, about 18 years old, applied to one of the New York magistrates on Monday, for a warrant against a scoundrel to whom she was married on Saturday night; she having found out that he had two wives living, one in Philadelphia, the other in New York. A warrant was issued for the arrest of the scoundrel.

About thirty-five thousand men of the regular army are entitled to bounty lands. The volunteers who are entitled to these lands are about 55,000. 14,000,000 acres of land will be required to satisfy the claims in the Mexican war. This land at the Government price is worth eighteen million two hundred thousand dollars.

About 95 yards of flannel, says the Lowell Courier, were stolen from the tenter bars of the Faulkner Mills, in Billerica, by some daring rogue. The punishment for this offence, we believe, is imprisonment for life, by special statute—and formerly was death.

A petition to the President of the United States, dated the 25th of August last, has been forwarded from Guadaloupe, praying that an American vessel or vessels may be placed at the disposal of the white inhabitants of that Island, for the purpose of conveying them to the United States.

In Kentucky organizations have been made for emigrating to California, and a "California Emigration Society," is established. Farther North the same associations will be created to move into the new territory armed bands of slaveholders.

Snow fell at Tatmagouche, near Halifax, on the 15th, sufficiently deep for sleighing. Accounts from Pictou, and from Charlotte Town, Prince Edward's Island, mention that snow fell also at those places on the same day.

Two dollar bills altered to tens on the Exchange Bank, Salem, are in circulation. The letters "wo" are covered by the letters "EN." The ends of the genuine bills are cut off, and the ends of bills of another bank pasted on.

A Mr. Arnold, of Rochester, N. Y., has invented a machine for cutting screws, the cost of which is from $8 to $20. It is so constructed that the bolts cannot be thrown out of their proper centre, and a child may work the machine.

A bill exempting homesteads not exceeding $500 in value, from attachment, was ordered to a third reading in the Vermont Legislature, by a vote of 109 to 91.

A party of counterfeiters passed through Windsor, Vt., week before last, distributing counterfeit threes on the Agawam Bank, Springfield, twos of the Burlington, Vt., and ones of the Appleton Bank, Lowell.

A Mr. Van Wormer, a lawyer at St. Charles, Kane co., Illinois, was recently tarred and feathered, and then ordered to leave the village, by a gang who charged him with getting up useless law-suits.

A Mr. Thomas, said to be from the United States of America, is lecturing in England, and trying to show by calculations made from data obtained in Scripture, that the present dynasties, kingdoms, states, and empires of Europe will be overthrown in 1864.

The Quebec Mercury says that the emigration of the French Canadian population to the United States is largely on the increase. Many are selling out their property, and with the produce of the sale moving westward with their household chattels.

Pecan Nuts are obtained in great profusion in the forests of Western Texas. The crop this year is unusually large, and almost, if not fully, equal in value to the entire cotton crop of that State.

The Madrid correspondent of the New York Herald states that Mr. Saunders, American Minister there, in accordance with instructions from home, is endeavoring to negotiate with Spain for the purchase of Cuba.

Out of every hundred persons in England, forty cannot write their names. In Massachusetts, according to the last census, but one person in every two hundred is in this condition; and nearly all these are recent emigrants from Europe.

An exchange paper says that a deputation waited upon the Pacha of Egypt, and requested a mitigation of certain grievances. The Pacha hung the whole delegation.

A negro slave, belonging to Mr. Philip Stone, near Rockville, Md., chopped his hand off with an axe, fearing that his master was about to sell him.

The British Government has requested ours to remove the wreck of the Missouri from the bay at Gibralter. It lies in the way of vessels visiting that port.

The Baptist Chronicle, of New Orleans, states that measures have been taken for the formation of a Baptist Convention in Texas.

Mr. Bailey, poulterer, Mount street, London, states that one salesman in London pays annually for poultry £100,000, and that he himself paid £81,000 in the course of last year.

Mrs. Angelina Nickerson, widow of the late Mr. Simeon Nickerson, has been appointed by the Secretary of the Treasury keeper of the Chatham lights.

The Reading Railroad Company give constant employment to fifteen hundred men, at an annual expenditure of four hundred thousand dollars!

Three thousand six hundred and eighty eight licenses have been granted by the Mayor of New York the present year for the sale of liquors.

Colt, who killed Adams in New York, and committed suicide a few hours before the time fixed for his execution, is stated to be uow living in Paris.

About 8000 sheep have been slaughtered this Fall, at Cincinnati, for their tallow.

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### Proclamation,

*By* JOHN YOUNG, *Governor of the State of New York.*

The year which will soon be added to the Past has been to the people of this State eminently auspicious. Plenty has crowned our harvests—Labor has been justly rewarded, and everything around us evidences a healthy and enduring prosperity. War, with all its attendant evils, has passed away, and Peace, as honorable as welcome, has been restored. The means of education, and all the advantages of intellectual progression, have been enjoyed by us in an eminent degree; and the Future is full of hope and promise.

As a Christian people, we are admonished that these blessings are the gifts of a beneficent God, and while we thus rejoice in His bounty, we should not forget the homage due from grateful hearts:

I, therefore, respectfully recommend to the people of this State, to set apart THURSDAY, THE TWENTY-THIRD DAY OF NOVEMBER next, to be observed as a day of Public Thanksgiving to ALMIGHTY GOD; and that with such Thanksgiving be mingled Prayer to Him who holds in His hands the destinies of nations, for the continuance of those blessings which have been and still are so abundantly showered upon us.

In testimony whereof, I have caused the privy seal of the State to be hereunto affixed. Witness my hand, at [L.S.] the City of Albany, this twenty-eighth day of October, in the year of our Lord one thousand eight hundred and forty-eight. JOHN YOUNG.

By the Governor. HENRY V. COLT, Private Secretary.

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### New York Market, Monday, Nov. 6.

ASHES—Pots and Pearls $6 25, with good inquiry.——FLOUR AND MEAL—Pure Genesee Flour 5 37 a 5 50; State and Western 5 25 a 5 31. Meal 3 25. Rye Flour 3 50.——GRAIN—Genesee Wheat 1 25; Ohio 1 12; Chicago 1 00. Corn from 63 to 73c. Rye 66c. Oats 35c.——PROVISIONS—Mess Pork 13 00; Prime 9 00. Mess Beef 9 50; Prime 5 50. Lard 7½c. Butter 9 to 16c. Cheese 6½ a 7c.

### MARRIED,

In Hopkinton, R. I., Mr. AUGUSTUS L. WELLS and Miss MARY C. DAVIS.

In Alfred, Oct. 27, by Eld. N. V. Hull, Mr. JOHN C. BURDICK and Miss CAROLINE S. FISHER, all of Alfred.

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### DIED,

In Conneaut, Erie Co., Penn., Oct. 14th, 1848, Mr. ELIAS L. LANGWORTHY, aged 59 years. Consumption had for some four or five years been preying upon him, and during the last summer he suffered much severe pain, though he was not heard to utter the least murmur. When dying, he welcomed death, and died, we believe, in full assurance of a glorious immortality beyond the grave.

In Alfred, N. Y., Oct 26, Mr. JONATHAN PALMITER, in the 92d year of his age. He served some three years in the war of the Revolution.

In Hopkinton, R. I., an infant daughter of John and Harriet Crandall.

### LETTERS.

N. V. Hull, S. S. Griswold, Wm. Green, L. Cottrell, O. Snowberger, T. P. Lanphear, I. W. Utter, H. B. Babcock, G. W. Hinkley.

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| J. T. Edwards, Hopk'n, R. I. | $4 00 | pays to vol. | 5 | No. 52 |
| Peleg Clarke, " | 2 00 | " | 5 | " 52 |
| Alfred Clarke, " | 2 00 | " | 5 | " 52 |
| Francis Jackson, " | 2 00 | " | 6 | " 39 |
| Alex. Dunham, Plainfield, N. J. | 2 00 | " | 5 | " 52 |
| Simeon F. Randolph, " | 2 00 | " | 5 | " 52 |
| J. P. Baxter, Estilville, Va. | 1 00 | " | 5 | " 46 |
| Wm. Green, Hounsfield, | 2 00 | " | 5 | " 52 |
| Benj. Maxson, " | 2 00 | " | 5 | " 52 |
| John Witter, " | 2 00 | " | 5 | " 52 |
| John Utter, Jr. " | 2 00 | " | 5 | " 52 |
| R. Clarke, " | 2 00 | " | 5 | " 52 |
| N. R. Truman, " | 2 00 | " | 5 | " 52 |
| Perry Stillman, Berlin, | 2 00 | " | 5 | " 52 |
| Mrs. L. Rogers, Leonardsville, | 2 00 | " | 5 | " 52 |

*To those whom it concerns, and those only:—*

Have you paid for the fifth volume of the Sabbath Recorder? If you have not, it is time that matter was attended to. The money was due when the volume commenced; and now that the volume is nearly half finished, it is difficult to frame a satisfactory excuse for delay. The times are hard, no doubt; but who ever heard of their being made easier by neglecting to pay the printer? Don't entertain such a notion for a moment; but pay the printer, and he will insure you easier times, in mind if not in pocket.

### EASTERN ASSOCIATION—EXECUTIVE BOARD.

A semi-annual meeting of the Executive Board of the Eastern Association, will be held at Hopkinton City, R. I., on the fourth day of the week preceding the 3d Sabbath in November, [the 15th day of the month,] at 10 o'clock, A. M. S. S GRISWOLD, Cor. Sec.

HOPKINTON, R. I., Oct. 26, 1848.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
144 FULTON STREET,
(NEAR BROADWAY,) NEW YORK.

Rooms $1.75, $2, and $2,50 per week. 37½c. per night.

THE Subscribers would respectfully inform their friends and the Public, that they have recently taken the entire psemises known as Johnson's Dining Saloon, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city, where they can take their meals at any hour of the day and evening at the following low rates:

BILL OF FARE.

| | | | |
|---|---|---|---|
| Roast Turkey | 18d | Boiled Ham | 6d |
| " Goose | 18d | Pork and Beans | 6d |
| " Chicken | 18d | Veal Pie | 6d |
| " Duck | 18d | Beef Steak Pie | 6d |
| " Beef | 6d | Chicken Pie | 12d |
| " Pork | 6d | Mush and Milk | 6d |
| " Veal | 6d | Rice and Milk | 6d |
| " Lamb | 6d | Lamb Pot Pie | 6d |
| " Pig | 12d | Fried Fish | 6d |
| Boiled Chicken | 12d | Fried Clams | 6d |
| " Mutton | 6d | Ham and Eggs | 12d |
| " Corned Beef | 6d | Chicken Soup | 6d |
| " Pork | 6d | Beef Soup | 6d |
| " Fish | 6d | Coffee | 3d |
| DESSERT. | | | |
| Suet Pudding | 6d | Mince Pie | 6d |
| Indian Pudding | 6d | Apple Pie | 6d |
| Rice Pudding | 6d | Peach Pie | 6d |
| Plum Pudding | 6d | Plum Pie | 6d |
| Bread Pudding | 6d | Pumpkin Pie | 6d |
| Apple Dumpling | 6d | Custard Pie | 6d |
| BREAKFAST AND TEA. | | | |
| Beef Steak | 6d | Hot Corn Bread | 6d |
| Veal Cutlet | 6d | Indian Cakes | 6d |
| Mutton Chops | 6d | Boiled Eggs | 6d |
| Ham and Eggs | 12d | Fried Eggs | 6d |
| Fried Tripe | 6d | Toast | 6d |
| Fried Sausages | 6d | Hot Muffins | 6d |
| Fried Fish | 6d | Hot Rolls | 6d |
| Fried Clams | 6d | Tea and Coffee | 3d |
| Fried Liver | 6d | | |

With a variety of other dishes. J. E. JOHNSON,
CLARK ROGERS.

DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | | |
|---|---|---|---|---|
| First, | commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, | " | Dec. 13, | " | March 21. |
| Third, | " | April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 0 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 12, 1848.

PROSPECTUS OF THE
EDINBURGH QUARTERLY MAGAZINE
OF MOAAL AND INTELLECTUAL SCIENCE.
Volume I. for 1848—American edition.
GEORGE COMBE AND ROBERT COX, EDITORS.

THE many and earnest desires expressed by the lovers of Phrenology on this side of the Atlantic, and the hope of still further advancing this great cause, has induced us to publish an American edition of this profound and

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# Miscellaneous.

## RELIGION.

BY WILLIAM LEGGETT.

Like snow that falls where waters glide,
  Earth's pleasures fade away;
They melt in Time's destroying tide,
  And cold are while they stay!
But joys that from Religion flow,
  Like stars that gild the night,
Amidst the darkest gloom of wo,
  Smile forth with sweetest light.

Religion's ray no clouds obscure,
  But o'er the Christian's soul
It sends its radiance, calm and pure,
  Though tempests round it roll;
His heart may break with sorrow's stroke,
  But to its latest thrill,
Like diamonds shining when they're broke,
  Religion lights it still!

## PREVENTION AND TREATMENT OF THE CHOLERA.

The London correspondent of the National Era gives the following as the substance of the suggestions made by officers of the British Government who have investigated the best modes of preventing and treating the cholera. I embodies the opinions of very eminent men, after an extensive examination of the most competent witnesses:—

I Observe the following sanitary arrangements in your dwelling and its neighborhood:

1. It should be remembered that low and marshy grounds, and the neighborhood of bogs and standing pools, are just the places for the cholera to visit and remain in for a long time.

2. Avoid the neighborhood of uncovered drains, unless they are carefully and frequently cleaned.

3. Let every impurity, animal and vegetable, be quickly removed to a distance from your habitation, such as slaughter-houses, pig-styes, cess-pools, offensive privies, and all other domestic nuisances.

If you can effect the removal of such nuisances, exert yourself at once to do so, and if you cannot succeed, and you value your life, leave the neighborhood.

4. Let every room be daily thrown open for fresh air, and avail yourself of the hours of sunshine, if there be any, and noon, when the air is most likely to be dry.

5. Study great cleanliness in every part of the house, at the same time avoiding damp floors.

6. Let all the bedding and clothing be daily exposed, during winter, to the fire, and during summer, to the heat of the sun.

7. Let crowding of persons within houses and apartments be avoided.

8. Avoid sleeping in low and damp rooms.

9. During the time of danger and alarm from the presence of the cholera, let fires be kept up during the night in sleeping and adjoining apartments.

10. Do not place much reliance on what are termed "disinfectants," such as chlorine, chloride of zinc, nitrate of lead, &c.

It appears from the evidence taken by the Sanitary Commissioners, that these things, however useful in typhus, will not avail in cholera. They will serve to conceal bad odors, but will not touch the cause that produces them. To use them with confident hope of success, is like trying to cure a bad stomach by virtue of peppermint lozenges.

II. Attend to your personal health.

1. Cultivate a cheerful frame of mind, and go about your usual business with confident expectation that, if suitable means are used, you will, through the Divine goodness, be saved from the "pestilence that walketh in darkness." Remember that the cholera is not infectious. You cannot expect bodily health apart from a healthy frame of mind.

2. Let excessive fatigue, and exposure to damp and cold, especially during the night, be avoided.

3. Avoid cold drinks and acid liquors, especially under fatigue, or when the body is heated.

4. Avoid the use of cold acid fruits and vegetables.

5. Let ardent spirits be avoided, and fermented liquors used only in great moderation.

6. Let a poor diet, and the use of impure water in cooking and for drink, be avoided.

7. Let the wearing of wet and insufficient clothing be avoided. The feet particularly should be kept warm and dry.

8. To protect the stomach from cold, wear a broad belt of flannel, which should be frequently changed, next the skin and around the waist.

This has been found serviceable in checking the tendency to bowel complaint, so common during the prevalence of the cholera.

III. On the appearance of the first symptoms of cholera—

1. Recollect that these symptoms are looseness of the bowels, which may be accompanied with pain or entirely free from it. The looseness itself may vary from one to three, six, or more, additional evacuations daily, of the natural color and odor; but, at a more advanced stage, they become rice-colored, and without the natural odor. Fatal delay has often occurred from the notion that cholera must be attended with cramps.

2. Recollect that in the earliest stages of the disease it is often difficult to distinguish between the symptons of a common bowel attack and those of the cholera. No evil can result from too much attention to the former, while fatal consequences may ensue from the neglect of the latter.

3. On the first appearance of the symptoms described—*i. e.*, as soon as you feel uneasiness in the bowels—*apply for medical aid.* Delay may be death.

4. Should there be unavoidable delay in obtaining medical aid, you should take the medicine directed in the two following prescriptions.

*The anti-cholera pills.*

Take 4 grains of calomel,
  1 grain of ipecacuanha powder,
  1 grain of extract of opium—
Make into two pills.

Keep them in the house ready for use, and to prevent mistakes, write on the box, "anti-cholera pills."

Do not give these pills to children; but give instead, in sugar and water, one drop of tincture of opium for each year of their age; under twelve years of age, give one grain of calomel; but if above that age, the quantity must be increased.

This is a very powerful medicine, and is recommended only because the disease does not admit of delay in the use of effective remedies. If these pills should be rejected by the stomach, you must repeat them until they are retained.

In two hours afterwards, take the medicine in the following prescription, which, from its adaptation to the cholera, may be termed

*The anti-cholera powder.*

| | |
|---|---|
| Take prepared chalk, | 1 ounce, |
| Aromatic confection, | 1 1-2 drachm, |
| Powder of gum Arabic, | 2 drachms— |

Take a tea-spoonful for a dose, in a wine-glass full of milk and water, to which add a tea-spoonful of compound tincture of rhubarb, and ten drops of laudanum. This dose should be repeated every time the bowels act.

In the case of children, the quantity should be reduced, and the laudanum omitted.

The patient should *lie down* in bed, and avoid exertion as much as possible.

Care should be taken to keep the feet warm, by a plentiful supply of warm flannels, and by bottles of hot water.

An embrocation of heated spirits of wine should be rubbed over the feet and legs, and large mustard poultices placed on the stomach and bowels.

There is no necessity to deny the use of cold water, for which there will be a violent thirst; indeed, some recoveries are said to have followed simply from drinking cold water.

Should the patient advance to the blue stage, the most powerful means must be employed; but, from their character, they can be safely used only by a properly qualified medical practitioner. The design of these directions is not to intrust the life of the sufferer to unskillful hands; and they are given in the firm conviction that, if carefully followed, they will assist to save great numbers from the advanced and more dangerous stages of the disease.

## THE WAY TO REFORM.

I resided in Philadelphia, in the vicinity of a market. One evening, as I was quietly sitting with my family, I heard a loud rap at my front door. I immediately went to the door, and was surprised, on opening it, to find no one there, I shut the door, and turned to go to the parlor. I had hardly proceeded a yard, before rap, rap, went the door-knocker again. I hastily opened the door, but no one was to be seen. I concluded that some mischievous boy was disposed to have a little sport at my expense, but as I was not willing to be annoyed with mischief, I shut the door, and kept hold of it. Very soon the raps were repeated. I suddenly opened the door; but nobody was to be seen. The evening was dark, and as I stood in the door the raps were repeated for a few seconds. I stood in astonishment; but upon putting my hand upon the knocker, the mystery was unraveled. I found a string tied to it, and my little persecutor was standing behind one of the pillars of the market, with one end in his hand, operating upon my knocker at his pleasure. I closed the door, and went out a back way, passed down the street on a footway, till I got some distance below the lad, when I turned and came up behind him, and took hold of his arm. He was very much alarmed, and began to entreat me to let him go, when the following dialogue took place:

"Well, my lad, thou art amusing thyself at my expense. I want thee to go home with me."

"Oh, you are going to whip me, please let me go, and I will never do so again."

"I will not whip thee, but thou must go home with me."

After repeated assurances that I would not whip him, at length the poor fellow consented; but he had no faith in my promise not to whip him, and went in with the full expectation that he was to be punished. I seated him in the parlor, and took a seat by his side. He was a fine, bright looking little fellow, about thirteen or fourteen years of age.

I asked him if he went to school.

He replied that he did.

"Canst thou read?" I inquired.

"Yes."

"Well, let us read a few chapters in the Bible."

I opened the Bible, read a chapter, and then gave it to him; and I was much pleased to discover that he could read so well.

We spent about an hour in that manner, when I remarked that we had spent the evening very pleasantly together, but I now thought it was about time for him to go home.

"If thy father or mother inquires where thou hast been," I said, "tell them thou hast been spending the evening with Isaac Hopper; and when thou feelest an inclination to be a little mischievous, call upon me. I shall always be pleased to see thee."

He left my house rejoicing, and never troubled me afterward. [Youth's Cabinet.

## CANADIAN METHOD OF HUNTING WILD BEES.

The Canadians adopt an ingenious plan for discovering the trees that are stored with honey. They collect a number of bees off the flowers in the forest, and confine them in a small box, at the bottom of which there is a piece of honeycomb, and on the lid a square glass large enough to admit the light into every part. When the bees seem satiated with honey, two or three are allowed to escape, and the direction in which they fly is attentively observed until they become lost in the distance. The bee hunter then proceeds toward the spot where they disappeared, and liberating one or two more of the little captives, he also marks their course. This process is repeated, until the other bees, instead of following the same direction as their predecessors, take the direct opposite course, by which the hunter is convinced that he has overshot the object of his pursuit; for it is a well-known fact, that if you take a bee from a flower situated any given distance south of the tree to which the bee belongs, and carry it in the closest confinement to an equal distance on the north side of the tree, he will, when liberated, fly in a circle for a moment, and then make his course direct to his sweet home, without deviating in the least to the right or to the left. The hunter is now very soon able to detect the tree which contains the honey, by placing on a heated brick a piece of honeycomb, the odor of which, when melting, is so strong and alluring, as to entice the whole colony to come down from their citadel. When the tree is cut down, [the quantity of honey found in its excavated trunk seldom fails to compensate the hunter very amply for his perseverance.

## LAND WARRANTS.

Since the Mexican War closed, the Land Warrants given to soldiers have become quite an important article of traffick. As these warrants, which are now selling in New York at $100 current funds, are equal to $200 cash at any Land Office in the country, and will pay for 160 acres of any unentered public land, they are much sought after by emigrants. The following information in regard to them from Thompson's Reporter is valuable:—

*Question.*—Can the owner of the Warrant enter upon and become the owner of any tract of land belonging to the Government (and not previously settled) in any State or Territory?

*Answer.*—Yes; any land subject to private entry—that is, any that has been surveyed and offered at public sale, and not exceeding $1 25 per acre.

*Question.*—When the owner of the Warrant has chosen his tract, and goes to the Land Office to enter his claim, will he receive a deed or its equivalent—be it deed or patent?

*Answer.*—You designate your quarter section at the Land Office and deposit your Warrant in payment—some of the receivers will give you a memorandum of the transaction—others, we are informed, will give nothing. The Warrant is sent to the General Land Office at Washington, where a "patent" is made out and sent back to the District Land Office for the owner.

*Question.*—Must he enter his Land Warrant at the Land Office nearest to the land he wishes to locate?

*Answer.*—All lands, in any District, must be entered in the Office of that District, without any reference to its proximity to other Offices.

*Question.*—Must he locate and enter his Land Warrant within any certain time?

*Answer.*—No. Land Warrants of our last war with England are good now; and Mexican War Warrants will be good fifty years hence.

*Question.*—Is there any reason to fear delay or hindrance, at the Land Office, in getting the Warrants filed—by reason of suspicion that the same is a counterfeit?

*Answer.*—Not in the least, unless you really have counterfeits, in which case the Land Receiver will as promptly condemn *them* as we would counterfeit bank notes.

*Question.*—Could the holder of a Warrant buy out the claim of an actual settler, and then use his Warrant as payment for the land, which the settler had acquired a pre-emption right to buy?

*Answer.*—There are several ways to "whip the devil around the stump," and "pay for pre-emption rights," with Warrants. Instead of exposing the "tricks of the trade," we would recommend that some of the various land agents (who can always be found close to any Land Office) be employed on such occasions.

## SELLING YOUNG WOMEN IN HUNGARY.

Every year, at the feast of St. Peter, which comes on in the latter days of June, the peasantry of this district, (Bihar) meet together at a certain place, for the purpose of a general fair. This fair has a very peculiar interest for the young men and the young maidens, for it is there that, whilst purchasing household utensils and family necessaries, they choose for themselves partners and conclude marriages. The parents bring their marriageable daughters, with each one her little dower acccompanying her, loaded up in a small cart. This dower is, of course, proportionate to the lowly condition of these mountaineers—some sheep, sometimes a few hogs, or even chickens. These girls are attired in their best, and what pieces of gold or silver they may possess, are strung upon a string and neatly attached to the braids of their hair.

Thus fitted out, every girl who desires to find a husband betakes herself to the fair. She quits the house of her father, perhaps for ever, and bids her mother adieu, quite ignorant of what roof is to shelter her, or what fate awaits her journey's end. As to her fortune, it is in the little cart that attends her. The object of her journey is never mistaken, nobody wonders at it, nor is there occasion for a public officer to make a record of the deed. On the other hand, the youths who wish to procure themselves wives, hasten to the fair in the very best skin garments their chest contains. These savage looking chaps, who would be quite enough to make our young ladies run and hide themselves, proceed with a good deal of interest and zest, to inspect the fair mountain lasses that are brought thither by their fathers and their uncles, casting many side glances and wistful looks towards the captivating merchandize. He gives his fancy a free rein, and when he finds one that seems to claim his preference, he at once addresses the parents, asks what they have given her, and asks what price they have set upon the "lot" so exposed for sale—at the same time stating his own property and standing. If the parents ask too much, these gallant "boys" make their own offer, which, if it does not suit the other to agree to, the fond lover passes to some one else.

We may suppose that the proud young man always keeps a "top eye" open to the correspondence of lovliness upon the one hand, and the size of the dower on the other. At last he finds one for whom he is willing to give the price, and a loud clapping of hands together announces to the bystanders that the bargain is complete. What a heavy blow this must be for some lazy rival who has not decided quick enough, who is halting and considering whether she will suit him, and whether she is as lovely and accomplished in household matters as is some of the others. However, the deed is done, and the bargain is completed, and forthwith the young girl (poor thing!) proceeds also to clasp the hands of her future husband. What a moment of interest and anxiety to her! The destiny of her life is sealed by this rude clasp of the hand. In this act she has said, "Yes, I will be yours for life, and I consent to partake of your joys and your troubles, to follow you through weal and through woe!"

The families of the betrothed pair then surround them, offering their congratulations, and at once, without delay, the priest, who is on the ground for the occasion, pronounces the nuptual benediction. The young woman presses the parting hand of that family who have reared her, but of which she is no longer a part—mounts the cart of her new husband, whom but a few hours before she never so much as knew, and escorted by her dower, is conducted to the house thenceforward to be her home.

The Hungarian Government has long tried, but in vain, to suppress these fairs for young girls. Positive orders have been given that they should no longer take place, but such is the force of long-established custom, united to the necessities of this pastoral race, that all such orders have been disregarded. The fair still continues, and every year such cavalcades as we have described may be seen descending into the plains of Kalinasa, there to barter off these precious jewels of the household tree as though they were senseless beeves or mere produce of the soil.

## GREEN TEA AND BLACK TEA.

There are two or three opinions in the United States about green tea, which are great mistakes. One is, that the Chinese themselves do not use green tea; this is a mistake. But they do n't use such green tea as is used in England and America. They most commonly pick out the fine and dried parts, and separate them, calling one gun-powder, and another hyson, and another hyson skin.

The second mistake is, that the green tea is made by roasting it on copper plates; which turns it green, and gives it its sharp astringent qualities. All the tea made about Zeetung (a good many thousand pounds) is fried in iron pans.

But if the Chinese do not make green tea on copper pans, they do what is a great deal worse. They mix Prussian blue with what is sold to foreigners, which gives it the greenish blue color it so often has, and something of its astringent qualities. Prussian blue is poison; and the only reason why green tea does those who use it at home so little harm is, that it requires but a small quantity to color a large amount of the tea. But still, small as the quantity is, it does harm; and the people not accustomed to the use of green tea, can hardly sleep after drinking it. You may always tell whether there is Prussian blue in the tea, by drawing off the infusion, and placing it in a white cup. If the infusion is perfectly clear, and of a slightly saffron green color, it is all right; but if it has a dirty appearance, as if there was coloring matter suspended in it, then there is some of the Prussian blue or something else there.

The Chinese put the Prussian blue and such stuffs in the tea, as foreigners have taken a notion that green tea is not green tea unless it is very green. People in England and America do n't like green tea, such as the Chinese use, and won't buy it. Well, the Chinese are very accommodating people, and they laugh in their big sleeves, and say, "Since foreigners want very green tea, we'll give it to them, but they must pay us a little more for making it so green." Little green tea goes to the United States, that has not more or less Prussian blue, or some other drug, added to give it a high color.

**Napoleon's Mother Dead in Paris.**—We condense the following narrative from *La Democratic Pacifique*:—Madame Ametiger was an old suttler to the Imperial Guard. She labored in her vocation at most of Napoleon's great battles, frequently showing great interpidity, and once had the good fortune even to save Bernadotte's life. When that able General was elevated to Swedish royalty, Ametiger repaired to Stockholm and received many testimonies of his esteem. She returned to Paris and after the fall of the Empire she was reduced to great poverty, laboring as a *chiffoniere* (a sort of street rag-picker) but was still so fond of fighting her battles over again, with many a tale of the Emperor, that she acquired the name of "Napoleon's mother." She took the greatest interest in the election of Prince Louis Napoleon, canvassing for votes, and when she was assured of his triumphant election, she was seized with such a transport of joy that apoplexy resulted and she fell dead. Her age was seventy-nine.

**Method of Welding Iron, Steel, and Sheet-Iron.**—The "Polytechnic Review" has the following account of a new mode of welding metals, which may possess interest for some readers: Melt borax in an earthen vessel, adding to it one-tenth of sal-ammoniac; when these ingredients are properly fused and mixed, pour them out upon an iron plate and let them cool. There is thus obtained a glassy matter, to which is to be added an equal quantity of *quicklime*. The iron or steel which are to be soldered are first heated to redness; then this compound, first reduced to powder, is laid upon them—the composition melts and runs like sealing-wax; the pieces are then placed in the fire, taking care to heat them at a temperature far below that usually employed in welding; they are then withdrawn and hammered, and the surfaces will be found to be thus perfectly united. The discoverer of this says it never fails, and may also be applied to welding sheet-iron tubes, &c.

The Mecklenberg Jeffersonian says: "Like one of those wondrous rocking stones reared by the Druids, which the finger of a child might vibrate to its centre, yet the might of an army could not move from its place, our constitution is so nicely poised and balanced, that it seems to sway with every breath of opionion, yet so firmly rooted in the hearts and affections of the people, that the wildest storms of treason and fanaticism break over it in vain.

The Indian advocate says that the Juvenile Sewing Society of the 1st Baptist Church, of Louisville, Ky., composed of ten or twelve little girls, paid to their Treasurer a few days since, *sixty* dollars; it being but a part of the proceeds of their industry for the last six months. They intend to double this amount before the year closes.

La Verite mentions that in several country places, and even in the environs of Paris, are many peasants who to this day believe that the Emperor Napoleon is still living and would accompany his nephew to France!

Dr. Holmes, editor of the Maine Farmer, states that by washing pencil marks over with a solution of gun-cotton in ether, they can be fixed so firmly that India Rubber will not erase them.

Ifanypersonistroubledbyhisconscienceonaccountofbeinginbebtedatthisoffice,weshallbehappytorelievehimbygivingareceipt.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Asisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.

2. Punctuality in attending all regular Academic exercises will be required.

3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.

4. Playing at games of chance cannot be allowed.

5. Using profane language cannot be allowed.

6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.

7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.

8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.

9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.

10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.

11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.

12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | |
|---|---|
| Board, per term, | from $14 50 to $18 00 |
| Room-rent, | 1 50 |
| Washing, | 2 50 |
| Fuel, spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to 5 00 |
| Lights, | 1 50 |
| Incidental Expenses, | 25 |
| Extras—Music on the Piano Forte, | 10 00 |
| Oil Painting, | 7 00 |
| Drawing, | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

**EDITED BY GEORGE B. UTTER.** "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." **PRINTED BY EDWIN G. CHAMPLIN.**

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## The Sabbath Recorder.

### THE SABBATH ENFORCED BY CHRIST.

From Begg's Treatise on the Sabbath.

SECTION IX.—*The observance of the Sabbath enforced by the example and precepts of Christ.* [Concluded.

There remains only one other expression in which our Lord himself refers to the Sabbath, to which I would now allude. It occurs in His prophetic annunciation of the desolations upon Israel, and the events connected with His glorious return. "But pray ye that your flight be not in winter, neither on the Sabbath day." Matt. 24 : 20. I have in a former work, (my Letters on the Saviour's Return,) in seeking to elucidate this important prophetic chapter, stated reasons for conceiving that there may be here an allusion to the great tribulation which ushers in the *sabbatism* at the coming of the Lord. In doing so, I have been considered to have mistaken the meaning of the words—and possibly it is so. But if our Lord be here speaking of the events connected with the destruction of Jerusalem by Titus, and the fate of Jewish Christians, as is generally believed, these words will then be an additional evidence of the continuance of the seventh day as the Sabbath, long after the supposed change at the resurrection of Christ. If such a change as is asserted was contemplated by our Lord, would He thus continue to speak just as before of the Sabbath, and predict its continuance as such forty years after His resurrection and ascension, when Jerusalem was beseiged? Would He have thus taught them to pray that their flight should not be upon the Sabbath, if it had long before lost its place as the Lord's Sabbath? Or would He still, without remark, call that day *the Sabbath*, if, as the church maintains, it had previously given its place unto another day? Or, if we should suppose that the first day of the week was then to have the place of the seventh, is it consistent with the integrity of our Lord's character, to believe that He would thus speak of it as the Sabbath, without one word of explanation?—that although He used words which immediately suggested to them what they had always known as the Sabbath, and which His own example and instructions had all tended to confirm, are we to suppose that He would have thus spoken in a way which must have deceived them, if He was Himself looking forward to a time when the word "Sabbath" would be applicable only to another day? Would He speak thus of prayer in regard to the Sabbath, when yet He meant a day which they knew not by the name or under the character of the Sabbath?—and all this without a word of explanation by Him—nay, what would have been still more remarkable, without a word of explanation by the Evangelist, who long afterwards put this His discourse upon record. And if the Lord here speaks prospectively of the same Sabbath which He himself observed, as having place forty years after His ascension to heaven, what becomes of the alledged change at His resurrection? Or are we to suppose that at a still later period men were to be authorized to make the substitution which has since been effected? No such authority is recorded in the New Testament—no provision is made for it. None even of the men of that age stand up making claim to such authority, or to exercise it. The change is the work of a later age.

One other lesson we are taught through the example of Christ, and the history of that example as thus recorded by the Evangelists. It is sometimes urged by objectors, and I doubt not is sometimes felt as a difficulty by honest inquirers, that through the lapse of ages since the creation of the world, the knowledge as to which day of the week really is the seventh which God has blessed, may have been entirely lost. Looking back upon the generations of unfaithful as well as of faithful men, there is felt an insecurity as to whether some circumstance may not have occurred, accidentally or intentionally, so altering the world's chronology as that the day which we call the first may not actually be the second, or that which we call the seventh may not rather be the sixth.

Attention to our Lord's history is fitted to remove such doubts, and tends to establish the correctness of our present computation. We have seen, that God at first sanctified the seventh day, the day on which He rested from creation work. We have also seen, that two thousand years after, and when we might have had apprehension whether the oppression and idolatry of Egypt had not effaced from the minds of the people of Israel, the knowledge of the precise day which God had blessed, that by the mouth of Moses, in the wilderness, in very express terms, the Omniscient testified to all, "*To-morrow* IS *the rest of the holy Sabbath* unto the Lord." This day the Jews while in Babylon, and both before and since that period, continued to keep in memory, (never having been charged with changing it,) till the time of our Lord's appearance amongst men;—and *He* then *certified*, and His Evangelists have left witness unto us, that it really was "the Sabbath," which the Jews recognized as such, however mistaken their notions concerning its duties;—the apostles afterwards, as recorded in the Acts, also identified the day which the Jews still observed, as well as the disciples, as the true Sabbath;—and from that time to this, we have the accordant testimony of all, as to which is the seventh day and which the first. The Jew and the Gentile, though in direct hostility, have always agreed as to the order of the days of the week. No diversity of opinion exists on this point between the Jews and the Christian Church, although the former acknowledge the seventh day as the Sabbath of the Lord, and the latter have substituted the first in its stead.

We have thus then gone minutely over the events and detailed instructions in the history of the life of Christ, which tend to the illustration of this question; and we have seen, that neither did He Himself put away the Sabbath of divine appointment, nor have any of the Evangelists informed us of His instructions to any other to do so, either at or after His decease, or resurrection, or ascension. "As a Son, He was faithful to Him that appointed Him." He continually did the will of God; and, at the close of His life of faith, could say to His disciples, "I have kept my Father's commandments;" and, "all things that I have heard of my Father, I have made known unto you." John 15 : 10, 15. Even to His enemies, with all their quick-sightedness to discover occasions of blame, He could thus appeal, "Which of you convinceth me of sin?" They had watched for His halting in regard to this very matter. Every miraculous cure He performed upon the Sabbath was viewed with the jaundiced eye of envy; yet they never once blame Him for disrespect to the Sabbath of their observance, otherwise than by His works of mercy done upon it. When directly appealed to, they could not do so. They could not say, either that He encouraged its profanation now, or predicted a time when its sanctions should be disregarded of the Lord, or allowed to be discontinued by His disciples. Not a single word escapes His lips, or falls from the pen of any one of His Evangelists, of a change being anticipated, either when the events they relate had occurred, or when their history at a later period was recorded.

The Gospels were all written after our Lord's crucifixion—some of them long after His resurrection and ascension to heaven—yet in none of them is there the slightest hint of a change already effected, or in future meditated. As in regard to other matters, we find sometimes in one, sometimes in another, greater enlargement or more numerous details—so that what may be wanting in one is supplied by another—but in vain do we search them all for any authority of the Redeemer for neglect of that commandment which says, "The seventh day is the Sabbath of the Lord thy God." The Gospel according to John, believed to have been the latest written, and supplementary to the other three, giving more full information on some important points, is by many supposed to have been composed 35 years after the ascension of the Redeemer; by others, it is placed even other 30 years later than this. Yet it records nothing of a changed or a changing Sabbath. And Luke states, as the very purpose for which he wrote, "that thou mightest know the certainty of those things wherein thou hast been instructed;" of this he says he "had perfect understanding," (Luke 1 : 3, 4,) but neither does he inform us of any modification of the fourth commandment, any more than of the first.

We have, then, seen the doings, and heard the instructions, of Him who spake as never man spake—who came to reveal the mind of the Father unto us—and who is set forth as our great example, that we should walk in His steps. We have heard His commendation of the Sabbaths as no bondage under which the Jews had once been placed, and from which they might now rejoice that they were altogether set free. In His knowledge, it has been a day of blessing from the beginning, and for all, for "the Sabbath was made *for man*, and not man for the Sabbath." Let us beware, therefore, of doing anything that would tend to deprive ourselves or others of what our God has so bountifully bestowed.

Nor is this all. We have also the Saviour's direct precept bearing on the subject. Hear Him exclaim in the most solemn manner, reinculcating Old Testament instruction with all the authority of His love, "*Think not* that I am *come to destroy the law or the prophets; I am not come to destroy*, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all shall be fulfilled. *Whosoever, therefore, shall break one of these least commandments*, and shall teach men so, he shall be called *the least* in the kingdom of heaven; but *whosoever shall do and teach them*, THE SAME SHALL BE CALLED GREAT *in the kingdom of heaven.*" Matt. 5 : 17—19. Read this especially in connection with the verse immediately going before, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Ver. 16. *The light* by which we are called to glorify our God, is that of willing and filial *obedience to His commandments*, even the least. "Whosoever, therefore, shall break one of these least commandments," contained in His holy Law, sustaineth loss, as he is found thus unfaithful to his Father and his God. "For verily I say unto you," is the exclamation of Him who fully knew and appreciated all its righteousness, and all His Father's love therein to men, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." God's commandments are pure, and the obligations of His Law are universal. Those who know and feel this, are called to manifest its truth to others; but O where is the light of His church in this respect, shining before men, teaching them to glorify our Father who is in heaven, by respect to His authority and obedience to His commandments. Hear the Saviour set forth, without any exception, what is implied in the whole ten commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22 : 37—40. And while we give praise to the Lord, for having, through the lips of His well-beloved Son, set forth the true design of the Sabbath; and while we admire the benevolence which characterizes its blessed enactments, as you follow Him from synagogue to synagogue, let the beneficence of God find its true and proper place in your heart, by yielding yourself unto the faithful observance of the day which He has thus doubly sanctified for us.

### SERENITY IN DANGER.

In rounding Cape Horn, a few months ago, a vessel, whose passengers and crew amounted to fifty persons, was brought into circumstances of extreme peril. An irresistible gale, which had been blowing for some days, was driving them towards the shore, and at eight o'clock in the evening, the Captain's computations assuring him that about three in the morning the ship would strike, and all aboard descend into the watery grave, he thought it right to inform the passengers of their danger. His own heart was heavy too; he had beloved relatives in England, of whom he thought with emotion, while all on board was silence, and the wind continued to blow with unabated fury. "Never shall I forget the scene," he writes, "when at night Mrs. A——, one of the cabin passengers, kissed her children before they were put to bed, then turning to me, with tears in her eyes, said, 'Captain, shall I ever kiss those dear children again?'" He had no words of encouragement to offer! The prospect of speedy death for all on board seemed certain; but the language of the Psalmist occurred to his mind—"Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Entering his cabin, he sat down and wrote as follows:—

Shall I fear when I am dying?
  Shall I shrink from death's cold tide?
Hark! an angel voice replying,
  Jesus Christ is at thy side.
    Evil from thy path shall flee,
    He is here to comfort thee.

In my heart his love I'll cherish,
  Sinking in the swelling sea;
Father, shall thy children perish,
  Who have put their trust in thee?
    No; thy Son has cross'd the flood,
    And will bring them home to God.

Still my hope, my strength shall rally,
  When I yield my farewell breath;
Through the gloom of that dim valley,
  Darkened by the shade of death,
    Nothing shall my heart then fear,
    Christ, my Lord, is ever near.

At about 11 o'clock, however, the gale broke; the wind shifted, and now the exertion made to avoid the shore was successful, and gratitude succeeded to fear. "Next morning," says the Captain, "when I saw the lines I had written the night before, I was led to shed tears over them; I found the Lord had indeed been with me, and had answered my prayers."

### ON TRACTS.

It is my conviction, that more will have to be done through the press, than by any other means. Lecturing and preaching are great things, but they are not alone great. They can do something which the press cannot do; but the press can do much which they cannot do. Tracts can go everywhere. Tracts never blush. Tracts know no fear. Tracts never stammer. Tracts never stick fast. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They want nothing to eat. They require no lodgings. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return.

You can print tracts of all sizes, on all subjects, in all places, and at all hours. And they can talk to one as well as a multitude, and to a multitude as well as one. They require no public room to tell their story in. They can tell it in the kitchen or in the shop, the parlor or the closet, in the railway carriage or in the omnibus, on the broad high-way or in the foot-path through the field; and they dread no noisy or tumultuous interruption.

They take no notice of scoffs, or jeers, or taunts; of noisy folly, or malignant rage. They bear all things, suffer all things, and take harm for nothing. They can talk even when the noise is so great as to drown all other voices; and they stop when they are bid, or at least when they are done.

No one can betray them into hasty or random expressions. And they will wait men's time and suit themselves to men's occasions and convenience. They will break off at any point, and begin at any moment where they broke off. And though they will not always answer questions, they will tell their story twice or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well.

They can, in short, be made vehicles of all truth, the teachers and reformers of all classes, the regenerators and benefactors of all lands.

### JEFFERSON'S HOUSE, DEATH, GRAVE, &c.

On the summit that commands this enchanting view, the mansion was built by Jefferson when he had wealth to lavish on his cultivated tastes. The house was one hundred feet long, and of peculiar form and proportion. You enter a wide and lofty hall, that was once adorned with works of art which he had selected with a master's skill, in the high places of the earth; then you pass on to the spacious dining-room, with polished inlaid floor; then to his library, and study, and parlor. Ascend this flight of stairs, not wide enough for more than one to walk up at a time, and you find the chamber where he died on the 4th of July, 1826. The bed was in a recess, the end of which contained two cross pieces, and on this was thrown the mattress on which he laid himself to die. It was the gloomiest place—that dead room—that I was ever in; there was the strangest gathering of thoughts, crowded upon each other, and each claiming to be the true emotion for the hour and spot. I thought of liberty and revolutions—of human greatness and glory—of philosophy, and of religion, and infidelity, and death, and hereafter,—of he soul of a mighty man struggling with the fetters, and rushing away with them into the darkness of an untried future, to the presence of the Infinite, in whom the wisdom of man and angels is but a drop that falls in the ocean—before whom the soul of the unholy shrinks away, and finds the rags of human glory and the fig-leaves of philosophy to be no covering when the eye of the Holy One searches the spirit. Such thoughts as these pressed me as I stood in the chamber whence the soul of Jefferson had fled to judgment.

The mansion, now owned by Capt. Levy, is falling into decay; it was sold, and all his furniture, Jefferson having died insolvent, and almost the only relic left of a man whose name is identified with his country's history, as a devoted patriot and distinguished President, is a bust of Voltaire, which stands here a tutelar divinity of this deserted, dilapidated house.

As you ascend the mountain, you pass an enclosure, without a gate, that contains the grave of Jefferson; and a more neglected, wretched burial-place, you will seek in vain. If Campbell's last man had been buried there, he could not have been less cared for.

The wife of Jefferson, torn from him by death, ten years after their early marriage, lies here.

A granite obelisk, battered much by pilgrims, but without name or epitaph, is doubtless the monument of Jefferson. It was here placed by his executors, and the panel on which was to be inscribed the epitaph he wrote for himself, has never been inserted in the stone. I was told it was lying, with the iron gates destined for the enclosure, on the banks of the river where they were landed, and that no man has troubled himself to see that they reached their destination.

[N. Y. Observer.

### THE SAILOR MISSIONARIES.

"God moves in a mysterious way,
His wonders to perform."

In the South Pacific Ocean, lat. 13, is a beautiful cluster of islands called the Navigator's. they were first discovered by Bougainville, eighty years ago, and were so called from the circumstance that the inhabitants had a great number of canoes, and showed an admirable skill in their management. They are surrounded by coral reefs, and seem to have been of volcanic origin. The people are numerous, well built, and active. Their villages, sloping up the hill-sides, or half buried in the shady vallies, present a beautiful picture as seen from the sea. Pigs, poultry, bread-fruit, bananas, and oranges, abound.

About the year 1828, a reckless sailor, preferring a chance among the savage natives, to the hard usage he received on board a British whale-ship, ran away, and found a home on one of these islands. The natives finding him capable of teaching them many things useful, treated him with marked respect and kindness. The old chief gave him one of his daughters for a wife. In a year or two after, two native missionaries, educated by the "Martyr Missionary," Williams, arrived there from the island of Rarotonga. Through their instrumentality, the sailor became a changed, praying man, and immediately joined them in their various labors for the temporal and spiritual welfare of the people; and subsequently took charge of this missionary station.

Three years ago, another young sailor deserted from a British whale-ship, and as good providence directed, fell into the hands of this Sailor Missionary. Being the son of a minister of the Church of England, he had received instruction in the things of God in his earlier years, but no lesson every went to his heart till the Holy Spirit sent home the teachings of his brother sailor in this distant island of the sea. Seven years he had wandered a prodigal from his father's house, and native land; and now for the first time was constrained to cry—"God be merciful to me a sinner." He also became a "new creature," and joined his brother sailor, and brother in Christ, in the missionary work. The natives built him a large and convenient house, in which he has taught school. The mission is located in a village of eight hundred inhabitants. A good meeting-house has been built, and a church organized, with eighty members at the present time. Every family in the village observes morning and evening worship. In November last he left in an American whale-ship, to visit once more the home and friends of his youth. The other day he arrived in New York; and having spent a short time at the Sailor's Home, on the 31st of August he sailed as a cabin passenger in the fine ship Lebanon for Liverpool. In the Spring he purposes to return to his adopted home in the South Seas, where he hopes to spend his days as a missionary in the service of his Divine Master. These two sailors are the only white persons on the island. "Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far." [Sailor's Mag.

### ANECDOTE OF RICHARD ROTHWELL.

This excellent person was in his youth noted for his audacity, intrepidity, and great bodily strength, by means of which, in robbing fish-ponds, deer-parks, and other exploits, he became the terror of his neighborhood. After his conversion, so much of his old character remained, as to stimulate him to extraordinary zeal and boldness in his ministerial duties. From the peculiar style of his preaching, he was denominated the *Rough Hewer*. When the excellent Lady Darcy appointed him to the living of Bernard Castle, in the county of Durham, she expressed her fears about the risks he incurred amongst a race of men almost *diabolical*, in point of ferocity and depravity. 'Madam, he replied, 'if I thought I should not meet the devil there, I would not go. He and I have long been at odds in other places, and I hope we shall not agree there.' He did in fact encounter in this situation, singular obstacles and dangers, but his labors eventually were so extensively useful, that he, as well as Bernard Gilpin, obtained the designation of 'The apostle of the north.'

### WILL THERE BE FLOWERS IN HEAVEN?

"Where is that radiant shore?
Shall we not seek it and weep no more?"

I sat alone in my school room. The little busy beings who sat about me all day had taken their dinner baskets upon their arms, and trudged off over the hills, in the paths which led to their several homes.

My desk was strewed with withered wild flowers. Some were the offerings of infantile hands, while others had been brought in by the botanical class for analysis. In the recitation of that class, I had dwelt for a longer time that night than I was wont, upon the beauty of the vegetable world, and the goodness and wisdom of its Creator. I spread before them the beautifully tinted corolla of the field-lilly, and showed them its thread-like stamens crowned with golden anthers, and its curious pistils. From another wild flower, I drew the delicate and nicely notched calyx, and explained to them its various uses, and asked if *man* with all his boasted powers, had ever planned or executed anything one half so lovely.

I turned over the pages of God's holy Word, and read a description of the riches of Solomon, "who yet," I continued, "in all his glory, was not arrayed like *one of these*." If it is out of our power to make anything as beautiful as the flowers we crush under our feet at every step, should we not be humble?"

A breathless interest pervaded the little group.

"Are there flowers in heaven?" inquired Frances, a bright little girl near me.

"All is beautiful there," I replied, "and if *flowers* can add anything to the beauty of the golden courts, we shall surely find them there."

"Oh!" said she, "I hope the angels will wear *wreaths* of them; I am sure I shall love better to look upon them, and to hear them sing."

These were among her last words, as I parted from her that evening. The next day Frances was not in the accustomed seat. I inquired for her, and they told me she was not well. I never saw her again. A few days after, her coffin passed my window, covered with a black pall, and followed by a train of mourners. I watched them, until they disappeared in the circuitous road which led to the village grave yard, and then turned away with a sigh, and said, "*Yes, Frances, there are flowers in heaven, for you are there.*"

### A SMALL MATTER TURNED TO A GOOD ACCOUNT.

When Dr. Rice was engaged in making collections for the Theological Seminary in Virginia, on one occasion, when he had presented his cause, an old lady came to him, making an apology, hoping he would not be offended by what she offered him, and pleading her poverty as the reason for not making a more valuable donation. She then showed him a hank of yarn, which she said was all she had to give, and if he could make any thing out of it, she begged him to accept it.

He of course received it with kindness and politeness, and the next time he presented the cause he was advocating, he related to the audience the circumstance that had occurred, and then held up the gift which he had received. The hearers were very much moved by what they heard and saw, and one gentleman immediately cries out, "I'll give you fifty dollars for it." Receiving it, he sells it to a third for the same price, and so on with perhaps all the wealthy men of the congregation. Finally the Doctor himself again gets possession of the treasure, takes it with him to the next place he visits, and repeats the same story with similar results. The hank of yarn proved to be one of the largest gifts he received. [N. O. Presb.

### THE PRAYERLESS MOTHER.

"My dear Julia," said a pious old lady to her little niece, as the child came to her room to bid her good morning, "have you thanked God for your sweet sleep last night?" "No, aunty, I forgot it." "I am sorry," said the aunt. "Do you know that all good people love to pray?" "No, aunty, my mother is good, and I never saw her pray." "But," said the aunt, "you are not in her room all the morning, and I think your mother prays to God when you are not there." "Aunty, I have slept in my mother's room, and stayed there every moment until breakfast, and I know my mother *never prays.*"

Little do parents think how closely and constantly they are observed by their children, and how truly their children estimate their character. How little do they realize the influence they are always exerting on their children, for good or evil, for time and eternity. Let not your child say, "My parents never pray."

[Am. Chr'n Mess.

### READING ABOUT MISSIONS.

Mr. Whitehead took a deep interest in the Wesleyan missions. Monthly he purchased the Notices, and read them with tears and many prayers, and always contributed likewise according to his means. About a year before he died, he called on the Superintendent of the Circuit, and, after a flood of tears, said, "I and my wife sat up most of the night reading the Missionary Notices, and we are distressed to find that the Committee cannot do all the good they wish, for want of funds. The missionaries in the West Indies are dying with excessive labor, and the people are left as sheep without a shepherd. What can be done? My wife and I have resolved to give half a sovereign extra." Laying down the money, he begged it might be sent to the Committee, saying, "The missionaries must not die." This was at a time when they were subsisting on an annuity of ten shillings per week. Thus, "in a great trial of affliction, the abundance of their joy and their deep poverty abounded to the riches of their liberality." [Rev. J. Wesh.

The Sabbath Recorder.

New York, November 16, 1848.

## THE PROPOSED PUBLISHING ESTABLISHMENT.

One of the most important questions brought before the Eastern Association, at its meeting in May last, related to the condition and prospects of our denominational publications. It was then stated, that the Sabbath Recorder had been published nearly four years, under the direction of a few brethren associated together for that specific and sole purpose, and that there was a desire on the part of many others to have its proprietorship extended, so that it might become in fact the property of the denomination, and form the nucleus of a denominational publishing establishment. After a free interchange of views upon the subject, and an assurance from the brethren associated that they were quite willing to make any arrangement which would be likely better to promote the general interests, the Association passed the following resolution:—

Whereas, our experience for years past in the publishing department, has convinced us that in order to meet the growing wants of the denomination, we need a more ample and permanent publishing organization than we have ever had; therefore—

*Resolved*, That we invite the several sister Associations each to appoint three delegates to meet with the same number appointed by this Association, at New Market, N. J., on the 5th day of September next, to mature a plan for a Seventh-day Baptist Publishing Establishment.

Lucius Crandall and Geo. B. Utter were appointed a Committee to lay the subject of the above resolution before the other Associations, in order to secure the appointment by them of delegates to meet those appointed by the Eastern Association. They accordingly laid it before the Central and Western Associations, both of which bodies appointed the specified number of delegates. The Committee were prevented from laying the matter before the South-Western and Wisconsin Associations, by the lateness of the meeting of the former, and a mistake as to the time of meeting of the latter.

In compliance with their appointments, the following brethren met at New Market, N. J., on the 5th day of September, to consider the best means of promoting and giving permanency to our publishing interests, viz: Lucius Crandall, David Dunn, and T. B. Stillman, of the Eastern Association; Eli S. Bailey, Wm. B. Maxson, and James Bailey, of the Central Association; and N. V. Hull and John A. Langworthy, of the Western Association, (Leman Andrus, the third from the Western Association, being unable to attend.) These delegates formed themselves into a Convention, by appointing Eli S. Bailey, Moderator, and James Bailey, Secretary. The first question which came up was in regard to the necessity of a new organization. The subject was freely discussed, and a resolution was at length unanimously passed, that such an organization is needed, and that it is expedient for the Convention to prepare a Constitution for it. There was some difficulty in deciding what form of organization would best suit the genius of the denomination, and at the same time answer the requirements of the general law passed by the State of New York for the incorporation of benevolent societies, under which it is proposed to act. It was finally agreed, that no form would answer all purposes so well as a regular Society, and accordingly the following Constitution was prepared, and received the hearty sanction of all the delegates:—

ART. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

ART. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist denomination, and promote the cause of Christ generally.

ART. 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

ART. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body.

ART. 5.—The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

ART. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

ART. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (25th day of the month;) and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a Report of their transactions, together with the Treasurer's account.

ART. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

ART. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

A Publishing Establishment under the direction of such a Society as this Constitution proposes, will have many advantages over any other arrangement on which our publishing has ever been done. This arrangement will secure a capital upon which to do business from the sums paid for memberships, thus protecting our publishing interests from the embarrassments to which they have heretofore been subject. It will give permanency to those interests, by placing them under the direction of a Society, instead of irresponsible individuals. It will be more likely to secure general coöperation than if the business was all done by a few persons for their own advantage. It will give to brethren in every part of the denomination a voice in the election of men to carry on our publishing operations. It will secure to benevolent objects the profits of the business, when it becomes sufficiently extensive to yield profits, instead of their flowing into the pockets of individuals. It will, in short, place our publications upon such a footing that every friend of the cause will see it to be for his interest to increase their circulation, and to oppose any movement which would be likely to operate against them. Who, that has the means, would hesitate to pay the price of membership for the sake of securing such advantages? We hope no one. Next week we shall commence publishing the names of members, and we expect to have more or less new names to publish each week until the time fixed for the election of officers. The money will not be needed, of course, until after the meeting of the Society in May next; but it is important that a large list of members should be made up previous to that time, and the sooner the better. Send in your names.

## AN OLD WITNESS.

To the Editor of the Sabbath Recorder:—

This year will complete THREE CENTURIES since the old folio Bible I now have before me was printed. Three hundred years! How many of those who have read this book have profitably learned its precepts? It is an old witness against many generations of those who "would none of its reproofs," but have passed on to eternity and the judgment unprepared.

It is a witness still; and when I read its sacred lines, I feel as it were the solemn admonition, "All flesh is as grass." The frail paper endures, but the printer, the binder, and the readers, have alike perished from off the earth. The worm, that hath destroyed the treasures of kings and princes, hath spared this. Time, which hath buried nations and thrones in oblivion—which hath discovered and peopled new continents, since this very book was printed—hath not mowed down its living form, nor shorn it of one of its leaves. It is all here. By what providence hath it escaped the fires and floods that have swept over city and country within three hundred years? What city hath not been burned, what house not destroyed, since this volume was published? Yet it lives!

A brief description will perhaps gratify your readers. It is printed in black letter. Following an illuminated calendar of four pages, is this table:—

¶ *These thinges ensuying are joyned with thys present volume of the Byble:*

¶ A Kalendar with an Almanack.

¶ A description and successe of the kynges of Juda and Jerusalem, declaring when & under what kinges every prophet lyved, and what notable thinges happened in their tymes.

¶ An exhortation to the study of the holy Scriptures, gathered out of the Bible.

¶ The summe and content of all the holy scripture, both of the Olde and New Testament.

¶ A table for to fynde many of the chiefe & principall matters conteyned in the Byble.

¶ The names of all the bokes of the Byble, with the content of the chapters.

¶ A brief rehersall, declaryng how longe the worlde hath endured from the creacion of Adam unto this presente yeare of our Lord, MDXLIX.

¶ And also prologues to the v bokes of Moyses, and before the prophete Jonas, and to every of the foure Evangelistes, and before every Epistle of the New Testamente, and after every chapter of the booke are there added many playne annotacions and exposicions of such places as vnto the simple unlearned seame harde to understand.

The articles noted in the first six paragraphs of this table, with the prologue to the first book, occupy thirty-four pages. Then follows the book of Genesis. The initial letter of each chapter is embelished, similar to some of the present day, and occasionally an illustration is thrown in; such, for instance, as Adam and Eve with the serpent coiled on the body of a tree between them—Cain killing Abel—the Ark, &c. The Address to the King (Edward VI.) is signed Edmunde Becke. The prologues are by Wm. Tindale, and would make an interesting volume if collected by themselves. The division of chapters is about the same as in our translation; but there is no division into verses. The notes are often very interesting, and are appended at the end of every chapter. I will transcribe the notes to the second chapter of Genesis, and the first paragraph, answering to the three first verses, as follows:

### EXTRACTS.

Thus was heaven and erth fynyshed, with all their apparel;[a] and in the seventh day God ended hys worke whiche he had made, & rested in the seventh day from all his workes which he had made. And god blessed the seventh daye & sanctified it, for in it he rested from all his workes which he had created & made.[b]

(a.) *Note.*

Thys apparel is the sunne, the mone, with other planetes, and starres, for the heaven he speaketh of here is that we call the skye or welken.

(b.) *Note.*

In this place, to blesse and to sanctifie, is the same that is commanded in the xx. of Exod., as appeareth by that which followeth, For in it he rested, &c. Whate was ment by this rest in the seventh day, the spirite of god sheweth to all them that desyre the spiritual rest of the Lord, even the fynall ende and rest of all thynges, to ensue immediately after the end of syx thousand yeres after the creation of the worlde. So that, yf it were possyble for men to have the just numbre of the yeres of the world from Adam to Chryst, they might certenly assygne the laste daye. But because that daye must come sudenly, GOD hath not suffered the true computation and accompt to be had, no, not to hys well beloved Apostles would Chryst shewe anye certentie of that day otherwise than by signes.

### THE SENSE VARIED BY PUNCTUATION.

*Acts* 19.—It fortuned, whyle Apollo was at Corinthus, that Paule passed throwe ye utter costes, and came to Ephesus, & found certayne disciples, and sayd unto them: Have ye receyved the holy ghoste sence ye believed? And they sayd unto hym: No, we have not heard whether there be anye holy Ghost or no. And he said unto them: Wherewyth were ye then baptized? And they said, With John's baptisme. Then sayed Paule: John verelye baptized with the baptism of repentance, saying unto the people that they should beleve on hym whych should come after him: that is, on Christe Jesus. When they hearde that, they were baptised in the name of the Lorde Jesus, and Paul layed his handes upon them, and the holy ghoste came on them, and they spake with tonges and prophecied, & all the men were about xii.

*Matt.* 28: 1.—The saboth daye at eveñ, which dauneth the morrowe after y$^{e}$ saboth &c.

*Mark* 16: 2.—And very early in the morning the next day after the saboth day, they came to the sepulchre. *Verse* 9—When Jesus was rysen the morowe after the saboth day, he appeared fyrst to Marye Magdalene.

*Luke* 24.—On the morowe after the saboth, early in the morning.

*John* 20.—The morowe after the saboth daye came Mary Magdalen. *Verse* 19—The same day at night, which was the morowe after the saboth day.

*Acts* 20: 7.—And on the morowe after the saboth day, y$^{e}$ disciples came together for to breake bread, and Paul preached unto them.

1 *Cor.* 16.—Of the gatheringe for the sainctes, as I have ordained in the congregations of Galatia, even so do ye; upon some Sonday, let every one of you put asyde at home, and laye up, what-sover he thinketh meate, &c.

## EXTRACTS FROM MR. CARPENTER'S JOURNAL.

The following extracts from a journal kept by Mr. Carpenter, are taken from a letter dated Shanghai, April 14, 1848:—

*March* 7.—Visited the tribute-grain storehouses, also the temple of Confucius. The tribute-grain is rice. Large quantities are brought here, and afterwards sent to Pekin. The store-houses consist of long simple one-story buildings, which, together with the open areas connected with them, occupy a space of an acre or more. The grain is brought in and carried out in coarse sacks, each containing about fifty catties, (a catty is about 12 ounces of our weight.) The temple of Confucius, with its courts, covers a space of 1 1-2 to 2 acres. The principal temples on the ground are two, diverse from each other. One of them contains a room fifty-five feet square, and about twenty-five high. We saw the blood of the animals offered in sacrifice last night. The flesh is laid on a strong frame, about a foot and a half high, and some light materials burnt on the floor by the side of it. The animals offered are one ox, one sheep, and one hog. The offering is made twice a year. The first on the second day of the second Chinese month, the other on the eighth month. The flesh of the ox is divided among the mandarin worshipers, 5 to 10 catties each; that of the other animals is divided among the other worshipers, one catty each. In one long building were arranged a large number of tablets, containing, as I suppose, the names of eminent worshipers of Confucius. In one of the front courts is a semi-circular pool of stagnant water, with a stone bridge over it. The whole affair appears ancient, but in good repair. Before it shall rot down, may it echo with the praises of one greater than Confucius.

*11th.*—Visited Dr. Medhurst, Dr. Lockhart, and Rev. Mr. Muirhead, who had just escaped the jaws of death. They had visited Ching-poo, about 30 miles from Shanghai, as the two first-mentioned had frequently done before; and having finished their work, they had started for home. When about two miles from the town, they were overtaken and overpowered by a band of robbers, who beat and bruised them considerably. The ruffians are said to be, not the inhabitants of Ching-poo, but boatmen, who, by an act of the Government, had been thrown out of employment. They had been for a long time employed in conveying from this place to Pekin, the tribute-grain, by the inland route. But this year, in consequence of the shallowness of these waters, the grain is taken by sea. Thus, it is said, fifteen thousand men are turned out of business, and they belong to the province next north of this. The missionaries were rescued by the authorities, and escorted to their boat, which lay about five miles from town.

*14th.*—The British Consul has informed the Taouti of this place, that unless the late offenders shall be brought to justice within forty-eight hours, he would stop the duty on British ships and not allow the grain-junks to proceed from this to Pekin. A bold step.

*24th.*—The Taouti having failed to bring the robbers to justice, a ship of war has been dispatched to Nankin to convey letters to the Viceroy of this province. Six hundred grain junks, loaded with rice, are waiting for permission to proceed to Pekin, and no obstacle but a little English ten-gun brig lying in the river. At this season of the year the quantity of shipping at this port, I should think, is quite equal to that of New York. The foreign vessels here amount to from three or four to a dozen on an average.

*28th.*—The following notice of Foo-Chow, and of the effects of foreign trade, is from the "China Mail," Jan. 27:—"The Mautchoo General at this port died of a broken heart. Though affected by the climate, his sickness was principally produced by pining over a deficit in the receipts of the custom-house, of which he was superintendant. He expressed his grief, stating that since the opening of the port to foreigners, the receipts of Chinese importations have become much less. As he was responsible for the making up of a specified sum, his mind became so overwhelmed with the consequences, that he finally sunk under the apprehension of proving a defaulter."

Learned to-day that some ten or a dozen of the villains who attacked the missionaries have been apprehended and condemned to wear the collar one month; and that the grain junks will proceed to-morrow.

To-day Mrs. C. and I accepted an invitation to dine with the family of our teacher. I have requested Mrs. C. to give a description of this visit, and some others, which I will send you.

*31st.*—Went with Bishop Boone to see their school establishment, which is partly built, beyond the north end of the town, and three miles from us. The main building is 112 feet by 30, two stories, with a verandah the whole length, calculated for one man and his family and three single ladies; the family to have four rooms, two of them 20 feet square, and each single lady teacher two rooms. There are two wings, 60 feet by 30, to accommodate the school, and for a chapel. The wings also are two stories; all in a substantial form. The expense to be $4,000; three acres of land $1,100. Bishop Boone thinks a building in America as good as theirs would cost $15,000.

*April 4th.*—To-day has been occupied by very many in visiting and worshiping at the tombs. It is astonishing to see to what an extent this is carried. The smoke of ghost-money and of burning incense, in thousands of colums ascending to heaven, is a faithful index of the reverence for ancestors which everywhere prevails.

A new Taouti has lately come into office here, and he is said to be a man of southern principles, i. e. a Canton man.

**HOME MISSIONS.**—There are very few churches in the West which have not been organized by the efforts of missionaries. During the first twenty years of the American Home Mission Society's labors in Western New York, the number of churches was increased from 190 to 400, and the cost, says the Puritan, has been some $50,000 less than the returns to the cause of benevolence; while still nobler results are seen in the improved state of Society, and the salvation of thousands. The Society, the last year, had under its patronage more than a thousand ministers, who labored chiefly in the Western and South Western States. The Parish of a Missionary often extends over a circuit of 20, 40, and even 60 miles. In this wide field, he not only preaches the gospel, but establishes Sabbath and Common Schools, and performs a great amount of labor in laying the foundations of intelligent Christian society.

**PRESBYTERIAN CHURCH IN ENGLAND.**—The Presbyterian Church in England embraces seven large Presbyteries, including seventy-six able and devoted ministers, and seventy-eight flourishing churches. They have Sabbath-schools in all their churches, and Parochial schools in nearly all. They have established a Theological College, as they term it, and a monthly magazine, called the English Presbyterian Messenger. The schemes of the church consist of Foreign and Jewish Missions, Home Missions, College Committee and School Committee. All these schemes are under the control of the church. They have one missionary in China and one in Corfu. They also co-operate with the great benevolent institutions of the country, and particularly with the Jewish Missionary Society of Scotland.

**"ETHIOPIA STRETCHING OUT HER HANDS UNTO GOD."**—Gov. Russworm, of the Maryland Colony in Liberia, stated recently at Baltimore, that so anxious were the natives for missionaries, Sabbath and public day teachers, that several Kings and Princes had sent to the colony repeatedly for, as they call them, "God-man and book-man," to come among them and teach their people, that they might become "white men same like you." One of these Kings has so far manifested his requests to be sincere, that he has built, at his own expense, a large and comfortable church and school-house, and is anxiously awaiting the arrival of the long-looked-for "Merica man."

**BAPTIST MINISTERS IN THE UNITED STATES.**—At the recent meeting of the Pennsylvania Baptist Convention, the Rev. T. F. Caldicot delivered an interesting address, in which he showed the claims of the world for a more numerous and enlightened ministry. He stated, that in the United States alone, while there are more than 10,000 Baptist churches, the number of ministers does not exceed 6,000, leaving 4,000 churches without needed help, and this want is daily increasing. For new churches alone 500 ministers are needed per annum.

**THE FULTON HOTEL.**—This house, recently opened by Johnson & Rogers, at 144 Fulton st., is conducted on a plan which has long been popular in Europe, and is destined to be popular in this country. The visiter selects a room according to his fancy or his purse, takes his meals at such hours as suit his convenience, and enjoys all the advantages of a first-rate hotel, while he is free from many of the inconveniences which attend the hotels conducted on the usual plan. Everything about the establishment is new, neat, and attractive, and we have no hesitation in commending it to the patronage of those who desire a quiet stopping-place in the business part of New York.

**PROTESTANTISM IN FRANCE.**—A good deal has been said of late about the progress of Protestantism in France; but we fear that what is there called Protestantism, is not altogether what the term imports in this country. The Baptist Missionary, Dr. Devan, who has been in France for nine months past, says that there are probably 1,500,000 nominal Protestants in France, of whom 80,000 are in Paris. But their Protestantism is in many cases an indifference to Popery, rather than a real attachment to the opposite views. They are ministered to by upwards of seven hundred Protestant pastors, of whom four hundred and upwards are Rationalists, denying the divinity of Christ and the personality of the Holy Spirit. "And yet in the bosom of the National Church may be found preachers, both evangelical and rational, laboring in the same fields, preaching alternately from the same pulpits, fraternizing at the same communion, and wearing the same livery of servitude to the government."

**SUNDAY CONTRACTS NULL AND VOID.**—Several weeks ago we chronicled the decision of the Supreme Court of Massachusetts, Chief Justice Shaw presiding, that a contract made on Sunday, not being a work of necessity or mercy, was in contravention of the "Lord's Day Act," and consequently null and void. This decision seems not to meet with universal approval. One editor very pertinently inquires why a government which can annul all the contracts made on the first day of the week, cannot annul those made on the other six days, if it pleases. Another editor has the following remarks, which may be worth thinking about:—

"Judge Shaw knows more of the law than we do, and is possibly right in his decision; but we doubt it. If one contract made on the Sabbath is illegal, is not another? If it be illegal to contract with a neighbor to do a certain business job, may it not also be illegal to do a job on the Lord's Day which was contracted for on another day? If so, the business of the parson and sexton would be very precarious, if, in the Judge's view, their works were not those of necessity and mercy. It is not necessary that a couple should be married on the Sabbath; a contract is made between the man and woman which is illegal, and therefore null and void. Might not a successful plea be made on this ground by a bigamist? If he had been married to his first woman on the Sabbath, might not his counsel contend that she was therefore not his lawful wife? How could Judge Shaw consistently decide otherwise than in his favor, after such a decision as he has made in the case of Potter and Greeley? Nonsense! a man's word is as good on Sunday as on any other day, if he be an honest man; and his contracts made on that day as binding as any made at any other time. We should doubt the power of a legislative body, by any bigoted law they could make, to render such contracts null and void."

## UNION OF OLD SCHOOL PRESBYTERIANS.

For a few years past, says the Christian Secretary, an effort has been on foot for the closer union of several of the Presbyterian bodies in this country. The effort had advanced so far, that in 1847 the Old School General Assembly passed a resolution inviting a meeting of delegates of the several bodies to meet a delegation of its own at New York, for the purpose of taking measures for the completion of the object. A meeting was held at the Presbyterian Mission Room, a few weeks since, consisting of delegates from the Old School General Assembly, the General Synod of the Dutch Reformed Church, the Associate Reformed Church, the Associate Presbyterian Church, and the Reformed Presbyterian Church. It was expected that the German Reformed Church would also have been represented, but for some reason it was not.

There was, as might have been expected, some diversity of opinion in the discussions. The Old School Presbyterians expected to effect some visible incorporation of these various bodies into one; others supposed the object only to be a closer communion and correspondence, which should not affect the outward relations of either. The Associate Reformed Church was anxious for a visible union. Among the difficulties urged against a visible union, was the psalmody. The Scotch Churches will use Rouse's version of the Psalms, and nothing else. To this it was replied, that while the Presbyterians used other psalm-books, they never interdicted the use of Rouse, and it could be left to each individual church to use what books they pleased. The same objections and answers were made to organs and choirs. A difficulty was also suggested by a delegate of the Associate Church, on the matter of Communion. It is a fundamental principle with this Church, to admit to its communion none but those who give evidence of piety, and who are under the jurisdiction of the Church; to which it was replied, that as the other denominations require credible evidence of piety, this difficulty would be obviated by a formal amalgamation of the churches. The meeting not being so fully represented as desirable, and not being able to agree upon a basis of union, it adjourned to meet again in April next.

### Proclamation,

*By* JOHN YOUNG, *Governor of the State of New York.*

The year which will soon be added to the Past has been to the people of this State eminently auspicious. Plenty has crowned our harvests—Labor has been justly rewarded, and everything around us evidences a healthy and enduring prosperity. War, with all its attendant evils, has passed away, and Peace, as honorable as welcome, has been restored. The means of education, and all the advantages of intellectual progression, have been enjoyed by us in an eminent degree; and the Future is full of hope and promise.

As a Christian people, we are admonished that these blessings are the gifts of a beneficent God, and while we thus rejoice in His bounty, we should not forget the homage due from grateful hearts:

I, therefore, respectfully recommend to the people of this State, to set apart THURSDAY, THE TWENTY-THIRD DAY OF NOVEMBER next, to be observed as a day of Public Thanksgiving to ALMIGHTY GOD; and that with such Thanksgiving be mingled Prayer to Him who holds in His hands the destinies of nations, for the continuance of those blessings which have been and still are so abundantly showered upon us.

In testimony whereof, I have caused the privy seal of the State to be hereunto affixed. Witness my hand, at [L.S.] the City of Albany, this twenty-eighth day of October, in the year of our Lord one thousand eight hundred and forty-eight.

JOHN YOUNG.

By the Governor. HENRY V. COLT, Private Secretary.

# General Intelligence.

## FOREIGN NEWS.

The steamship America has arrived at New York since our last, bringing European news to October 28, which will be found below,

### Ireland.

From Ireland we have the result of the State trials. The brutal sentence of the law is not to be enforced against those convicted of felony. The sentence of O'Brien, Meagher, McManus, and O'Donoghue, has been commuted to transportation for life. This implies banishment to a penal settlement, and degrading toil in chains.

### England.

Speaking of the health of the country, Douglas Jerrold's paper of the 28th says: "Our remarks last week as to the existence, but not the spread of cholera, are just as applicable now. There have been fatal cases, however, in one of the metropolitan prisons—the Millbank Penitentiary. Duncan Turner, a man of fifty, under sentence of ten years transportation, and George May, a young man, also convicted of sheep-stealing, having died of Asiatic Cholera, as shown before Coroner's Juries. In different parts of the metropolis there have been fatal cases of cholera, as there have been at Edinburg and elsewhere, but the average, as well as we can judge, is perhaps lower than that of last week. The number of deaths in the metropolitan districts, as was the case during the previons week, was in that which ended last Saturday, much below the average, namely, 983, while the weekly average derived from the number of deaths which occurred in the corresponding weeks of the past five years, is 1,154, or 171 more than occurred last week. The fatal cases of cholera amounted to 45.

Upward of 1,000 peaceful French soldiers of the National Guard, have been parading, with polite and intelligent curiosity, the streets and parks of London, or visiting the public places. Were they in plain clothes, such a number would be swallowed up in the populous stream of the metropolis, but as the visiters wear their uniforms, their numbers are at once recognizable.

### France.

There appears to be now no doubt that the election of the President of the Republic will take place on the 10th of December next. The National Assembly will adjourn about a fortnight before the day fixed for the election, in order to allow the members to go to their respective Provinces to agitate in favor of Gen. Cavaignac, who, his friends hope, will be the candidate, not only of the Republicans of the *veille*, but also of the *lendemain*.

M. de Lamartine has left Paris on a provincial tour. His arrival at Macon, *en route* for his chateau at Monceau, is announced. On that occasion the Mayor of Macon presented him with an address, to which M. de Lamartine delivered an answer, which appears in the journals.

It is said that Louis Philippe and the Government have come to an understanding with respect to the private property of the ex-royal family in France. The Count de Montalivet is to be *liquidateur*, and a loan of 24,000,000 is to be raised to pay the most pressing claims on the property, and for the immediate support of the members of the royal family now in England. Louis Philippe is said to have bound himself, if this plan be agreed on, to pay regularly to the Duchess of Orleans her dowry of a million of francs per annum.

### Prussia.

On the 16th ult. serious disturbances occurred at Berlin, in consequence of a conflict which had arisen between the Burgher Guard and Laborers, in a part of the city called the Cöpnickerfeld. There was a pretty sharp fight, and several lives lost on both sides. Two captains of the Guard were mortally wounded.

### Austria.

Vienna is now surrounded on all sides except one, the Nussdorf line. The Russian Ambassador has left the city. The two Commissioners of the Central Executive in Frankfort, after remaining a short time in Vienna, proceeded to Olmutz. Nearly the entire population of the capital are resolved to hold out to the last—come what may. It is calculated that 100,000 persons have quitted Vienna since the 6th of October.

Frightful accounts are published of the atrocities committed by the military while bivouacking in the Schwarzenberg Park. Several bodies, horribly mutilated, were found on the grounds after the precipitate departure of the troops.

The fortress of Osoppo, near Undine, after holding out against the Austrians for six months, capitulated on the 16th inst., after a most severe bombardment. The garrison, which consisted of papal troops, was disarmed. Beside some stores, 37 pieces of artillery were taken by the Austrians, whose loss was extraordinarily small, amounting only to a few wounded.

### Bavaria.

Munich has been the scene of serious disturbances, on account of a rise in the price of beer. On the morning of the 18th, the disturbances which had commenced the previous day, were renewed, and a mob, the greater part of which consisted of soldiers, went round to the different beer-houses, smashing the tables and furniture where they were not given beer at the usual price. Some bakers' and grocers' shops were plundered.

### Spain.

It is said that Cabrera has shot 20 officers in reprisals for the 19 whom Gen. Villalonga lately put to death. The corps which entered Benagaucil has also shot five soldiers, because Gen. Villalonga had caused five Carlists to be shot at Liria.

### Persia.

Letters from Persia, via Trebizond, announce an important event. The King of Persia, Mohammed Shah, died at Teheran, from a violent attack of gout, to which he had long been subject.

On the Coast of Africa, a British man-of-war chased a slave steamer, which, after leading her sixty miles from the coast, suddenly returned, leaving the vessel of war to beat back, and in the meantime the steamer took on board her cargo of fifteen hundred slaves and was off.

The Election.—Since our last week's paper went to press, the question who shall be the next President has been decided. General Taylor is undoubtedly the man. The N. Y. Tribune of Monday morning figures up the matter so as to show 163 Electors for Taylor, and 127 for Cass, giving the former a majority of 36. The aggregate vote for the Free Soil ticket is estimated at 200,000. The House of Representatives, 31st Congress, it is now thought, will stand thus: Taylor 68, Cass 53, Van Buren 8,—but about this there is considerable uncertainty. We give below the classification of the States, and number of electors, as made up by the Tribune. The returns from some of the most distant are still imperfect, and farther returns may modify them somewhat:

*For Taylor*—Massachusetts 12, Rhode Island 4, Connecticut 6, Vermont 6, New York 36, New Jersey 7, Pennsylvania 26, Deleware 3, Maryland 8, North Carolina 11, Georgia 10, Louisiana, say 6, Florida 3, Kentucky 12, Tennessee 13.

*For Cass.*—Maine 9, New Hampshire 6, Virginia 17, S. Carolina say 9, Alabama 9, Ohio 23, Indiana 12, Illinois 9, Michigan 5, Wisconsin 4, Iowa 4, Missouri 7, Arkansas 3, Mississippi 6, Texas 4.

Very Mysterious Disappearance.—Not long since, the mother of a young lady named Marietta Smith, residing at 100 Greene-st., received by the two-cent post an anonymous warning in a female hand, to the effect that a plot had been formed to remove her child from her paternal home for ever, to her ruin and destruction, and to a place where her parents would never more behold her, and entreating Mrs. Smith to take every possible means to avert the impending danger. The writer was evidently acquainted with the family, who have been residents of this city for nearly thirty years, and are much esteemed for their probity and worth. Mrs. S. showed the letter to Marietta, to the rest of the family, and to several intimate friends, but no one could conjecture who the writer was, or whence the danger was to proceed. Miss Smith has six sisters and a brother, was educated at Public School No. 5, and is a teacher there. Several of her sisters hold similar situations. On Saturday, 4th, she left her father's house for the Normal School in Grand-st., called upon a friend in Elizabeth-st. at 1 1-2, and immediately left for home with her satchel of books on her arm, evidently quite happy and cheerful. Since then she has not been seen or heard of, nor any tidings obtained as to her fate. Aldermen Macdermot, Adams, Downing, and Shultz, bodies of the Police, agents of the Public School Society, and numerous friends of the family, have been active and unwearied in their exertions to ascertain the cause of her absence, but thus far in vain; letters have also been sent to Boston, Philadelphia, Albany, Buffalo, Washington, Charleston, New Orleans, and Cincinnati, describing her, and stating particulars. She is 17 years of age, a native of this city, tall, slender, with long waist and neck, handsome form, fair complexion, auburn hair, round face, gray eyes, dimpled cheeks, and is slightly freckled. Her carriage is easy and graceful. We trust that her abductors, whoever and wherever they are, may be soon and suitably punished, and their victim rescued. [Trib. 11th.

Robbery of the Patent Office.—The Commissioner of the Patent Office has offered a reward of $1,500 for the recovery of the articles stolen from that office on the night of the 8th inst. The articles are a gold snuff-box, set with diamonds; a gold scabbard, belonging to the sword presented to Com. Biddle; gold medal, struck by order of the Senate of Hamburg at their centennial commemoration of the establishment of their constitution; silver medal; duplicate of the same; gold medal, commemorative of the delivery from assassination of Gen. Bolivar; gold medal, struck in Peru in 1821; do. do. in 1828; gold medal of Napoleon; silver do. do.; silver medal of Rio de la Plata, 1813; Roman gold coins; pint bottle of ottar of roses; pearl necklaces; two extra pearls in the gold snuff-box which was taken; twenty-one medals, of copper and silver, of Gens. Wayne, Green, and other Generals.

Wholesale Extermination.—It was stated recently, by Rev. Mr. Chiniguy, in a public meeting at Montreal, that he had a list of fifteen families, once among the wealthiest of Montreal, who have all been destroyed by intemperance. Their aggregate fortunes, a few years ago, amounted to $800,000. Now they have disappeared entirely, root and branch, solely through the influence of intoxicating liquors. He had another list of fourteen families, of various occupations, whose aggregate fortunes amounted to $1,200,000, who have also disappeared from the same cause; and another list of five hundred and seventeen families, who resided in fourteen parishes, and were all once comparatively wealthy, but are all now destroyed by liquor, except remnants scattered through the States and elsewhere. It is thus that intoxicating liquors destroy the human race.

Snow Storms.—A snow storm prevailed in Buffalo, Election day, and in Providence, R. I., Wednesday. . . . The Buffalo Courier learns by telegraph, that there was a violent snow storm at Painesville, O., snow falling to the depth of sixteen inches. . . . In other sections of the country our exchanges chronicle rain and snow storms of recent occurrence. Snow fell at Stockbridge, Mass., on Wednesday night, 8th inst., to the depth of three inches. . . . There was a slight fall of snow at Boston Thursday morning, being ten days later than the commencement last year.

Shocking Accident.—Mr. Calvin Symmes was instantly killed in a most shocking manner, in the cotton factory on Mount Ida, on Saturday, the 4th inst. He had charge of one of the rooms, and wishing to make some alteration in his machinery, stayed at noon for that purpose, while the factory was stopped and the hands out to dinner. While he was in the act of putting on the belt to start up, he caught his hand in it, and he was carried round until he was crushed and torn horribly, one leg and arm being severed from his body. [Troy Post.

## SUMMARY.

The abolition of slavery in Missouri, through gradual emancipation, is being fully discussed in the St. Louis papers. The ground assumed for the agitation is, that slavery is opposed to the prosperity of the State, its industry, enterprise, intelligence and morals. It is contended that wherever it exists, it tends to impoverish, or at least to impede the progress of the white race, and that a fair chance can never be had for free labor while it continues.

The "Rungle Family"—two brothers and two sisters—weighing in the aggregate fourteen hundred pounds, have started from Virginia on an exhibiting tour. One of the young ladies is so fleshy as to be unable to walk, and when moving of her own accord, goes upon her hands and knees. They are of the usual height, and their mother is an unusually small woman; the father, however, is an ordinary sized man.

To the astonishment of all persons connected with English Railroads, not less than 77 miles on the Great Western Railroad were passed over by an express train in 78 minutes. This rate of speed was attained, it will be observed, on a broad guage track, seven feet wide, and with engines having driving wheels eight feet in diameter.

We learn from the Rome Sentinel, that the directors of the Rome and Oswego plank road, on Thursday, declared a semi-annual dividend of 6 per cent, out of the earnings of the road for the last six months. About one-third of the tolls have been invested as a sinking fund, thus making the earnings of the road during the half year, about nine per cent on its capital. The cost of the road was about $85,000.

In France, during the year 1846, 3,861 persons were drowned, 624 crushed to death by horses and vehicles, and 45 railroad accidents. The statistics prove that fewer lives are lost on railroads than on common roads, in proportion to the number of passengers.

The Batavia Advocate announces the death of Jezreel Knapp, in that town, on Sunday night, aged 97 years. He was a soldier under Washington in many of his hard-fought battles, and was intimately acquainted with the Father of his country.

The Syracuse papers are urging the importance of forming a speedy connection with the Erie railroad, by constructing a road from their city to Binghampton, seventy-three miles distant. The intervening country is represented as populous and productive, and the surface favorable.

The schooner John Castner took fire on the 29th ult., on a trip from Philadelphia to Charleston. By battening down the hatches, she got within a mile of the latter place, when engines came and extinguished the fire. It is stated that there were two hundred kegs of powder on board.

The Governor or Kentucky offers a reward of three thousand dollars for the arrest and delivery to the jailer of Floyd County, of Field-Salyer, who is charged with killing Wiley M. Morgan in that county on the 2d of September last.

Thaddeus B. Wakeman, Esq., corresponding Secretary of the American Institue, died in N. Y., November 6th. He was a gentleman of large experience, a graduate of Yale College, and one universally beloved in life, as he is in death regretted.

A transit of the planet Mercury occurred on Thursday morning, the 9th inst. Nearly thirty years will elapse before another transit of this planet will be visible in this country. Of the six which will occur during the next half century, only those of 1878 and 1894 can be seen here. The last transit of Venus was in 1769, and the next two will occur in 1874 and 1882.

A child of Mr. Crowfoot, dentist, in New Haven, was recently saved by a Newfoundland dog, who dragged him out of a cistern into which he had fallen, and was found lying by his side. The child was restored by the prompt application of proper remedies.

M. Corcoran, the financial negotiator, has sent $1000 to Mr. Gordon Smith, boat builder, of Stonington, Conn., as an acknowledgement for his rescuing Mr. C.'s daughter from drowning, the latter part of last summer. The reward is honorable to the heart of the father, and was wholly unexpected by the worthy recipient.

Mr. McCormick, passenger on board the steamboat Mouterey, on the Kentucky river, fell overboard near the mouth of the Elkhorn. He had about his person $3500 in gold, the weight of which is supposed to have dragged him down.

Edward Underhill, Esq., the learned Secretary of the Hanserd Knollys Society, and editor of the Baptist Record, has undertaken a history of the Baptists in all times and in all countries.

The Freeman's Journal announces the conversion to the Roman Catholic Church, of Robert A. Bakewell, student of the Episcopal Theological Seminary, New York, and rector of Genesee.

The New York Evening Post says that a number of young and enterprising merchants of this city are about to establish themselves in California.

The number of emigrants arrived at New York from foreign countries, from June 1, 1848, to Nov. 1, 1848, ten months, was 161,363, more than treble the number that arrived in 1844.

A dreadful affray took place at Yelville, Marion county, Ark., on the 25th ult., in which three men were killed and several wounded.

On Monday, Nov. 5, the snow fell to the depth of three inches at Little Falls, in this State. At Utica, it was, at the same time, two inches in depth.

The Syracuse and Oswego Railroad is doing a much larger business than was anticipated. The Company have ordered a large number of cars, and four new locomotives.

Encke's Comet has been seen at Cambridge on several mornings recently, at about 4 o'clock, in the east, with the naked eye. It appears to have a tail a degree and a half long, and a strong envelope.

The Elizabethtown and Somerville Railroad was opened a few days since to Whitehouse, a village 10 miles beyond Somerville, its former terminus. It now extends 36 miles in the direction of Easton, Pa., with which place it will probably connect in the course of another year. The old road has been relaid with heavy rail, and the line is in excellent condition.

Mr. Bancroft, our Minister to England, has announced that the difficulties heretofore existing between the United States and that Government, in regard to our postage communications, have been adjusted, and that arrangements have been entered into for a fair and equitable disposition of the differences heretofore existing between the two Governments.

The French National Assembly have passed one practical measure, which entitles its members to the gratitude of that great people. It has passed a bill for the reduction of postage on all inland letters to 4 *sous*, or 4 cents. The same will go into effect on the first of January next. Russia has also established a penny postage throughout her great empire.

On the waters of the River An-vase, only fourteen miles from the Mississippi, in South Missouri, a beautiful rose-red granite has been discovered in large quantities. It is very uniform in its texture, possesses great firmness, and is believed to be superior to any granite yet discovered on the American Continent, and not surpassed by the Egyptian or Russian.

The trains upon the Oswego road have commenced their regular trips, with every prospect of a fair business. At Syracuse they connect with the regular trains for Albany, and at Oswego with the steamboats on the Lake. The fare to Buffalo by this route is $1 50 less, and to Rochester $1 less, than by the present railroad from Syracuse to Buffalo.

Mrs. Elijah Beckwith, daughter of Col. Sheldon, of Watertown, N. Y., committed suicide by hanging herself at the residence of her father on Saturday morning, Oct. 28. She was aged 28, and leaves three children, the eldest about six.

The Kingston Whig of Saturday states that the schooner Ellen, belonging to E. Browne & Co., which left Kingston in ballast the week previous, was driven into Wellington on Wednesday last, dismasted and all hands missing. The unfortunate vessel had been landing fish on the beach of Prince Edward, and in attempting to claw off the shore she perished. Nine souls were on board.

Rev. Micajah Colburn, formerly a Universalist clergyman, was recently killed on the Northern Railroad, at Enfield, N. H.

The Government jewels stolen some years since from the Patent Office, were stolen again on the night of Nov. 8, from the same place.

There is a pear tree in Illinois, 40 years old, which measures about the trunk ten feet. In 1834 it bore 134 bushels of fruit, and in 1840 it bore 140 bushels.

A family is now residing in the parish of Assumption, near New Orleans, which consists of the father, 23 sons, and two daughters. The eldest of the sons is 45 years of age.

A Mr. Belford, of Tuscaloosa, who had suffered eight years from cancer in the nose, was lately cured by the use of a cranberry poultice. The remedy is simple enongh.

A Litany and Prayer for patients attacked by the cholera, has been published in England, and it is said meets with a ready sale.

### New York Market, Monday, Nov. 13.

ASHES—Pots $6 12 a 6 18; Pearls 6 25.——FLOUR AND MEAL—The continued cold weather, and prospect of the Canal's closing early has stiffened prices; Western and State brands of Flour bring 5 37 a 5 44; Pure Genesee 5 50 a 5 56. Meal 3 25. Rye Flour 3 37 a 3 50.——GRAIN—Genesee Wheat 1 26; inferior Western sold for 1 07. Corn from 66 to 73c. Rye 67c. Oats 34c. Barley 65c.——PROVISIONS—Pork, Prime 8 87, Mess 12 94. Beef, Prime 5 25, Mess 9 25. Lard 7c. Butter is in demand at 9 to 18c. for the whole range. Cheese 6 a 7c.

### MARRIED,

On Thursday evening, Nov. 9, at his residence, by his Honor the Mayor, Christopher Browning to Eliza Foster, both of South Kingstown, R. I.

In Brookfield, on the 12th inst., by Eld. S. B. Crandall, Mr. James Jorden, of Middlebury, Ohio, to Miss Almyra Burdick, of the former place.

### DIED,

At Hastings, Oswego Co., N. Y., on the 21st of September, Celestine, daughter of Albert and Cornelia Hoisington, aged 4 years, 2 months, and 12 days. Also, on the 23d of Sept., two days afterwards, Clark son of the same parents, aged 10 months and 28 days. Both were laid in one grave. And on the 8th day of October, ult., the mother of said children died, and was laid by their side. All died of dysentery. Mrs. Hoisington was a member of the Seventh-day Baptist Church at Pinckney. Her age was 26 years and 13 days. She died in the triumphs of faith, and has gone home.

In Amity, N. Y., Oct. 4th, Lydia Greene, aged 80 years. She was a member of the Seventh-day Baptist Church in Amity, and we trust has gone to join the Church triumphant.

### LETTERS.

Rowse Babcock, George Crandall, Ephraim Maxson, Charles Potter, Wm. Utter, A. D. Titsworth, W. C. Bailey, C. S. Titsworth, A. G. Dauby.

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| Jesse Maxson, Adams, | $2 00 | pays to vol. | 5 | No. 52. |
| Job Spencer, “ | 2 00 | “ | 5 | “ 52 |
| S. L. Babcock, “ | 2 00 | “ | 5 | “ 52 |
| N. G. Whitford, “ | 2 00 | “ | 5 | “ 52 |
| N. J. Reade, “ | 2 00 | “ | 5 | “ 52 |
| Paul Green, “ | 4 70 | “ | 5 | “ 26 |
| Asa L. Maxson, Cape Vincent, | 8 00 | “ | 4 | “ 52 |
| R. Coon, Smithville, | 2 00 | “ | 5 | “ 52 |
| N. Gilbert, E. Rodnam, | 2 00 | “ | 5 | “ 52 |
| T. Green, “ | 2 00 | “ | 4 | “ 52 |
| E. Stillman, Brookfield, | 2 00 | “ | 5 | “ 52 |
| Mrs. L. Lewis, “ | 1 50 | “ | 5 | “ 52 |
| F. F. Denison, “ | 1 15 | “ | 5 | “ 52 |
| H. H. Burdick, “ | 35 | “ | 5 | “ 52 |
| B. Burdick, Edmeston, | 2 00 | “ | 5 | “ 52 |
| K. Crandall, “ | 2 00 | “ | 5 | “ 52 |
| S. Crandall, “ | 2 00 | “ | 5 | “ 52 |
| D. C. Coon, “ | 2 00 | “ | 5 | “ 52 |
| R. Langworthy, DeRuyter, | 2 00 | “ | 5 | “ 52 |
| R. Stillman, “ | 2 00 | “ | 5 | “ 52 |
| A. M. Knapp, “ | 1 00 | “ | 5 | “ 26 |
| Wm. Lawton, Winfield, | 2 00 | “ | 5 | “ 52 |
| D. Stillman, Philipsville, | 2 00 | “ | 5 | “ 52 |
| I. Williams, Lowell, | 2 00 | “ | 5 | “ 52 |
| Z. Scriven, Petersburg, | 2 00 | “ | 5 | “ 52 |

### RECEIPTS FOR MISSIONS.

The Treasurer of the Seventh-day Baptist Missionary Association has received the following sums since his last report in the Recorder:—

| | |
|---|---|
| A Friend in Alfred, { Home Missions, 3 00,<br>Foreign Missions, 3 00, } | 6 00 |
| Church in Scott, Foreign Missions, | 4 00 |
| 1st Church in Verona, by H. Sherman, | 3 75 |
| L. Burdick, Persia, | 1 00 |
| 3d Ch. of Brookfield, by E. Maxson, Home Missions, | 15 00 |

### EASTERN ASSOCIATION—EXECUTIVE BOARD.

A semi-annual meeting of the Executive Board of the Eastern Association, will be held at Hopkinton City, R. I., on the fourth day of the week preceding the 3d Sabbath in November, [the 15th day of the month,] at 10 o'clock, A. M. S. S GRISWOLD, Cor. Sec.

Hopkinton, R. I., Oct. 26, 1848.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
144 FULTON STREET,
(NEAR BROADWAY,) NEW YORK.

Rooms $1.75, $2, and $2.50 per week. 37½c. per night.

THE Subscribers would respectfully inform their friends and the Public, that they have recently taken the entire premises known as Johnson's Dining Saloon, 144 Fulton st., and converted it into a hotel, where they have a large number of well furnished rooms to let, by the day or week. Merchants and others from the country will find this a most convenient and economical establishment, as it is in the business part of the city, and having the Dining Saloon attached, which has recently been enlarged and thoroughly renovated, making it the most spacious and comfortable Dining Saloon in the city, where they can take their meals at any hour of the day and evening at the following low rates:

BILL OF FARE.

| | | | |
|---|---|---|---|
| Roast Turkey | 18d | Boiled Ham | 6d |
| “ Goose | 18d | Pork and Beans | 6d |
| “ Chicken | 18d | Veal Pie | 6d |
| “ Duck | 18d | Beef Steak Pie | 6d |
| “ Beef | 6d | Chicken Pie | 12d |
| “ Pork | 6d | Mush and Milk | 6d |
| “ Veal | 6d | Rice and Milk | 6d |
| “ Lamb | 6d | Lamb Pot Pie | 6d |
| “ Pig | 12d | Fried Fish | 6d |
| Boiled Chicken | 12d | Fried Clams | 6d |
| “ Mutton | 6d | Ham and Eggs | 12d |
| “ Corned Beef | 6d | Chicken Soup | 6d |
| “ Pork | 6d | Beef Soup | 6d |
| “ Fish | 6d | Coffee | 3d |

DESSERT.

| | | | |
|---|---|---|---|
| Suet Pudding | 6d | Mince Pie | 6d |
| Indian Pudding | 6d | Apple Pie | 6d |
| Rice Pudding | 6d | Peach Pie | 6d |
| Plum Pudding | 6d | Plum Pie | 6d |
| Bread Pudding | 6d | Pumpkin Pie | 6d |
| Apple Dumpling | 6d | Custard Pie | 6d |

BREAKFAST AND TEA.

| | | | |
|---|---|---|---|
| Beef Steak | 6d | Hot Corn Bread | 6d |
| Veal Cutlet | 6d | Indian Cakes | 6d |
| Mutton Chops | 6d | Boiled Eggs | 6d |
| Ham and Eggs | 12d | Fried Eggs | 6d |
| Fried Tripe | 6d | Toast | 6d |
| Fried Sausages | 6d | Hot Muffins | 6d |
| Fried Fish | 6d | Hot Rolls | 6d |
| Fried Clams | 6d | Tea and Coffee | 3d |
| Fried Liver | 6d | | |

With a variety of other dishes.
J. E. JOHNSON,
CLARK ROGERS.

DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, “ “ Dec. 13, “ March 21.
Third, “ “ April 4, “ July 11.

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | | |
|---|---|---|
| Tuition, according to studies, | $3, $4, or | $5 0 |
| Extras—Drawing, | | 1 00 |
| Painting, | $2 00 or | 4 00 |
| Tuition on Piano, | | 8 00 |
| Use of Piano, | | 2 00 |
| Chemical Lectures, and Experiments, | | 1 00 |
| Writing, including Stationery, | | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | | 1 50 |
| Board in private families, per week, | $1 00 to | 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct. Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

PROSPECTUS OF THE
EDINBURGH QUARTERLY MAGAZINE
OF MOAAL AND INTELLECTUAL SCIENCE.
Volume I. for 1848—American edition.
GEORGE COMBE AND ROBERT COX, EDITORS.

THE many and earnest desires expressed by the lovers of Phrenology on this side of the Atlantic, and the hope of still further advancing this great cause, has induced us to publish an American edition of this profound and

SCIENTIFIC QUARTERLY.

Its character and merits need but little comment, further than that it emanates from some of the ablest minds in England and Scotland, and has been before the public more than twenty years.

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MAGNETISM

It also advocates, showing its adaptation to medical science, to the relief of human suffering, and to its other various and important applications.

It also urges, with great ability and pre-eminent success,

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Showing the bearings of this science of mind to legislation, moral and political government, as well as to individual self control and intellectual cultivation.

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The Sabbath Recorder,
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

TERMS.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to
George B. Utter, No. 9 Spruce St., New York

## Miscellaneous.

### TO MRS. JUDSON.

Suggested by her Poem, "My Bird."

AND does thy bird, so loved, so fair,
Still with its presence bless thy home?
Then thou indeed, most happy there,
For earthly joys need'st never roam.

But ah! a bird as fair as thine—
And fairer earth has never known—
I once could call, with fondness, mine,
But now, alas! that bird hath flown.

O long, full long, may'st thou be spared
The anguish that my heart doth know,
And with glad songs may thy sweet bird
Cheer thee wherever thou shalt go.

And as it learns, when thou art lone,
To charm thee with its sweetest lays,
Then thou canst teach that infant voice
To soar to heaven in grateful praise.

And oh! did not old "ocean roll"
Between thy happy home and mine,
I'd hasten to thy Indian cot,
And share thy joys—yes, even thine!

I'd woo that little bird to me,
And fold it to my throbbing breast,
And there in safety might it lie,
Where late my own was all so blest.

Say, when at night thy "birdling" fair,
Doth fold its tiny wings to rest,
Wilt thou not crave, in secret prayer,
Blessings on this deserted nest?

[Western Literary Messenger.

### TREATMENT OF THE CHOLERA.

Reliable information in regard to methods of treating this terrible disease, is of great importance, now that we are obliged to look upon its re-appearance among us as more than probable. We give therefore portions of a letter from Rev. H. G. O. Dwight, of Constantinople, which appeared a short time ago in the N. Y. Observer. It will be observed, that it corresponds in important respects with information which we have already communicated.

The Asiatic Cholera, which, when fairly seated, is one of the most unmanageable of all diseases,—despising all human art or skill, and mocking all the assiduities of friendship in almost all cases—begins with a mild diarrhea, which in that stage is most readily cured. True, where the cholera is raging, we are continually hearing of persons who arose well in the morning, and are in their graves before night; and it is not to be doubted that there are some cases in which the very first attack of the disease is the collapse, from which recovery is rare. But I can say with truth, that in every instance of these sudden deaths of cholera, in which I have been able to investigate the circumstances, I have found that the individual had been laboring under diarrhea for some days previous. Generally this is so slight as not to be much noticed; it is attended with no pains, and no sickness of stomach, perhaps, and gives the person no particular inconvenience. But it is this very diarrhea which is most insiduoisly preparing the system for the most dreadful onset of disease.

Whenever the cholera is prevailing in any place, it should be a rule in every instance, to stop even the slightest diarrhea immediately. For this we have a remedy always on hand. Opium, in some form or other, must be used immediately, and without fear. In the form of laudanum perhaps it may be used most conveniently. At such times it should be found in every house; and the master of the family should give the strictest injunction to every inmate of his house, to give immediate notice if attacked with diarrhea. In mild cases, six drops of laudanum for an adult will be sufficient to check the disease. The dose should be repeated every four hours until the diarrhea is stopped.

This is the most important direction. In severe cases of diarrhea a larger dose must be used, and the dose may be increased indefinitely without the least injury, so long as the effect of checking the diarrhea is not produced. I have been called to prescribe in a great multitude of cases of cholera, in this incipient stage, and I have found every one of them to yield to this medicine. The prescription is one which our brother Doctor Smith left with his brethren in Turkey, in anticipation of the cholera, when he was returning to America; and by the blessing of God I do believe it has saved thousands of lives. Our native brethren in Nicomedia and Broosa, having been instructed on the subject by Doctor Smith, have been exceedingly useful as instruments in checking the disease in a great multitude of cases. Many even of their worst enemies among the Armenians have flocked to them for this medicine, and having proved its virtues, have become their best friends.

I have used with the best effects, in many severe cases, when there was much pain, and tendency to cramp, and coldness in the extremities, a mixture of equal parts of laudanum, tincture of rhubarb, and tincture of camphor.] Of this, eighteen drops may be given for an adult at a dose in mild cases, to be increased according to circumstances. Of all epidemic or contagious diseases, none excites more general alarm than the malignant cholera, and yet I know of none that gives such timely premonitions of its approach, and that is so perfectly under human control, (so to speak,) as this is in this early stage.

Of course, when tnere is a tendency to diarrhea in cholera times, the strictest attention should be paid to diet, and fruits and crude vegetables should be carefully avoided. Wherever the cholera prevails, it has been found that most people are easily inclined to bowel complaints, and this is an indication that the diet of people generally should be regulated accordingly. A sudden change from a generous to a low diet in such circumstances has been found quite injurious. A person who is well should continue to eat very much as he has been accustomed to, except that most people eat too much, as a general rule, and except that fruits and certain vegetables, which at other times would be harmless, under the cholera atmosphere are apt to produce diarrhea.

I will close my communication by giving some particulars of one or two cases, from many that have come under my own immediate observation, to illustrate what I have said above. I was awakened one night about midnight by two of my own children—one fifteen and the other thirteen years of age. They had both been attacked with diarrhea and vomiting, accompanied by the severest pains, amounting almost to cramps, in the stomach. The cholera was prevailing around, and, of course, I had the greatest reason for apprehension that this was a sudden attack of the disease. I administered immediately full doses of the mixture mentioned above, repeating it every two hours as long as the symptoms continued urgent. I gave also the oil of peppermint, and repeatedly applied the spirit of camphor, with friction, to the region of the stomach. The next day they were both well again, excepting of course some debility from the preceding night's attack. They had both eaten freely the day before of a dish of stringed beans, and I remarked that each upward evacuation of the stomach brought with it some of these beans, in precisely the same state in which they had been eaten twelve hours before. * * *

The following should be a warning:—

Fain would I hope that our beloved country may be saved from the ravages of this scourge;—but this can hardly be expected. It will probably come, and come to many as "a thief in the night," although the warning has been long and loud. The class of people among whom it makes its greatest desolations, are those who use habitually the intoxicating cup. I don't know that even the strictest attention to the rules I have given above will save the drunkard, when he is once attacked. When the seeds of this disease are cast into such a man's system, it is like striking fire into a box of tinder. The whole internal coatings of his stomach, besides other vital organs, are already diseased, and he is a subject of which the cholera will make very short work. It makes one shudder to think how many drunkards will be suddenly ushered into eternity by this dire disease!

### THE DEAD-LETTER OFFICE.

The story of Adele Barron, published in a recent number of the Knickerbocker, which turns upon some missing letters, has brought to mind an incident related by Frank Granger, as having occurred when he was at the head of the Post Office Department. A letter was one day received from the Postmaster of a town in N. Jersey, enclosing a letter very old and dingy, and covered with fly specks in every part, except where a paper or card-rack of some barroom had protected it. The superscription, if there ever had been any, had faded entirely away. The Postmaster wrote that he had found it in his letter-box, and tried in vain to discover who had deposited it there, in order that it might receive a proper direction, as it apparently contained money. It had not been advertised, and was not strictly a dead letter; but he sent it to the department to be disposed of. The Postmaster General took the responsibility of opening it, and found that it was dated at Philadelphia, in the year 1821, (twenty years before,) and enclosed a twenty dollar bill of the United States Bank. It was addressed by a man to his wife, at a small village not far from the post office where the letter was found, informing her that he (the writer,) should start from home in two or three days; but that, as his brother was about to leave for home, he took advantage of the opportunity to send her by him the enclosed sum of money, wherewith to make preparations for an approaching wedding.

The Postmaster General caused a letter to be written to the address of the writer, informing him of the circumstances. In a week after, a reply was received from a female, who stated that the writer of the letter was her father, and the one to whom it was addressed was her mother, both of whom were dead; that twenty years before, on the eve of her own wedding, she remembered that her father and uncle had quarreled, the former having been led, by some suspicious circumstances, to discredit the assertion of the latter, that he had lost a letter containing money entrusted to his care, and to insinuate that he had appropriated the money to his own use. The consequence was, that all intercourse between the families had from that time been suspended, and that she should immediately write to her uncle and cousins, who were still living at a distance, to beg that the intercourse and friendship so long interrupted, might be resumed, the discovery of this letter having satisfied her of what she had long suspected, that her father was wrong, and relieved her mind from a weight of painful anxiety.

Whether any farther clue to the manner in which the letter had arrived at the office at so late a period was ever ascertained, is not known; the probability is, that it had been picked up at or near some country tavern on the road, and was placed with a variety of business cards and miscellaneous papers which usually fill the tapes over the mantel-piece of such a place, and there it had remained from year to year, perhaps concealed from notice by other papers and letters, until by change of landlord, or an improvement in the house, the landlord had disposed of it by depositing it in the nearest post office. [Home Journal.

### JOHN OF AUSTRIA.

His marriage is the most romantic part of his history. Always on the wing in some part of Styria, he arrived late one evening at the beautiful little village of Aussee, on the lake of the same name, and requested post horses and postillion to proceed immediately on his journey. The arrival of any body at such a time was perfectly unexpected, and there was no postillion to be found. The poor postmaster was in a dilemma; it was a neglect of duty to have no postillion at a post station, and what was to be done? One of his daughters, who was known to the neighborhood on account of her energy and business activity, as "Postmaster Nanni," a pretty mountain lass of eighteen, volunteered her services to rescue her father from his difficulty, and go disguised as a postillion with the Archduke.

She started off, driving outside, handling the reins, and blowing the postillion's horn among the mountains with all the dexterity of one fully initiated. On arriving at the station, the Archduke praised her speed and care in the darkness of the night, and, placing a few silver pieces in her hand, departed. The adventure of the "Postmaster Nanni" with the Archduke soon became noised about in Aussee, and reached his ears; he doubted, and, passing through the village shortly afterwards, inquired for the postillion; Nanni was introduced to him; he was struck with her beauty, unadorned, and intelligence, and determined to educate her.

A longer acquaintance ripened into love, and he honorably offered her his hand and heart; his love was returned; but how could an Archduke marry the "Postmaster Nanni?" This juvenile caper came to the ears of his eldest brother, the Emperor Francis, who raved and foamed at the degradation of his brother John, and his total destitution of ambition and sense of propriety, forbade the bans, and banished the Archduke from the court.

But love laughs at Emperors as well as locksmiths, and "Postmaster Nanni" accompanied the Archduke to the Styrian mountains as the "housekeeper Nanni," and remained with this title until the death of Francis. They were then lawfully married, and Nanni assumed the title of Baroness Brandhoff.

From the day of their acquaintance until the present time, they have lived in the most perfect domestic harmony. The Baroness Brandhoff is daily expected at Vienna, and for the first time, apartments are being prepared for her in the palace, as she has never been admitted to court, and always occupied a private residence on her visits to the capital. The "Postmaster Nanni" will shortly take up her residence in Frankfort, to dictate to the Queens and Princesses of Europe.

### THE FRENCH SEWING MACHINE.

This machine, to which we have before alluded, is the invention of a humble artizan, who has a great mechanical genius, and who has been engaged for thirty years in the perfection of his invention. He received a patent for it in France a few years ago, and it is said that for more than twenty-five years, he sought in vain to make it work, and that the thought flashed all at once upon his mind regarding its true and perfect principle. The machine was introduced into London some time last year, and has attracted much attention in that city. It is very cheap; some are sold for twenty dollars, and the price varies from that to thirty. The machine is fixed on the table, and is a very small box. It is worked by a treadle, and every movement of the foot produces a corresponding action in the needle; so that three hundred stitches can easily be made in a minute. The hands are merely used to guide the material being sewn, and by turning a screw the stitch is easily varied. The machine will sew, stitch, and form cords and plaits. The stitch is tambour or crotchet stitch. The whole value of the invention consists in making machinery do what was hitherto done by the fingers, and thus resolving a problem supposed impracticable. The beauty of this machine is, that it can work button-holes and embroider. M. Magnen, who exhibited it in London, wore an entire suit worked by it, consisting of coat, pants, vest, and all their appurtenances. To France belongs the credit of this invention. M. Thimonier is the name of the inventor, and his fame will go down to posterity with that of Jacquard.

◆

Cultivation of Trees.—Few persons have any correct idea of the rapidity of the growth of well-cultivated trees, and many are deterred from planting them, by the consideration, selfish at the best, that they shall not live to reap the fruit of their labors. Such persons may derive encouragement from the statement of a few facts. In the Spring of 1836, I set out in front of my office at Chester, two elm trees. They were then so small that I could easily carry either of them, with a full top, upon my shoulder, and were perhaps two or three inches in diameter. I measured them carefully in the Fall of 1847, and found them of equal size, and each measuring forty-five inches in circumference. They stand about eighteen feet apart, and some twelve feet from the building, for which they form a perfect protection from the Summer's sun, their branches being already interlaced. The elm is in that neighborhood of more rapid growth than the rock maple, or indeed more than any other forest tree. An apple orchard may be brought to commence bearing in four years from transplanting from the nursery, which should be the second or third year from the time of budding. By the eighth or tenth year, your orchard, well managed, will pay you annually for your trouble and expense in planting it, and will continue productive as long as you have any right to expect to live.

[Hill's Monthly Visitor.

◆

Colton's "Lacon."—This remarkable book was written upon covers of letters and scraps of paper of such description as was nearest at hand; the greater part at a house in Prince's street, Soho. Colton's lodging was a penuriously furnished second floor; and upon a rough deal table, with a stumpy pen, our author wrote. Though a beneficed clergyman, holding the vicarage of Kew, with Petersham, in Surrey, Colton was a well-known frequenter of the gaming-table; and, suddenly disappearing from his usual haunts in London about the time of the murder of Weare, in 1823, it was strongly suspected he had been assassinated. It was, however, afterwards ascertained that he had absconded, to avoid his creditors; and, in 1828, a successor was appointed to his living. He went to reside in America, but subsequently lived in Paris, a professed gamester; and it was said that he thus gained, in two years only, the sum of £25,000. He blew out his brains while on a visit to a friend at Fontainebleau, in 1832—a bankrupt in health, spirits, and fortune.

◆

Relation of the Sexes.—The editor of the National Era, in reply to a correspondent, says: "As to our own creed, we think it highly orthodox. We believe that woman was taken at first from the side of man, but that ever since man has been born of woman; that they are both very indispensable to each other, and if 'man, the hermit, sighed till woman smiled,' she would have done the same thing, had not her full gaze, on first awakening to life, rested upon him; that if, in a certain sense, man is the head of the woman, woman is the heart of man in a good many senses; that there is no conflict of rights, and, so far as we have ascertained, no natural hostility between the sexes; that the crowning glory of each is the well-ordered family, where husband and wife rule each other, by love and reason, without rude appeals to prerogative on one side, or necessity or suffering submission on the other—both equally loved and respected by their children, both equally loving and reverencing the great Father of All.

The Mineral Riches of Algeria.—From a work on the mineral riches of this region, by M. Henry Fournel, Paris, we learn that there is a valuable mine of argentiferous Galena near the frontiers of Tunis, at Kefum-Thaboul, occurring in argillaceous and schists connected with sandstones and conglomerates. Magnetic iron ore abounds in the mountains Bon Hamra, the small chain Belelieta, and to the north of Lake Fizara. To the north of the place last-mentioned, there is an entire mountain, (the Mokta-el Hadid,) which rises out of the gneiss to a hight exceeding 300 meters, and presents, from top to bottom, pure ore without a particle of rock. Remains of ancient Roman works and scoria were found, indicating that they were formerly mined.

◆

Victoria and Sweetmeats.—The following is an account of the wages paid to the confectioners of her Majesty:—

First German confectioner, £300 per annum; second do. £250 per annum, with apartments and traveling expenses; three female assistants and an errand man, £80 per annum each; chief pastry cook, £250 a year, with rooms and attending expenses, with one male and ten female assistants, at £70 a year, a butler and his assistant, at £50 and £60 each. The total royal expense for making sugar plums, cakes, tarts, (independent of the cost of materials,) being £1,200 per annum.

◆

Emery in Asia Minor.—M. Tchihatcheff, in his recent explorations in Asia Minor, says Silliman's Journal, has brought to light extensive beds of emery in the western portions of this country, particularly between the ruins of Stratonicea in Caria and Smyrna. This substance is indispensable in polishing minerals, and all hard stones, as well as for the lapidary's use generally, and by these new discoveries, it is evident the necessary supply will suffer no diminution.

◆

Vanity in Animals.—The learned philosopher, Dr. Gall, in his remarks on the organ of love of approbation, says that in the South of France they decorate their *mules* with bouquets when they travel well. The most painful punishment which can be inflicted on them is to deprive them of their bouquet and tie them to the back of the carriage. "I have," he says, "a female ape; whenever they give her a handkerchief, she throws it over her, and takes a wonderful deal of pleasure in seeing it drag behind, like the train of a court robe."

◆

The Lost Soul.—Amongst the foreign birds lately brought into this country, is a specimen of the feathered tribe from Peru, to which the natives give the beautiful name of *alma perdida*, (the lost soul.) Its cry is exceedingly melancholy; the first note is shrill and long, and is followed by three more of the same length, but gradually deepening in tone. The Peruvians say it is bewailing the dead.

◆

Cheap Living.—Mr. Taylor, in his "Views a Foot," says: "The cheapest city, and one of the pleasantest in the world, is Florence, where I breakfasted on five cents, dined sumptuously on twelve, and went to a good opera for ten. A man would find no difficulty in spending a year there for about $250. This fact may be of some importance to those whose health requires such a stay, yet are kept back from attempting the voyage through fear of the expense."

◆

Cure for the Toothache.—Take a piece of sheet zinc, about the size of a sixpence, and a piece of silver, say a quarter of a dollar, place them together, and hold the defective tooth between or contagious to them; in a few minutes the pain will be gone as if by magic. The zinc and silver acting as a galvanic battery, will produce on the nerves of the tooth sufficient electricity to establish a current, and consequently to relieve the pain.

## VARIETY.

It is stated of a Venetian, a great humorist, who died some years since, that he made a provision of torches for his funeral, which he caused to be privately loaded with crackers, and comunicated to a confidential friend the hubbu which would result from the explosion, and which he calculated would take place in the most inconvenient spots. It is added, that the result verified the most sanguine anticipations of the projector.

The late Mrs. Hon. Roger Sherman, of Fairfield, Conn., received into her family, and educated at different periods, twelve destitute orphan children. She had lost her own children, and both herself and her husband being impressed with the conviction that they might do good by filling the place of parents to the homeless, they commenced the work—and as one and another became settled in life, their places were filled by others.

There is more talk about Father Mathew's visit to this country. This has been regularly got up for the last six years, and he has not come yet, nor is it probable that he will come. Many inebriates who got tired of waiting to be converted by his persuasive eloquence, have quit the bottle, and become sober men without his aid. If his visit should be much longer procrastinated, others may share the same fate.

A woman by the name of Wright, living in this village, says the Hallowell Cultivator, in a vomiting spasm, threw from her stomach a *live snake* measuring seven inches in length, which is supposed to have been swallowed some months since in drinking water from a spring. The snake lived two or three days in a bottle of water, and is now preserved in spirits.

Two persons who have chosen each other out of all the species, with the design to be each other's mutual comfort and entertainment, have in that action, bound themselves to be good humored, affable, discreet, forgiving, patient, and joyful, with respect to each other's frailties and miperfections, to the end of their lives.

Rev. Dr. J. O. Choules, of Rhode Island, delivered the opening address of the annual fair of the American Institute, in New York. He well remarked: "Many parents show a disposition to raise their children to live without labor; but they will raise a generation which will curse its ancestry."

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

#### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

#### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

#### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

#### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

#### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

#### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | | from $14 50 to $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | | from $3 50 to 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 23. NEW YORK, FIFTH-DAY, NOVEMBER 23, 1848. WHOLE NO. 231.

## The Sabbath Recorder.

### A GLIMPSE OF THE CHINESE.

From a letter of Mrs. L. M. Carpenter to the Executive Board of the Seventh-day Baptist Missionary Association.

SHANGHAI, April 12, 1848.

DEAR BRETHREN,—Mr. Carpenter suggests that your instructions to your missionaries, in which you request a statement of facts on various subjects, can be better responded to by their wives in some instances, as they often have access to persons and places where gentlemen do not, the customs of the Chinese being quite strict in this respect. And I, claiming a woman's prerogative of using the limits assigned me to the best advantage, intend to give you, not only what they cannot, but also what they need not, because I write it. And here let me say, that I begin no farther back than my last dates home, as I will not trouble you with a "thrice told tale," which to me is a weariness to tell, as it must therefore be to others to hear.

I begin with the Procession of the Umbrella Lanterns, which occurred soon after our last dates, namely, on the evening of the eighteenth of March. This I despair of describing adequately, although it passed directly under our windows, and I have since had the privilege of a still nearer view, having met it just without the city walls, a few evenings since, (on our return from the monthly concert at Dr. Bridgeman's,) and being obliged to stand still in the narrow street until the whole had passed. The procession includes about fifty umbrella lanterns, so called from their near resemblance to an umbrella. They are hexagonal, transparent, and most gorgeously ornamented with paintings, embroidery, silk fringe, and flowers. Wreaths and bouquets are placed on the top, and frequently small lanterns, in the form of flowers, birds, animals, serpents, and men, which, being also transparent, hollow, and lighted from within, add greatly to the brilliance of the scene. These lanterns are carried like umbrellas, above the heads of the people, and alternate with bands of music (and some very fine music too) and crowds of men and boys, and sometimes "women and children." The whole is usually preceded by four men, carrying a table, on which stand two other men bearing lanterns, and surrounded by lights. The expense of these lanterns must be very great, and it is said many persons actually abridge their domestic comforts, that they may be able to possess one; and, after all, there is nothing in it but a love of display and amusement—so our teacher says—and I would add, a love of the beautiful, which it certainly manifests on a large scale.

The Procession of the "Dragon Lantern," which took place on the evening of the fifth of March, is a much less showy affair. One long serpent-like form, made up of the cheap lanterns in common use, (which consist of oiled paper stretched in a cylindrical form over a network of ratans,) united by intervening pieces of silk gauze, of a yard or more in length, which answers to joints, form the body of the Dragon, the extremities only being really serpent-like, the head a very formidable one, and the whole figure lighted from within by small candles. It is carried above the heads of the crowd, and being twisted and coiled about in the most fantastic manner, represents all the writhings and contortions of the serpent, a fiery flying serpent, just ready to alight upon the noisy group below.

Our proximity to a large temple, at which these processions often stop, gives us a fine opportunity to behold them.

You have already been informed of our New-Year's Calls among our neighbors. We have since had an opportunity of extending our acquaintance, have once dined out; at which time we took our first practical lesson in the use of chop-sticks. The formalities of meeting being duly gone through, we were presented with the *smoking* apparatus, (a civility never omitted,) large metalic pipes, with wooden handles several feet in length, well filled with tobacco, and accompanied by the torch ready for lighting them. After excusing ourselves, as unaccustomed to such luxuries, they were removed, or monopolized by the other guests present, of whom there were a goodly number, and the indispensable tea was served in its place. This tea-drinking must be the same the world over, for I observe invariably the same effects here as are attributed to it at home, namely, the enlightening of the eyes, and the awaking of the perceptive faculties to the affairs of our neighbors in a wonderful manner, for it seems to be the time here for a general scrutiny into the personal merits and defects of its tantalized subjects. Our clothes are made the subject of general discussion and strict examination, our bonnets and gloves particularly, which have no parallels among Chinese ladies. Sometimes they attempt to put them on, but heads like theirs, full of natural bouquets, artificial flowers, "head bands, and crisping-pins, curls, chains, and bracelets, and mufflers," can hardly be crowded into bonnets like ours; and gloves meet with their proportionate number of impediments, in multitudes of rings and bracelets. Much is said about our painting our faces white and on this occasion our hostess insisted that I not only painted my face, but my hands, also and pushed back my sleeves to see if my arms too were painted. We are often asked if our country women use such paint as themselves, making no scruple of acknowledging the prevalence of this custom among the belles of the Empire.

Dinner came in due time. Chairs were placed for ourselves at the table, the others remaining standing; and here, as every where else, the whole course of things is reversed in China. First comes the dessert, nuts of several varieties, which were often taken from the shells and laid before us. Next followed sweetmeats, of many unnamable kinds, but mostly consisting of beans, and a peculiar kind of little white seeds, imbedded in sugar, and preserved in various forms and colors. Next followed cakes, some very fine; *boiled pies*, (I have no other name for them,) of the size and form of a common apple, filled with meat, sugar, and fruits, fried potatoes, and so forth.

We were furnished with ivory chop-sticks, but I must have displayed a sad want of skill in the use of them, for a kind lady at my left hand, seeing my dilemma, took the jeweled hair-pin from her own head, and passing it through the potatoes, handed it to me, asking at the same time if I had not been accustomed to chop-sticks, and finding I had not, seemed to consider me entitled to the benefits of the hair-pin for the remainder of the repast; and I am sure no poor fish ever nibbled more cautiously at a bait, than did I to avoid coming too near the gilded wire. At the close of the meal, tea was again brought in, after which the ladies invited me to a ramble through the house, leaving Mr. C. to entertain, and be entertained by, the gentlemen.

The apartments belonging to the different members of the family, consisted of a dormitory and an ante-chamber, comfortably furnished with all the appurtenances thereunto belonging, and sometimes tasteful and elegant additions of pictures, vases, flowers, plants, and embroidery. Large trunks, which they assured me were filled with clothes, were sometimes placed above each other, against the wall, reaching nearly its whole extent, and in some instances quite to the ceiling. Each inmate had a story to tell me of her own little personal affairs, or her individual projects, displaying her embroidery, her jewels, her head ornaments, or her furniture, and asking continually how I was pleased. Of course I was pleased with every thing, but in answer to their queries, was often obliged to confess that I had not been accustomed to their luxuries—that American ladies did not use such, &c. Some writer has said, that cleanliness was not included in the calendar of Chinese sins, and I am sure my conscience would not allow me to enter the different rooms with the flattering exclamation which is almost always heard upon the introduction of Chinese females into ours, "kway-zing, kway-zing," (clean, clean.) Upon our departure, we were as usual laden with mementos of the visit from the delicacies of the board, to which on this occasion were added some more enduring gifts, whose substantial forms will entitle them to a voyage across the deep, on the first opportunity.

Crowded as are the streets of Shanghai with men, women, and children—and teeming as they do with all the various avocations of life, from the most delicate needle-work, to the washing of cups and platters, the turning of the mill, or the ringing of the hammer upon the anvil, until the whole becomes as it were but one great work-shop—still the true pictures of domestic life are all behind the scenes. But go into some narrow street, (the widest are rarely twelve feet,) so narrow that two can scarcely pass without collision, where nothing but dead walls are to be seen on either side, with occasionally a small rude door, closed and bolted; knock at these same doors, and if the call is not answered by a frightened child, who, seeing you through the crevices, runs screaming away, you will probably be admitted, and the first feeling will be one of surprise at finding yourself suddenly in an open area, looking like a little hamlet in the country, with its grass-plots, its trees, its beds of flowers, and garden vegetables, and a little mimic lake, stagnant, it is true, and filthy in the extreme, bordered with willows, and bearing full testimony, that in all the varied walks of Chinese life, there may be found a lingering love of the beautiful, and an almost instinctive propensity to the cultivation of taste.

The blending of extremes among them is truly wonderful. Nothing can exceed the neatness, the scrupulous elegance, with which the toilet of a Chinese fashionable is performed, and you wonder whether the same richly-wrought satin robe, so intensely pure, could ever have been worn in the street before, or whether it is not doomed to certain ruin from the filthy elements of even the atmosphere we breathe. Yet such are they from day to day.

[Remainder next week.]

### A GOOD SERMON.

BY REV. JOSHUA MARSDEN.

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel lounger doze,
Attention flag, and memory's portals close.

It should be warm—a living altar-coal,
To melt the icy heart, and charm the soul:
A lifeless, dull harangue, however read,
Will never rouse the soul, or raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay, to tickle lettered pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate;
The fiery law, with words of love allayed,
Will sweetly warm, and awfully persuade.

It should be manly, just, and rational,
Wisely conceived, and well expressed withal;
Not stuffed with silly notions, apt to strain
A sacred desk, and show a muddy brain.

It should possess a well adapted grace,
To situation, audience, time, and place;
A sermon formed for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome.
Let some Epictetus or Sterne esteem;
A bleeding Jesus is the gospel theme.

It should be mixed with many an ardent prayer,
To reach the heart, and fix, and fasten there:
When God and man are mutually addressed,
God grants a blessing, man is truly blessed.

It should be closely, well applied, at last,
To make the moral nail securely fast:
"Thou art the man!" and thou alone wilt make
A Felix tremble, and a David quake!

### THE MOLOKANERS OR MILK-EATERS.

SHORES OF THE BALTIC, May, 1848.

I have recently obtained some intelligence respecting a Russian colony, of considerable extent, singular origin, and very uncommon attainments; of which, though prevented by reasons affecting its political security from quoting all the sources of my information, I may convey to your readers some very interesting particulars.

Although doubtless the name of Temperance Societies was never heard in the wide Steppes of Russia, the thing itself is not unknown to a simple and true-hearted community of dissenters from the Russian-Greek Church, whose continued existence, and even increase, during many years of persecution, seems to have borne some resemblance to Israel's experience in Egypt; while their present comparative tranquility in the land of their banishment equally displays the power of divine grace, and the truth of the declaration that, "when a man's ways please the Lord, he will make even his enemies to be at peace with him." The first detailed account which I saw of the Molokaners, or Milk-eaters, was contained in a letter from the Rev. Mr. Roth, one of the Basle Missionaries, whose station, Helenendorf, may well be described as situated on the utmost verge of Christendom.

In the course of a missionary tour to Schamachi and its environs—a journey in which the Gospel messenger is exposed to dangers similar to those rehearsed by St. Paul, 2 Cor. 11 : 26—Mr. Roth met with a venerable member of this singular community, and he details the interview in the following words:—"It was in the middle of October, in one of those nearly impassable and wholly indescribable roads, with which nothing in Germany can be compared, that I again fell in with one of those Molokaners of whom I have before made mention. With this aged and highly-interesting disciple I was happily enabled to converse for some considerable time, as our several roads lay in the same direction, and one of my companions was capable of acting as interpreter between us. Before, however, entering on the chief subject of our discourse, it may be well to give a short account of the rise, past history, and present extent of this long-despised and severely-tried people.

"The Milk-eaters separated themselves from the Greek Communion, avowedly, on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances, insisted on by the Greek Church. In short, they took conscientious exception against every part of the public worship of that Church, excepting the sermon, which, however, (more especially in the country parishes,) is almost always omitted as superfluous. After enduring in their birth-place, which was situated in the interior of Russia, unspeakable hardships and oppressions, and seeing, year after year, many of their leaders exiled to Siberia, as obstinate heretics, it was a matter of thankfulness to them when the Russian government came to the determination, some eight or nine years since, to banish the whole of this pestilent sect to the Schamachian district in the province of Grusia. This punitive measure was no doubt meant for their hurt, but God turned it to good, and as, like Israel of old, the more they were oppressed the more they multiplied and grew, the Russian government may well have felt surprise at the amount of immigration to which this sentence of banishment gave rise; for there now exists in that wild region from sixty to eighty villages, containing many thousand families. The *norm* of their faith is simply the Scriptures of the Old and New Testament, their hymns are the Psalms of David, and the Bible knowledge possessed by both men and women among them may be justly termed extraordinary. Their public worship commences with the singing of a psalm; then follows an extempore prayer by one of their elders, who afterwards reads and expounds a chapter of the Bible, much in the manner, it would seem, of our Wirtemberg Scripture-readers. * * * The children of both sexes are, generally speaking, instructed by their own parents, although, where a person fitted for the task can be found in a village, a regular school is maintained. But, however accomplished, the result is a most happy one, since not one child above twelve years of age can be found among this people who does not possess a competent knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory. In respect of morals, they are so exemplary, that few denominations of German Christians may bear comparison with them. When, for example, a dispute arises between two Molokaners, (which is said to be a very rare occurrence,) they feel bound in conscience to so literal a fulfillment of the apostolic admonition, "Let not the sun go down upon your wrath," that they make a rule of seeking out each other and shaking hands before sunset. A liar or a drunkard is unknown among them; indeed, the majority of them drink no species of fermented liquor, (although the use of such is not absolutely forbidden,) and hence the appellation of Milk-eaters, by which they are now generally known. Whether this name was at first assumed by themselves, or given in derision by others, I am unable to determine.

"Such being the character given of this singular and estimable sect by persons on whose testimony I feel warranted to depend, I return to my old fellow-traveler and the conversation which passed between us. You may imagine my surprise when, after some general remarks on religious topics, he addressed me as follows:—'I should feel greatly obliged if you will give me your opinion, whether we Molokaners are right in thinking that the coming of the Lord Jesus cannot be now far distant?' After stating to him my conviction, that according to Scripture we were bound to mark the movements of the nations, and especially the progress of the Gospel proclamation, as the finger-posts which should guide our judgment as to 'times and seasons;' but that, notwithstanding this, the prophecies of Scripture could only be safely pronounced upon after their fulfillment, and that, therefore, in my mind, no mortal man was empowered or entitled to decide, with authoritative certainty, when the coming of the Son of Man would take place;—I proceeded to impress upon him, to my best ability, the present duty to which we were all called, that of watchfulness with prayer, since our Lord himself compared his coming to that of a thief in the night, or to a flash of lightning, which may at any moment dazzle our astonished vision from the most unexpected quarter. The old man seemed satisfied with my answer, saying that was his own opinion too, and that it afforded him great pleasure to find their views on this question were shared by other Christians. I then observed, that in Germany, several very pious men had given much diligence to the examination of all that could throw light on the interesting questions connected with the 1260 years, and yet had never been able to satisfy even their minds so fully upon it as to fix the time of our Lord's second coming. 'Among others,' continued I, 'a very thorough search was made into this matter many years ago, by a distinguished man named Bengel; but even he found it too high for him to reach, and its depth too great for him to fathom.' On the mention of Bengel's name, the old man's countenance lighted up, and he exclaimed with animation, 'Oh! I know him—I know him well!' and farther converse proved him indeed no stranger to Bengel's sentiments. You may imagine my astonishment. Can it indeed be possible, that Bengel's Apocalypse or his Sixty Discourses have been translated into Russ? And yet, how else could this Russian become acquainted with his name and writings? Luther, too, appears to be a familiar name among the Molokaners, who sometimes indeed call themselves simply Lutherans, in opposition to the Russian Greek Church. But what a glorious hope does this excite as to the disclosures which the GREAT DAY shall make! What extensive good may we not then find has been accomplished by believing authors and preachers, compared with what either they or we ever dreamed of! And how large may be the accession to the 'white-robed multitude,' which shall then stand at the right hand of the JUDGE, from places of the earth deemed by us dark, only because they were to us unknown! 'Lastly,' concluded Mr. Roth, 'my old friend informed me that, but a very few weeks since, a fresh detachment, comprising several hundred families, had joined them from Russia, now no longer exiled by government, but coming of their own free will, to enjoy the liberty of faith and worship, granted to their co-religionists in their far, but not now desert home.'"

[Evangelical Christendom.

### "LET THE DEAD BURY THEIR DEAD."

A writer in the Philadelphia Christian Observer has given a new exposition of this passage. To prepare the way for his exposition, he states the following historical facts. "Among all nations, there has ever been, and is now, a class of persons, who, from choice, or from the regulations of society, have the charge of burying the dead. Among the Hindoos, it is the business of a particular caste. Among the Parsees, who never bury their dead, but expose them in an open tower, where the flesh is devoured by vultures, a particular class of men take charge of the whole subject. The same thing exists among the Mohammedans, and among all the eastern nations. The ancient Greeks had their *Entaphiastai*, or those who prepared the body for interment. The ancient Romans had their *Vespilliones*, who carried the body to the grave in the evening; they had also their *Sandapillones*, or sextons, who carried the dead upon a bier. These persons were supported by the people for this express business. The Jews have had, from time immemorial, their *Kabronim*, or society of buriers; at present each synagogue has two of such societies; one of males for the interment of the men, and one composed of females for the preparing of their own sex for interment. Their business is to watch by the sick, to wash the body before burial, &c. The members of these societies are chosen by lot, and their services are performed without fee or reward." (See Alexander's Hebrew Ritual, page 186.)

The writer thinks it evident that such a class of persons were employed to bury the dead in the time of our Saviour. When Ananias was struck dead, the evangelist, Luke, tells us that "the young men *(oi neoteroi)* arose, carried him out, and buried him." It was the business of these young men to do so. The existence, then, of this class of persons, among the Jews, makes it certain, to my mind, that when one of the disciples asked permission to go and bury his father, the Savior referred to this class of men. They would attend to it. They were chosen by the people for the performance of that duty. And if this disciple had a particular part to perform, in the interment of his father, as is the case among the Hindoos now, he must relinquish even that duty to follow Jesus. We have the word now in use which exactly expresses the idea in the passage, namely, *Undertakers*. And by the adoption of this word, or of one conveying a similar idea, we get a right understanding of this verse. This makes all plain, and does away with the absurdity of committing the work of burying our friends, into the hands of those who are "dead in sin." If ano persons wish men, who are "dead in sin" or, who may at times be dead drunk, to bury their friends, they can be accommodated with such in this city; but we have no idea that the Saviour recommended that so sacred a work should be performed by profane hands. But with the explanation given, how plain, and how sensible, does the answer appear. One of the disciples desired permission to go home and assist in burying his father, who may or may not have been dead at that time. To this request the Savior replies, "Follow me; and let the buriers of the dead (i. e., the *Undertakers*, as we would say,) bury their dead. It is their work. There is other work for thee."

### A MISSIONARY'S SERMON.

We recently noticed the return to this country from Ceylon of Dr. Poor, the veteran missionary of the American Board. On making a visit a short time ago to Danvers, Mass., the place of his birth, he found, on examining the records of the church with which he united in 1805, that he had been connected with it longer than any other surviving member. In an address to this church, published in the Boston Recorder, he spoke from this passage, in Romans 14, "Now, I beseech you, brethren, that you strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judea, and that my service that I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed." He accommodated the text so as to apply to his own case, and brought tears into the eyes of many. He said that on this his first appearance in the church of which he was the oldest member, he might be expected to make some report of his labors. One year of the thirty-three he had been absent, had been spent in going and returning; seven in Ceylon, twelve in Batticotta, six in the southern continent of India, and the last six or seven in Ceylon, the scene of his early labors. He had now left that field on a furlough of two years, at the earnest solicitation of his fellow laborers there, and of his friends at home, with the hope and expectation that he should thereby obtain a new lease of life, and return to his beloved employment and companions, refreshed both in body and spirit, and better able to carry out his great desire of serving his Lord and Master in that cause to which he had so early devoted himself—a desire which had been encouraged and cherished by his sainted mother.

In applying that part of the text in which the apostle prays for *himself*, he said, *He* had no occasion to pray to be delivered from *enemies*; but he felt the need of their prayers, that he might be kept from temptation in the new and strange scenes by which he was surrounded, that he might not say or do anything which might be an injury to the great cause. He found himself here in new and strange circumstances. The habits and manners of society had changed; the face of the country was changed; the means of travel and communication had changed. He had never seen a steamboat, or railroad, or electric telegraph, until his arrival in England a few weeks ago. And he said he did not know but the physical changes which everywhere met his eye, were indicative of moral changes equally great. He felt embarrassed. He really did not know what it was proper to say. He did not wish to be entangled in new or old school divinity, or in the various political questions which seemed so deeply to agitate the public mind; all good, perhaps, in their place; but he could not understand them, and he wished to avoid all such matters. He came to them, as the apostle said, 'to be refreshed.'

He came to get good and to do good; and he hoped to be better prepared on his return, to engage in his Master's service, and with a life strengthened and prolonged by this visit to his native land. He wished that his service for Jerusalem might be accepted of the saints, and that his visit might be the occasion of exciting them anew to labor for Zion. He firmly believed no one would so much as lift a finger towards carrying out God's great designs of mercy, without securing a blessing for himself.

PERIODICALS.—An exchange says: Religious newspapers are making giant strides in the extent of their circulation. It is truly wonderful, that within thirty-five years of the birth of the first of this species of newspapers, they should already number such an immense, as well as respectable progeny. The American Messenger, about five years old, takes the lead, having a circulation of 130,000 monthly; the Christian Miscellany, 60,000; the Early Days, 34,000; the London Family Visitor 60,000.

# The Sabbath Recorder.

New York, November 23, 1848.

## RAISING FUNDS FOR BENEVOLENT PURPOSES.

We have before us a letter from Bro. Levi H. Bond, of Lost Creek, Va., in which he expresses a great desire to see the Seventh-day Baptist denomination doing more than it is at present for the promulgation of the gospel generally, and of the truths which distinguish it in particular. In order to secure this, he proposes to be one of twenty to raise the sum of one thousand dollars, to be paid within two years, half of which shall be devoted to the Foreign Mission, one-quarter to the Tract Cause, and the balance to Home Missions. Or, if twenty cannot be found to raise one thousand dollars, he will be one of ten to raise five hundred dollars, in the same way, and for the same objects.

—We are glad to see the spirit manifested by Bro. Bond, and would very cheerfully lend any assistance in our power to carry out his plan, not even refusing to become one of the proposed twenty. Still we must confess some doubt as to the policy of adopting such expedients to raise specified sums. We have now a well-organized Missionary Society, which is designed to take the direction of both foreign and home missionary efforts, and which ought every year to receive and disburse three or four times the amount here proposed for either of these objects. We have also a Sabbath Tract Society, which is doing all in its power to disseminate truth on the subject of the Sabbath. Both of these Societies, we believe, enjoy the confidence of our people, as organizations through which they can safely and successfully dispense their benefactions. If we mistake not, the confidence in them, and the disposition to coöperate with them, is daily increasing. What is now needed most of all, is a deep sense of duty, on the part of the people, to contribute regularly and liberally for these objects. Our own conviction is, that a Christian has no more right to let the year roll round without considering how God has prospered him, and contributing to objects of benevolence accordingly, than he has to let the Sabbath come and go without attending to its duties. If this conviction could be wrought into the soul of every member of the denomination, there would be no deficiency of funds, and no necessity of new expedients to raise them. Thank God there are some, of whom this conviction seems to have taken possession, and whose contributions are as regular as the return of the seasons. Whether these contributions are according as God has prospered the givers, it is not for us to say. If they are, we feel sure that they will increase, instead of being diminished, in years to come. We know of instances in which individuals have determined to give a tenth, or even a fifth, of all their income to benevolent objects; and we believe no case can be found in which the ability of such persons has been reduced by carrying out this determination. Who can tell the glorious results which would follow the formation of a similar determination on the part of every individual? Let those who desire to see such a state of things brought about, give the influence of their words and example in favor of it. By saying this, we would not be understood to depreciate the plan of Bro. Bond, but only to insist that every one ought to give something, and that *regularly*, for benevolent objects; and if our societies are what they ought to be, let us all give to the extent of our ability through them, as the best mode of attaining the desired end. We have already hit upon a good plan. Let us carry it out fully and liberally, and then see if something will not be accomplished.

## THE WAY THEY STOP SUNDAY MAILS.

Hon. Cave Johnson, the official head of the Post Office Department, has recently written a letter in relation to Sunday Mails, out of which the opponents of such mails will endeavor to make considerable capital. It seems that a clergyman residing somewhere in the State of New York, having read various newspaper notices of the discontinuance of Sunday Mails, took it upon him to write Mr. Johnson a letter, in which he gave him all the credit of their discontinuance, and highly applauded his course. Mr. Johnson, as in duty bound after such a flattering notice, wrote a very gentlemanly reply, and stated, among other things, that he "should be gratified to see the transportation of the mails, as well as every other species of labor, rest on the Sabbath." All very good—and if he had stopped there, his sabbatic orthodoxy would have been established. But he goes on farther to say, that the Sunday Mails have been discontinued only where the people have indicated a desire for their discontinuance by stopping the ordinary means of transportation. He assumes, that so long as the regular modes of conveyance, such as stages, rail-cars, and steamboats, are kept in operation, the mails must go also; but when these are discontinued, the Post Office Department will understand that the people no longer desire Sunday Mails, and will accordingly discontinue them.

At first view, this does not seem to amount to much. But let us see how it is used. Heretofore the railroad and steamboat companies have objected to giving up their Sunday business, because the mail must be carried, and if they carry the mail they can, without much additional expense, carry the passengers also. Now the opponents of Sunday Mails go to the Directors of these Companies, and show them, that *having the monopoly of travel*, they can do all of the business in six days of the week as well as in seven, thus reducing their expenses and increasing their profits. Of course they feel the force of such an argument, and seeing clearly that they can *make more money* by stopping on Sunday than by running, they conclude to stop, and the circumstance is trumpeted abroad as a triumph of religious principle. The Post Office Department being already pledged to discontinue the mails when the cars stop running, does so at once, and so the whole thing works to a charm. The railroads and steamboats make all the money by the operation, while all the inconvenience falls upon the traveling and commercial community. And this they call carrying out the wishes of the people!

## CHRIST THE END OF THE LAW.

To the Editor of the Sabbath Recorder:—

Inasmuch as I have heretofore suggested to you some of my objections to Doctor Chalmers' explanation of Rom. 10: 4, "Christ is the end of the law for righteousness to every one that believeth;" and inasmuch as my objections (or criticisms) have been made public; and inasmuch as I signified that I did not know but I might try to give a better explanation of that text, in case no other one would undertake it—it may be that some of your readers expect to hear something from me on the subject. But having thought more about it, it has occurred to my mind, that perhaps I had better say but little, lest in my weakness I should commit a blunder as erroneous as I supposed the Doctor had done, and at last have to undergo the criticisms of the learned. I will venture, however, to give my views of that passage, in as few words as I conveniently can.

I supposed the Doctor's mistake consisted mainly in his taking Paul in that text to allude to the moral law, which I think he did not. I wish it distinctly understood, that when I use the term moral law, I mean the ten commandments. I think that people are often led into gross errors by mistaking the meaning of the writer when he uses the word law. The writers of the New Testament do not always define particularly what law they allude to when they use that word; but, by carefully comparing it with the general tenor of the book, I think we may come to a pretty correct conclusion in the premises. When Christ said he did not come to destroy (or dissolve) the law, he could not have meant the Levitical law, because he did put an end to that to all true believers, whether Jew or Gentile; of course, he must have meant the moral law, which is clearly understood from his following words: "Whosoever therefore shall break one of these least commandments," &c. And when Paul said, "By the law is the knowledge of sin," he no doubt alluded to the moral law, for he repeated one of the ten commandments to show his meaning. But when he said, "For what the law could not do, in that it was weak through the flesh," we cannot suppose that he then meant the moral law, for surely there can be no weakness in that which is perfect and immutable. And I think he must have had allusion to the law of sacrifices, which he says made nothing perfect, but the bringing in of a better hope did. And this same law of sacrifices and the priesthood was undoubtedly what Paul meant when he said, "The priesthood being changed, there is made of necessity a change also of the law;" not the moral law, for we Seventh-day Baptists do not believe there ever was any change of the moral law. Some people, it seems, take the word law here to refer to the moral law, and use it as an argument for the change of the Sabbath. Many other passages might be quoted, which plainly show that the word law is often used in the New Testament without any allusion to the moral law, but more commonly alludes to the Levitical priesthood and sacrifices. And this law, and no other, undoubtedly the Apostle had in view when he said, "Christ is the end of the law for righteousness to every one that believeth." To this law Christ was the end in every sense of the word; for if we take the word end as equivalent to purpose, as Dr. Chalmers says we must, the very purpose for which this law was instituted was to point the minds of the people to Christ, the great sacrifice that was in process of time to be offered. This law was, as Paul said, a shadow of good things to come. But really I can see nothing in the moral law that in anywise resembles a shadow. It is something solid, and not like a shadow, that appears for a little while, and then vanishes away, as the law of sacrifices did.

Again, Paul says the law was our schoolmaster to bring us unto Christ, (or until Christ.) And I can see nothing in the moral law that resembles a schoolmaster, unless it be such an one as I never heard of—one that would do nothing for his scholars but whip them to death because they and their forefathers had disobeyed the orders of the school. Doctor Chalmers says, "There is one obvious sense in which Christ is the end of the law, (meaning the moral law,) and that is, when the law, viewed as a schoolmaster, brings us to the conclusion, as to its last lesson, that Christ is our only refuge." Now such a statement as this seems to me to be entirely visionary; for I cannot see what there is in the moral law that would teach us that Christ is our refuge, or that would teach any thing at all about Christ, or any way of escape from the penalty. I thought, indeed, it was gospel, and that only, that taught such a lesson, and there is no such thing as gospel in the moral law. Take away the gospel, and what would the moral law teach? View it as a schoolmaster, if you please, and as such it would teach nothing but condemnation and death to every transgressor. Still, these things considered, I think it is clear, that Paul had no allusion to the moral law when he said, Christ is the end of the law for righteousness. We find (Deut. 6: 22) that Moses told the children of Israel it should be their righteousness, if they should observe to do all those statutes as the Lord had commanded them; and of course we must conclude, that they had always considered it to be their righteousness, for it seems that they trusted in Moses, as Christ said they did. But Paul would have them understand, that it should no longer be considered their righteousness to offer those sacrifices which could never take away sin, nor make the comers thereunto perfect, but had only served as a schoolmaster to lead them to Christ; and as Christ has already come, we are now no longer under such a schoolmaster. Christ is the end of the law of sacrifices for righteousness to every one that believeth. Now let it only be understood, that the Jews, believing and trusting in the declaration of Moses, that it was their righteousness to do all the statutes of the ceremonial law; and also understand, that it was the ceremonial law, and that only, that Paul meant when he said Christ is the end of the law for righteousness to every one that believeth; I say, allowing such to be the true facts in the case, and the text in question needs no farther explanation. It means exactly what it says, no more and no less, and there is no mystery in it to be explained. But to propagate the doctrine that Christ was the end of the moral law, appears to me to be opening an awful flood-gate to all sorts of iniquity, and the profanation of the Sabbath in particular. And I think it probable that Doctor Chalmers' mistake originally grew out of his preconceived unscriptural doctrine of supererrogation and imputed righteousness; that is, if I understand it, that Christ had so much righteousness over and above what he needed for himself, that he could supply all that would come to him for it, with righteousness sufficient to form their right and title deed of entry into the kingdom of God; or, in other words, he could furnish them with so much of his own extra obedience or righteousness as would qualify them to be justified by the deeds of the law, even if they had never kept a syllable of it themselves. I would not by any means willingly misconstrue any thing the Doctor has said, but what I have just now stated, appears to me to be the exact amount of his theory.

Wm. Stillman.

## EASTERN ASSOCIATION—EXECUTIVE BOARD.

The semi-annual session of the Executive Board of the Eastern Association was held at Hopkinton City, R. I., Nov. 15, at which time reports from its missionaries were read, from which the following extracts are taken:—

Bro. Lewis says: "The season I enjoyed among our brethren at Phœnix was really pleasant. I preached twice on the Sabbath, and three times on first day. On Sabbath afternoon we held our meeting in a newly-erected Episcopal Chapel, the occupancy of which our people are permitted to have when not in use by its own society. I regard this as very favorable just at this time. . . . My appointments at Portsmouth are continued regularly every first day, and I am expected to supply them for a time not as yet definitely fixed. . . . At Newport, our meetings are now held on the Sabbath in the afternoon only, as one family have removed to Pawcatuck, and one or two members are detained at home by bodily indisposition. I have resumed my evening appointment on Cononicut; and as Elder Carr has removed, I am the only minister left there."

Brother Clarke, missionary at Green Hill, says: "The past has been more successful than might reasonably have been expected, from so little labor and so much opposition. None have fallen from the truth. In worship, a commendable zeal is manifest, and I have often felt that it was good for me to be there. . . . I cannot feel to abandon that field, [South Kingston,] but would urge my brethren of the other churches to hold forth the word of life there, expecting that God will bless their labor of love. The truth must have *time* to germinate and bring forth fruit. Now may be a crisis with some, and if our interest falls off, they may think that the truth for which we labor is not so essential."

Bro. Clarke accompanied his report with some very cogent remarks. His report states that he had baptized one of late, and that five others had signified their intention to unite with the church.

The Treasurer submitted a report, showing great delinquency in the churches about forwarding their amounts pledged. Also, that the whole amount now pledged would not continue our present operations much beyond the 1st of February, 1849.

The Board instructed the Corresponding Secretary to continue the mission so long as the funds will warrant. In behalf of the Board, the Secretary would respectfully request each church to forward immediately to the Treasurer their sums pledged, and, if consistent, to add to the same a sufficient proportion to continue the mission during the associational year. Something over one hundred dollars more than is pledged will be required to continue the present operations to the close of the year in May, 1849.

The Board adjourned to meet at Westerly on the first day following the second Sabbath in February, 1849, at 10 o'clock, A. M.

S. S. GRISWOLD, Cor. Sec.

Hopkinton, R. I., Nov. 16, 1848.

Proposed Pantheistic Temple at Paris.—A scheme has lately been put forth at Paris for converting the Pantheon, agreeably to its name, into an idol temple, in which all religions are to be combined. An artist of the name of Chevenard has been entrusted with the execution of it by M. Ledru Rollin. The plan of the artist is fully developed in the published account, from which the following is an extract:—

"Men of all nations, and of all ages, may enter that Temple, (the Pantheon,) and find there the objects of their worship; the Chaldean his stars; the Egyptian his Osiris, Isis, and Typhon; the Indian his Brahma with all his Avatars; the Hebrew, Jehovah; the Persian, Ormuzd and Ahirman; the Greek and Roman, their Olympus with its full complement of gods; the Christian, his Christ eighteen times glorified; the Northern barbarian, his gods shivering beneath Polar snow; the Mahomedan, who hates images, his Prophet with his face veiled by a flame; the Druse, his calf Hakem, with his azure eyes and his lion mask. Every one will be able to say his prayers in that universal Church, the true metropolis of the human race."

## THE WORKING OF EMANCIPATION IN JAMAICA.

The great British emancipation act, which, on the first of August, 1838, converted 800,000 West India slaves into free men, was a new era in the history of human freedom, and its results have been watched with intense interest, from both sides of the Atlantic. Different representations have been made, according to the different opportunities which writers on this subject have had for forming a correct judgment. Nowhere have we seen statements which seemed more candid, discriminating, and intelligent, than in the October number of the New Englander. The writer, (supposed to be Rev. C. S. Renshaw,) speaks from extended personal observation, having resided some time in Jamaica, as a missionary. He confines his attention to this Island, as giving the most full and fair view of the working of emancipation.

Jamaica, he states, is about 6400 square miles in extent, or about as large as the State of Massachusetts, and has a population of about half a million. The population is divided into three classes, viz: white, brown, and black. The brown men gradually rose in wealth and influence, and after a severe struggle, obtained for themselves equal rights, eight years before the emancipation of the blacks.

"The progress of this class has been very rapid. Immediately after their enfranchisement, two of their number were returned to the local Legislature, and others have been added at each successive election, until about one-third of the whole representation is by colored members."

The condition of the emancipated blacks, their domestic habits, improvements, &c., are matters of special interest, and of these the writer thus speaks:

"The whole rural population have homes.—For the most part they live in the same places, and, perhaps, in the same huts, in which slavery left them. These are very low, small, rude tenements, of from ten feet square, divided into two rooms, to fourteen feet by twenty-four, divided into three or four. The posts of the house are fastened into the earth, which is slightly raised and beaten hard for a floor; the sides are made of bamboo, cut and split to the size of laths, which is daubed or plastered with mud, on one side or both, and rubbed till smooth and hard; and by successive rubbings, and filling up the cracks, this process makes a neat wall. The roof is thatched with long grass, or with the leaves of the cocoa-nut tree; it is often a foot thick, reaching nearly down to the ground. The under surface is smoked to a glossy black, to protect it from the vermin with which the island abounds.

"Many thousand huts have been built since the emancipation, and they are uniformly better than the slave huts; higher, larger, better ventilated. A few are boarded up, more are shingled, and many are floored. All manifest an improved taste, style, and manner of living. About twenty thousand of the peasantry have become freeholders. Not only have the people homes—they have the means of a comfortable subsistence. Every man, woman, and half-grown child, has a provision ground, in which they cultivate yams, cocoas, (a root somewhat resembling a beet, but of a much finer, firmer texture,) plantains, sugar-cane, cassada, coffee, corn, beans, &c., &c., which they sell or barter for bread, biscuit, butter, sugar, cheese, lard, fish, meats, soap, candles, &c."

Much has been done in a religious way, for the elevation of the freed men. The number and denominations of missionaries in Jamaica, is thus stated:

"Since the decree of emancipation, the missionary bodies of England have vied with each other, in their efforts for the moral elevation of the freed men. In 1824, there were, perhaps, forty-five ministers of religion in Jamaica;—some of these were State-paid hirelings—seventeen were dissenting missionaries. In 1831, there were nearly one hundred ministers, forty-four of whom were dissenters. There are now not less than two hundred and ten ministers, of whom about one hundred are of the established churches of England and Scotland, thirty are Wesleyans, twenty-six Baptists, sixteen Presbyterians, thirteen Independents, fifteen Moravians, five "Wesleyan New Connection," four American Congregationalists. Besides these, there are three Jews, five Catholics, and twenty-five Native Baptists."

N. Y. Baptist Education Society.—The annual meeting of this Society was held in Hamilton, N. Y., on the 15th of August last, at which the reports of the various officers were presented. From the Treasurer's Report, it appears that the receipts of the past year were $14,199 07, and the disbursements were $13,901 63. The value of the Society's property, after deducting its indebtedness, is estimated at $80,905 87.

The Jews in Hartford, Ct.—The Christian Secretary says that there are some four hundred Jews in Hartford, Ct., who attend the Jewish service regularly, in a hall fitted up for the purpose. "At the commencement of their new year, a few weeks since, their shops were closed nearly all the week; they are also closed on Saturdays."

Lectures on Europe.—At the request of many citizens, Dr. Baird has recently commenced in New York a course of lectures on the present condition of Europe, the entire avails of which are to be devoted to the aid of the religious societies in France. Probably no man in this country is better qualified than Dr. Baird to describe Europe as it is.

## TRACT OPERATIONS.

At the late Anniversary of the American Sabbath Tract Society, an earnest desire was expressed to have its operations extended, by the employment of colporteurs, to distribute publications, and endeavor to awaken interest upon the subject of the Sabbath. Encouraged by this, the Board has already appointed four brethren to labor as colporteurs during parts of the year to come, and correspondence has been opened with two other brethren in view of their appointment. New editions of Tracts have also been printed, and matters are being put in a shape to do more in future than has heretofore been done. To carry forward these operations with vigor, increased liberality will be required on the part of friends and contributors. We believe that many stand ready to increase their contributions, when they see a prospect of their being put to good use. Now is the time to send them on. Let every one who desires to see things moving, consider how God has prospered him, and appropriate accordingly. Letters may be addressed to the Treasurer, T. B. Stillman, or to the Corresponding Secretary, Geo. B. Utter.

The Odious Black-Laws.—A Committee appointed for the purpose by "Friends" of the Congregational order, convened in Annual Meeting at Green Plains, Clark County, Ohio, Sept. 28th and 29th, 1848, have published an address and form of petition against the unjust and iniquitous laws which make distinctions between persons on account of color. Believing that it is only necessary to arouse and concentrate against them the moral sense of the people, they request every man and woman into whose hands the following petition shall fall, to consider himself or herself especially called upon to circulate it, or something similar, obtain every name which can be had, and forward the same to some member of the Legislature for presentation at an early day:—

### Form of Petition.

*To the Senate and House of Representatives, in the State of ——:*

The undersigned, residents of the State of ——, respectfully represent that we believe all laws making distinctions between persons on account of color, to be unwise and injurious to both white and black, and highly iniquitous; and we therefore respectfully request you to repeal all laws upon our statute books creating such distinctions.

Murder of Missionaries.—It is stated in English papers, that Dr. Bettleheim and his family have all been murdered at the capital of Loo Choo, China, where they were residing. Dr. Bettleheim, who went to Loo Choo under the auspices of the Bishop of London, who promised to ordain him after a specified term of service in the Loo Choo Mission, was a native of Hungary, was originally of the Jewish persuasion, and was educated for the surgical profession, but afterward joined the Church of England. He was a young man of much talent, and of no inconsiderable experience. His wife was a native of London, and they had two children. The disastrous fate which has fallen upon them is said to have visited the Romish missionaries also.

Two Aged Ministers.—The following incident, which occurred at a recent session of the Kentucky Methodist Conference, is narrated by the editor of the Nashville Christian Advocate, who was present:—

"During the morning session the Rev. Benjamin Northcot, an aged and venerable local minister, was introduced to the conference. He was a traveling preacher in Kentucky as early as the year 1790 or 91, and is now in his 78th year. Having received the salutations of the bishop and members, his eye rested on the venerable William Burke, his colleague in early times, and in a moment they were in each other's arms, like old companions, who had fought side by side, they now rejoiced in their trophies, having before them the fruits of their early toils. The effect was most thrilling; the members and the spectators present were bathed in tears, and felt they were in the presence of worthy patriarchs."

The Largest Connecticut Ship.—On Monday, the 6th inst., a ship was launched from the yard of the Messrs. Greenman, at Mystic Bridge, Ct., which is supposed to be the largest ever built in that State. She has three decks, and under the present law will be able to carry some five hundred steerage passengers. Her burden is estimated at eight hundred tons, which is a little larger than the Niagara, launched from the same yard several months since. She is named the "Silas Greenman," after a veteran ship-builder of that name, recently deceased, the father of the present company.

Blackwood's Magazine for November, republished by Leonard Scott & Co., was laid on our table three days before we could have received a copy from Edinburg. The following is its table of contents:—A Glimpse at Germany and its Parliament; Satires and Caricatures of the Eighteenth Century; A Parcel from Paris; Life in the Far West; The late George Frederick Ruxton; The Naval War of the French Revolution; Danube and the Euxine; The Memoirs of Lord Castlereagh; A Call; What is Spain about? Conservative Union. Office of re-publication 79 Fulton-st., corner of Gold.

Dr. B. T. Welch, of Albany, has accepted a call from the Pierpont street Baptist Society of Brooklyn, to become their pastor, and will shortly enter upon his new duties.

# General Intelligence.

## THE LATEST FOREIGN NEWS.

The steamship Acadia, which sailed from Liverpool on the 4th inst., arrived at Boston on the 19th. We give a summary of the news brought by her.

From England, we learn that the cholera does not make very rapid progress. During the week previous to the sailing of the steamer, there were but 34 deaths in London while the average daily number was only one for the antecedent five days. In Edinburg and the neighborhood, it still lingers; there have been five deaths since the last report, making 169 deaths since Oct. 4, out of 290 cases.

The news from Ireland is not particularly important. It is said that the Attorney General has given his fiat for the issue of a writ of error, under the certificate lodged by Mr. O'Brien's counsel at his trial and conviction at Clonmel. Consequent on this proceeding, the distinguished prisoner will be taken up at once to Dublin to have the writ argued in the Court of Queen's Bench. whence, if the decision there be not favorable, it will be removed to the House of Lords, as in the case of the State prisoners of 1844. A similar sanction has been granted upon the cases of Messrs. Meagher, McManus, and O'Donoghue.

In France, the election of the first President of the Republic, now absorbs public attention It seems that a large majority of the National Assembly had come to a determination to support a motion postponing the election until February, but the decided opposition of General Cavaignac to any farther delay, changed their resolution, and it was finally resolved that the President should be chosen on the 10th of December, as originally fixed upon. The success of Louis Napoleon is considered as certain by his own partizans. There were serious riots among the soldiery in Paris on the day before the steamer sailed.

The most important and exciting intelligence by this arrival is from Vienna. That city is surrounded by the forces heretofore enumerated, but the interrupted communication between the beleagured and the rest of Europe, preclude anything like a detail of the eventful circumstances. The water and gas-pipes which supplied Vienna have been cut off by the Imperial troops, a strong conflict having taken place before they could capture the establishments from which these conduits ran. The whole week has been spent in desultory, isolated conflicts, attended with considerable slaughter, between the besieged and the besiegers, and the besiegers seem to have wished to arrive at the frightful last resource of bombardment. The latest dispatches say that beyond a doubt the city has been attacked and bombarded by Windischgratz, and that his troops have suffered severely, and had failed to make themselves masters of the town. Jellachich has been compelled to retire, and the citizens are determined to destroy the city rather than surrender. The defense of Vienna can only be paralleled by the defense of Sarragossa.

The overland mail has arrived from India. The British forces have sustained a defeat in the direction of Moultan. The reverse is said to have been caused by the treachery of the auxiliary Sikh troops, under the command of Shere-Singh, who, just as General Whish's brigade had commenced operations, promising the most brilliant results, deserted, and with 5000 men joined the forces of the Dewan. It is alleged that the plot had been preconcerted, and the sudden manner in which the desertion appears to have been made gives color to the allegation. The event, as a matter of course, caused the tactics of the British to be instantly changed. General Whish raised the siege, and made a retrograde movement to unite his forces to an intrenched camp, some fifteen miles distant from the citadel.

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**Important Indian Treaty.**—General Wm. Medill, Superintendent of Indian Affairs, has bought off all the right of the Menominee Indians in the Territory of Wisconsin, whereby the United States have acquired the title to 4,000,000 acres of new territory in Wisconsin, embracing land on the Fox and Wisconsin rivers, and laid down in the recent maps as part of Brown, Portage, and Wisconsin counties. It embraces Little and Big Bull Falls, Whitney's Mills, &c.

Some years ago, Congress granted to Wisconsin the alternate sections to complete a canal between the Fox and Wisconsin rivers. The canal could not be made because the Indians owned much of the land. It has now been bought; and two days after making the treaty, two hundred squatters had laid their claims. The land is very rich and valuable.

Several attempts have been made to treat with this very old and once powerful tribe of Indians, of which Osk-Kosk is Chief. But all have been unsuccessful. He is connected with some of the wealthiest and most influential citizens of the Mississippi on the Crow-wing river, near where the Winnebagoes now are, and on land which the Government bought of the Chippewas.

The treaty is a very fair one for both parties. The Indians get about $300,000; and, out of this, a specific sum is set apart for a manual labor school, a grist-mill, blacksmith-shop, and the support of a miller for fifteen years. The Indians remove themselves, and thus save those swindling operations which are gone into by contractors in their removal. Thus the whole matter is a plain business transaction between the Indians and the Government. There are no reserves in the matter to make trouble.

[Chicago Democrat.

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**Drunkenness among the Hindoos.**—It is a lamentable fact, that many of the Hindoos, (who were formerly a temperate people,) of all ranks, are learning to drink, and are fast becoming drunkards. This fact is sufficient ground to lead every Christian to examine, with anxious solicitude, the connection between the drinking usages of Christendom, and the prospective ruin of this interesting people.

**New Steamboat for Seneca Lake—Railroad Enterprise.**—The proprietors of the present line of steamboats on Seneca Lake, have just procured from New York the model of a boat which they design building within the next year, designed to run as a passenger boat on Seneca Lake. It is proposed to build it 244 feet long, with 30-feet beam, 11-feet stroke, and a 50-inch cylinder. With this sized craft, it is anticipated that the run of the lake will be made in 2 1-4 hours. Indeed, the Company have made a contract to perform the trip in this time.

In connection with this enterprise, there is another upon which its consummation depends. The Chemung Railroad, to run from the head of the Lake to a point near Elmira, where it intersects the New York & Erie Railroad, is already under contract, and is to be finished by the 1st of November, 1849. The Directors of the New York & Erie Railroad have contracted for the use of this connecting link for ten years, on payment of eight per cent on the cost of construction, with the privilege of another ten years at ten per cent. This secures to the stock holders of the Chemung road a good return for their investment. To carry out the plan still farther, and make the arrangement more perfect, the Company have also made a contract with the proprietors of the Seneca Lake boats to carry passengers for ten years, thus enabling them to receipt fare from N. Y. to Geneva. Through tickets will probably be about $5, and the time saved by this route, between Geneva and New York, it is said, will be some 8 or 10 hours. [Rochester Adv.

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**Extraordinary Case.**—There fell under our observation yesterday, says the Kingston (Ulster Co.) Journal, the most singular case of disease we ever witnessed. The subject is a man named Snyder, aged 35 years, residing in the town of Warwarsing, in this county. Four months ago he had an attack of sickness, but recovered, and was to all appearance entirely healed. About a fortnight after his recovery he was seized with drowsiness, and for some time after slept nearly two thirds of the day. The disease continued to increase, until he would sleep two or three days without waking. When we saw him yesterday he was continuing an uninterrupted sleep of five days. His pulse is regular, though not very full; his respiration is easy and natural, and his skin moist and cool. If food or drink be placed in his mouth he swallows it, and he walks when led by the hand and slightly supported. On Thursday last he awoke from a sleep of two days, spoke a few words, struck a lady who was in the room violently with a chair, and almost immediately afterward sunk into his present slumber. He is on his way to the New York Hospital.

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**The Mode of Electing the President.**—Electors of the President and Vice President will meet in the Capitols of their respective States on the first Wednesday of December next, being the 6th day of the month, and will proceed to vote for President and Vice President, which vote will be duly recorded. Copies of the record will be made out and authenticated, and sent to Washington by a special messenger, there to be delivered to Congress.

On the day fixed for the purpose, the record of the votes will be opened in the presence of the two Houses, and the result declared. Messengers will then be dispatched to the gentlemen chosen, informing them of their election, and requesting them to attend at Washington to take the oaths of office, and enter upon their duties.

The term of Mr. Polk will expire on the 4th of March, and that is the day fixed for the inauguration of the new President. But as the next 4th of March comes on Sunday, the inauguration will not take place till Monday, the 5th. In 1821, on the election of Mr. Monroe to his second term, the 4th of March came on Sunday, and the oath of office was administered on Monday, the 5th.

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**Death of an Eccentric Character.**—Died, on the 15th, in Boston, William G. Baylies, aged 63 years, leaving a fortune estimated at over $200,000. For six months past the deceased has confined himself entirely to his room, refusing to see any one—even his own brother—but the lady at whose house he boarded. He has not during the whole time washed himself or shaved; has changed his linen only when he could no longer keep it on him; and has patched his clothes until little or nothing of the original cloth could be seen. He has, so far as is known, taken nothing of late but strong coffee without milk. He refused to the last to take any medicine or to see a physician.

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**Married,**—In the public highway, at Green Hollow, in Voluntown, Conn., on Sunday, the 5th inst., about 1 o'clock, P. M., the rain pouring in torrents from the clouds, with high winds from the south-east, by Elder Charles S. Weaver, while on his way to attend the funeral of Mrs. Amy E. Gallup, wife of Benjamin Gallup, 2d, Esq., of Voluntown, who died Nov. 3, aged 26 years, Mr. John Tanner, of the former place, to Miss Mary Carter, of Hopkinton, County of Washington, and State of Rhode Island. [Exchange Paper.

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**Natural Gas.**—Mr. Samuel Steaman, of Franklin County, (Ky.,) after boring for water at his residence on Elkhorn to the depth of ninety-seven feet, nearly all the way through solid rock, struck with the augur a vein of natural gas, which forced its way in a large volume to the surface. Fire being applied to it, it burnt as brilliantly as the best manufactured gas. The Frankfort Yeoman says that the quantity which escapes from the auger-hole is sufficient to light up a city.

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Near Rohrersville, in Washington County, Md., Mr. Daniel Hoffer has just finished sowing a field of wheat the second time, the first sowing having been entirely swept by the fly. A number of other fields in the neighborhood have shared the same fate. These fields are all stubble-grounds.

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The National Intelligencer states that a few days ago a colored man on the island, in Washington City, having been induced, by an offer *to treat*, made by some idle fellows, his companions, to drink several pints of spirituous liquors, killed himself by this foolish act of intemperance.

## SUMMARY.

A Manchester landlord recently levied for rent upon the studio of his tenant, a sculptor, of the name of Clarke, and sold under the hammer about £400 worth of busts for £60. It was proved that the auctioneer sold the head of John Wesley for that of Volatire; one of Chantrey as "a bald-headed chap's;" that of Raffaelle as "a long-haired show boy's;" and that of Sir Charles Bell, as Deaf Burke's! The jury, indignant at the oppression of the landlord, the ignorance of the auctioneer, and the desecration of arts, gave the sculptor £550 damages!

A boy about eight years old died last week in Willet-st., N. Y., of hydrophobia. He was bitten several months since. It should be remembered, that there exists a substance said to be an infallible specific against this disease, called hydrophobine, and known, we believe, to most physicians. The best reliance, however, is on cutting away the wound as soon as possible after the bite, and cauterizing with a red-hot iron. This has, so far as we know or have read, *never* failed. [Tribune.

The Norwich Aurora says that a clergyman in that city, put a vote into the ballot-box, on the back of which he appended the following prayer:—"May God grant that this vote, given with extreme reluctance and many fears, may not contribute to perpetuate the shame and crime of my beloved country, nor bring upon her the curse of Heaven."

We learn, says the Albany Freeholder, that a writ in favor of the State against the property of Wm. P. Van Rensselaer was served last week. We are informed that a farm in the town of Brunswick has been selected by Attorney-General Jordan, to test the title of the Van Rensselaers to lands in the County of Rensselaer.

The Broker's Office of Jones & Patrick, on Clark-st., Chicago, was broken into, while the principals were absent at dinner, and $21,000 taken therefrom. The thief or thieves entered the building by the back door. $600 of the amount was in a draft on New York, the payment of which was immediately stopped by telegraph.

The Montreal correspondent of the Quebec Mercury, says that the first attempt at steam navigation between that port and Liverpool will be made next spring. The vessel will be a propeller of 830 tons burden, and 300 horse power. She is an excellent sailer, and is expected to make the passage from Quebec in 15 days.

An extensive bed of ore has lately been discovered upon the lands of G. S. Allison, in North Haverstraw, N. Y., which upon analyzing is found to contain three-fifths gold and two-fifths silver, producing in value over one hundred dollars per ton of ore. An arrangement is about being made to work and refine the ore.

According to the Rahway (N. C.) Biblical Reporter, 163 persons, of whom 21 were colored, were baptized at one time in the River Chowan, at Ballard's Bridge, in Chowan County, in that State. The line of candidates entered the water hand in hand, and extended over a hundred yards.

A correspondent of the Sun-Beam, published at Salem, N. J., announces as forthcoming, a work entitled "Mysteries less Mysterious, or Queries less Questionable," of which he speaks as a scriptural elucidation of the great doctrines of Christianity. The author is the Rev. J. Smither, pastor of the Baptist Church in that town.

It is stated that the Government of the United States has offered ~~to~~ take on board the American frigate St. Lawrence, in quality of midshipmen, four pupils of the Royal Marine School of Stetin, and to make them good officers. This offer has been accepted with gratitude by the Prussian Government.

The loftiest mountain in the United States, east of the Mississippi, is in North Carolina. It is called Mitchell's Peak, and lies in Buncombe and Yancy counties. Its height is 6,720 feet above the level of the ocean—being nearly 500 feet higher than the White Mountains in New Hampshire.

The Western Times, an English paper, says that *sixty clergymen* of the diocese of Winchester, who have had apostolic commission conferred upon them, have taken out *certificates to entitle them to sport with dog and gun.* Another paper says the statement is below the truth.

Mr. E. G. Squier, a well-known antiquarian author of New York, has gone westward for a thorough examination of the traces of early civilization in this country. He goes under the joint auspices of the Smithsonian Institute and the Historical Society of New York.

The Cincinnati Globe states that Wm. Birney, Esq., son of James G. Birney, formerly a resident of that city, has been a successful candidate for a Professorship of English Literature, in one of the National Colleges of France.

Dr. Pettigrew, in a lecture at the Collegiate Institution, Liverpool, stated that epilepsy is considered so catching, that no patient afflicted with it is allowed to enter a London Hospital as an in-patient.

On Sunday morning, the 19th inst., there was a fire at the corner of Bowery and Broome-st., N. Y., by which several houses were destroyed, and the first Baptist church considerably injured.

A locomotive on the Indianapolis and Madison Railroad recently ran off the track, and slid down a long declivity, killing Adam Trip, fireman, and badly injuring three other persons.

Dutchess County has elected three hatters to important offices. Ransom Halloway to Congress, Albert Van Kleeck, County Treasurer, and James Hammond to the Assembly.

The lovers of the curious are astonishing themselves in England, by the discovery that six English monarchs since 1688, have all died on a Saturday.

A new paper, to be called the True Delta, is about being established in New Orleans, by a company of practical printers.

Gen. Persifer F. Smith has been appointed Governor of California, in place of General Mason, recalled.

On Sunday morning, the 19th inst., there was a terrible conflagration at the corner of 27th-street and Third Avenue, N. Y., which originated in the stables of J. & M. Murphy, stage proprietors, undoubtedly the work of an incendiary. The Murphys lost twenty-six stages, sixteen sleighs, all their harness, large quantities of hay, and 110 horses, about $50,000, in all. The fire also destroyed a Methodist Episcopal church, a Protestant Episcopal church, a Public School building, and several adjoining houses, making the whole loss probably $100,000.

A gentleman connected with the N. Y. Tribune, who has recently returned from a tour along the line of the Erie Railroad, says the road will certainly be open to Binghampton by the first of January, 1849. He says that from Binghampton to Port Jervis, a distance of about 130 miles, the grading, bridging, mason work, &c., are all completed, except at three or four points, where some two or three weeks farther time is required to render the road ready for the rails.

The returns of the recent election for President exhibit a remarkable coincidence of the two first cities in the Union, Philadelphia and New York, casting a vote varying but nine in number. The total vote of Philadelphia city and connty was 53,187; in New York 53,158.

The personal goods and chattels of the late John Jacob Astor, have, at length, been ascertained to amount to the immense sum of Four Millions and Ninety-five Thousand Dollars! This is exclusive of the houses, lands, &c., constituting his real estate.

By the report of the military commission it appears that the total number of the Paris Insurgents accused was 10,838; of whom 6,276 have been set at liberty, 4,346 condemned to transportation, and 255 sent before court-martial. Of those ordered for transportation, 2,700 have already been sent away; the others are still in the forts, but will be sent off in detachments.

Farms in the neighborhood of Herman, Missouri, have risen very much of late, in consequence of the increased cultivation of the vine. A Mr. Proeschel, who has a vineyard of not quite one acre, which was planted with Catawba grape in the Spring of 1845, made from it this year 1000 gallons of wine, and the value of the whole produce of the vineyard was $1700.

The late Rev. Dr. Milnor, of New York, while a member of Congress from Pennsylvania, (where he was then an eminent lawyer,) was once challenged to mortal combat by Mr. Clay—as appears by Rev. Dr. Stone's memoir, about to be published by the American Tract Society.

The Syracuse Star mentions the discovery of a bed of Anthracite near the town of Camillus, Onondaga county—in appearance precisely similar to the Pennsylvania production. The land upon which the coal has been discovered is about a mile and a half south of the village, in a hilly though fertile section.

The Great Dam built across the Connecticut river for the manufactories at what is called the "New City," was filled on Thursday last. It is thirty feet high, and the water rose within two feet of the top, when the work below gave way, and the whole concern was destroyed. The loss will probably be $100,000. It was built too straight.

Cist's Advertiser says that the Messrs. Bogen, of Cincinnati, have cut 10,000 hogs in the last twelve months into sausages, and that they weighed 2,000,000 pounds.

A woman who was convicted two years ago at Tallapoosa, of the murder of her husband, and sentenced to the Penitentiary for life, has had a new trial, and been acquitted.

The great Boa Constrictor, which has attracted so much notice at Barnum's Museum, has recently died of voluntary starvation, it is said. His cost was about $1500.

Governor Harris, of Rhode Island, has made a donation of one thousand dollars to the Wisconsin University.

There was a large fire in Philadelphia on Sunday night last, the 19th inst., by which the gas works and the surrounding buildings suffered severely.

◆

### New York Market, Monday, Nov. 20.

ASHES—Pots $6 12; Pearls 6 18.——FLOUR AND MEAL—Pure Genesee Flour 5 56; State and Western 5 44. Meal is heavy at 3 25.——GRAIN—Wheat is held high on account of the moderate supply; Genesee is held at 1 30, and prime Ohio 1 15 a 1 20, but no buyers at these rates. Corn ranges from 66 to 75c. Rye 66c Oats 35c.——PROVISIONS—Prices do not materially vary from last week.

### MARRIED,

In Westerly, R. I., on the 6th inst., by Eld Daniel Coon, Mr. Daniel Saunders, of Hopkinton, and Miss Emily Fenner, of Wisconsin. Also, at the same time and place, by the same, Mr. Tyler Green, of Westerly, and Miss Susan Fenner, of Wisconsin.

◆

### DIED,

In Brookfield, N. Y., Oct. 30th, Mr. Thier Popple, aged 65 years.

### LETTERS.

S. S. Griswold, Daniel Coon, S. P. Stillman, H. Bouham, L. P. Babcock, M. H. Bierce, Ezra Whitford, Z. Gilbert (right) W. B. Maxson (sent) James Bailey (that book is at Alfred.)

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| N. F. Chipman, | Hopk'n, R. I. | $2 00 | pays to vol. | 5 | No. 52 |
| F. G. Wilbur, | " | 2 00 | " | 5 | " 52 |
| M Johnson, | " | 2 00 | " | 5 | " 52 |
| J. H. Burdick, | " | 2 00 | " | 5 | " 52 |
| T. M. Clarke, | " | 2 00 | " | 5 | " 52 |
| C. F. Crocker, | " | 2 00 | " | 5 | " 26 |
| E. Stillman, | Westerly, R. I. | 2 00 | " | 5 | " 52 |
| Albert Stillman, | " | 2 00 | " | 5 | " 52 |
| S. F. Babcock, | " | 2 00 | " | 5 | " 52 |
| John Fenner, 2d, | " | 2 00 | " | 5 | " 52 |
| Paul Clarke, | Scott, | 2 00 | " | 5 | " 52 |
| E. G. Potter, | " | 2 00 | " | 5 | " 52 |
| D. Babcock, | " | 2 00 | " | 5 | " 52 |
| V. Hull, | " | 2 00 | " | 5 | " 52 |
| R. P. Babcock, | " | 2 00 | " | 5 | " 52 |
| A. L. Whiting, | " | 2 00 | " | 5 | " 52 |
| Jesse Burdinck, | " | 2 00 | " | 5 | " 52 |
| J. Hubbard, | " | 2 00 | " | 5 | " 52 |
| A. D. C. Barber, | " | 1 00 | " | 5 | " 52 |
| Wm. Satterlee, | Berlin, | 2 00 | " | 5 | " 52 |
| C. Saunders, | " | 2 00 | " | 5 | " 52 |
| D. Potter, | " | 2 00 | " | 5 | " 52 |
| D. G. Smith, | " | 1 00 | " | 4 | " 52 |
| N. Reynolds, | N. Petersburg, | 2 00 | " | 5 | " 52 |
| B. Hall, | Eagleville, | 2 00 | " | 5 | " 52 |
| N. Burch, Jr., | Leonardsville, | 2 00 | " | 5 | " 52 |
| Mrs. C. Sisson, | " | 2 00 | " | 5 | " 52 |
| E. Whitford, | Watson, | 2 00 | " | 5 | " 52 |
| Wm. M. Rogers, | New York, | 2 00 | " | 5 | " 52 |
| F. Chase, | Greenport, | 2 00 | " | 5 | " 52 |

## CONSTITUTION
### OF A
## SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

Art. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

Art. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist denomination, and promote the cause of Christ generally.

Art. 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

Art. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body.

Art. 5.—The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

Art. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

Art. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (25th day of the month;) and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a Report of their transactions, together with the Treasurer's account.

Art. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

Art. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

☞ The above is the Constitution formed by delegates from the Eastern, Central, and Western Associations, at a meeting held in New Market, N. J., on the 5th and 6th days of September last. It is kept standing for the purpose of giving all an opportunity to become familiar with it. Will not some friend of the cause, in each section of the denomination, volunteer to obtain what members he can in his own neighborhood, and forward their names?

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.

AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | |
|---|---|---|---|
| First, commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, " " | Dec. 13, | " | March 21. |
| Third, " " | April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 0 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DeRuyter, Madison Co., N. Y., June 12, 1848.

PROSPECTUS OF THE
EDINBURGH QUARTERLY MAGAZINE
OF MOAAL AND INTELLECTUAL SCIENCE.
Volume I. for 1848—American edition.
GEORGE COMBE AND ROBERT COX, EDITORS.

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GEORGE COMBE,

The distinguished phrenological writer, is its principal contributor and virtual conductor. This work embodies all the new discoveries, together with all of interest which appertains to Phrenological Science.

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PUBLISHED WEEKLY AT
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☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

☞ Communications, orders, and remittances, should be directed, post paid, to

George B. Utter, No. 9 Spruce St., New York

# Miscellaneous.

## WHAT MUST IT BE TO BE THERE!

We speak of the realms of the blest,
Of that country so bright and so fair;
And oft are its glories confess'd;
But what must it be to be there!

We speak of its pathway of gold,
And its walls deck'd with jewels most rare;
Of its wonders and pleasures untold;
But what must it be to be there!

We speak of its freedom from sin;
From sorrow, temptation, and care;
From trials without and within;
But what must it be to be there!

We speak of its service of love;
Of the robes which the glorified wear;
Of the Church of the first-born above;
But what must it be to be there!

Then let us, 'midst pleasure and wo,
Still for heaven our spirits prepare;
And shortly we also shall know,
And feel what it is to be there!

## THE SUFFERINGS, PERSEVERANCE, AND TRIUMPH OF GENIUS.

There is at present in England an American who went to that country to endeavor to interest the capitalists in a new bridge which he has constructed. His name is Remington, and he is a native of Virginia. An account of his progress is given by himself, in the following letter to the late Dixon H. Lewis, and is published in Hunt's Merchant's Magazine.

STAFFORD, England, Aug. 15, 1848.

MY DEAR SIR:—I should have written sooner but that I had nothing pleasant to say. I reached London on the first of January, 1847, without money or friends, which was just the thing I desired when I left America, and just the thing I assure you I will never desire again. I commenced operations at once, on the supposition that in this overgrown city, I would at least enlist one man. But Englishmen are not Americans. An Englishman will advance any amount on an absolute certainty, but not one penny where there is the slightest risk, if he got the whole world by it. I spent the first five months looking for this man with unparalleled perseverance and industry, living for less than threepence per day.

I am convinced that few persons in London know so much of that incomprehensibly large city as myself. But alas! my wardrobe was gone to supply me with wretchedly baked corn bread, on which I lived entirely. I slept on straw, for which I paid a halfpenny per night. I became ragged and filthy, and could no longer go among men of business. Up to this time my spirits never sunk, nor did they then; but my sufferings were great. My limbs distorted with rheumatism, induced by cold and exposure—my face and head swelled to a most unnatural size with cold and tooth-ache, and those who slept in the same horrid den as myself were wretched street beggars, the very cleanest of them literally alive with all manner of creeping things. But I was no beggar; I never begged, nor ever asked a favor of any man since I came to England. Ask George Bancroft, whom I called upon two or three times, if I ever asked the slighest favor, or even presumed upon the letter you gave me to him. I did write him a note asking him to come and witness the triumph of opening the bridge at the Gardens, and delivered the note at his own house myself. Although Prince Albert came, I never got even a reply to my note. If Bancroft had come, and been the man only to have recognized me, in my rags as I was, it would have saved me much subsequent suffering. I will not believe that Bancroft ever saw the note, for his deportment to me was very kind.

The succeeding three months after the first five, I will not detail, up to the time I commenced to build the Bridge. I will not harrow up my feelings to write, nor pain your heart to read, the incidents of those ninety days. My head turned gray, and I must have died but for the Jew, who did give me one shilling for my acknowledgment for £10 on demand. These wicked robberies have amounted to several hundred pounds, every penny of which I had to pay subsequently; for since my success at Stafford, not a man in England who can read but knows my address. It cost me £10 to obtain the shilling with which I paid for admittance into the Royal Zoological Gardens, where I succeeded, after much mortification, in getting the ghost of a model made of the Bridge. The model, although a bad one, astonished every body. Every engineer of celebrity in London was called in to decide whether it was practicable to throw it across the lake. Four or five of them, at the final decision, declared that the model before them was passing strange, but that it could not be carried to a much greater length than the length of the model.

This was the point of life or death with me. I was standing amid men of the supposed greatest talents as civil engineers that the world could produce, and the point decided against me. This one time alone were my whole energies ever aroused. I never talked before—I was haggard and faint for want of food—my spirits sunk in sorrow of my mournful prospects—clothes I had none—yet, standing over this model, did I battle with those men. Every word I uttered came from my inmost soul, and was big with truth—every argument carried conviction. The effect on those men was like magic—indeed, they must have been devils not to have believed under the circumstances. *I succeeded.* My agreement with the proprietor was, that I should superintend the construction of the Bridge without any pay whatever, but during the time of the building I might sleep in the Gardens, and if the Bridge should succeed, it should be called "Remington's Bridge."

I lodged in an old *lion's* cage, not strong enough for a lion, but by putting some straw on the floor, held me very well, and indeed was a greater luxury than I had for several months. The carpenters that worked on the Bridge sometimes gave me part of their dinner. On this I lived, and was comparatively happy. It was a little novel, however, to see a man in rags directing gentlemanly-looking head carpenters. The Bridge triumphed, and the cost was £8, and was the greatest hit ever made in London. The money made by it is astonishingly great, thousands, tens of thousands crossing it, paying toll, besides being a great attraction to the Gardens. Not a publication in London but what has written largely upon it. Although I never received a penny, nor never will for building the Bridge, I have no fault to find with Mr. Tyler, the proprietor, for he has fully done all that he promised to do—that is, to call it "Remington's Bridge."

The largest wood-cut perhaps ever made in the world, is made of the Bridge. Every letter of my name is nearly as large as myself. The Bridge to this day is the prominent curiosity of the Gardens. You can't open a paper but you see "Remington's Bridge." Soon after it was built, I have frequently seen hundreds of men looking at the large picture of the Bridge at the corners of the streets, and envying Remington, when I have stood unknown in the crowd, literally starving. However, the great credit of the Bridge gave me some success with a tailor. I got a suit of clothes and some shirts—a clean shirt. Any shirt was great, but a clean shirt—O God, what a luxury! Thousands of cards were left for me at the Gardens, and men came to see the Bridge from all parts of the kingdom. But with all my due-bills in the hands of the Jews, of course I had to slope, and come down to Stafford.

I first built the mill, which is the most popular patent ever taken in England. The coffee-pot, and many other small patents, take exceedingly well. The drainage of Tixall Meadows is the greatest triumph I have yet had in England. The carriage Bridge of Earn Talbot is a most majestic and wonderfully beautiful thing. Dukes, Marquises, Earls, Lords, &c., and their ladies, are coming to see it from all parts. I have now more orders for bridges from the aristocracy than I can execute in ten years, if I would do them. Indeed, I have been so much among the aristocracy of late, that what with high living, being so sudden a transition from starving, I have been compelled to go through a course of medicine, and am just now convalescent. Of course, anything once built precludes the possibility of taking a patent in England, but its merits and value are beyond all calculation.

A permanent, beautiful, and steady bridge, may be thrown across a river half a mile wide, out of the reach of floods, and without anything touching the water, at a most inconsiderable expense. The American patent is well secured at home, I know. I shall continue to build a few more bridges of larger and larger span, and one of them a railroad bridge, in order that I may perfect myself in them, so as to commence fair when I reach America. I have a great many more accounts of my exploits since I came to Stafford, but must defer sending them until next time. I beg you will write to me, for now, since a correspondence is opened, I shall be able to tell you something about England. I know it well. I have dined with Earls, and from that down—down—down to where the knives, forks, and plates, are chained to the table for fear they should be stolen. I am, my dear Sir, your obedient servant,

J. R. REMINGTON.

## EARTHQUAKES.

The shaking which this portion of the earth's surface recently received in this vicinity, has caused a large amount of conjecture to be set afloat as to the cause of the phenomenon. We believe that the most generally credited theory of earthquakes, among scientific men, is that which rests on the supposition that the centre of the earth is a liquid mass, completely filling the globe, whose crust varies in thickness at the Poles and at the Equator, being much thinner at the latter. It is obvious that any exciting cause, the sudden manufacture of an immense quantity of gas, the fall of unmelted masses into the fiery liquid, or any similar circumstance, may raise a wave in this internal lava-ocean, or possibly two or three waves, which proceed as waves in our upper seas. A wave *moves*, but the water only *rises and falls*. It is a very common error to suppose that the water itself flows along. The progress of a wave consists in the rise and fall of successive bodies of water, one mass falling and displacing and forcing up the next, and so on across a sea. Supposing this same process to take place in the lava which already fills, almost to bursting, the globe, it can readily be imagined that the crust will be lifted and strained as the wave passes along. Hence the frequent fissures in the earth's surface, which gape and close again. The fact that the crust of the earth is thinner at the Equator, (a fact easily explained when we reflect on the revolution of the earth and the natural result at different distances from the Poles,) explains the more disastrous effects of such waves in torrid regions. The same wave which there stretches the thin crust of the earth, and lifts it in hills, and overturns cities, and empties seas, finds here a granite shell which hardly yields to the heaviest waves. [N. Y. Jour. of Com.

## CANINE FIDELITY.

On Saturday night, a man residing in East Market street, found in that part of the city called Moore's Survey, a child of six or eight years of age, sitting on the outside, and weeping bitterly. The child was attended by a Newfoundland dog, which attempted to pacify its companion by lying beside him and licking his face. The man took the boy in his arms, and brought him to the engine house, thinking that his parents would be more likely to hear of him there than at any other place. The dog followed quietly, and upon Mr. Rykman, whose humanity and care are well known, making a bed for the child, the dog testified its delight by jumping about the room and licking the host and child alternately. The boy being comfortably bedded for the night, the dog took his post beside him, and could not be coaxed from the spot. During the night Mr. Rykman had occasion to go into the room, but the moment he crossed the threshold, the dog, which was so docile when he left, became furiously enraged, and actually drove him out of the room, at least as quickly as he entered. Neither coaxing or scolding had the slightest effect upon the faithful animal; he had taken the child under his protection, and appeared determined to perform his duty. Early in the morning, another member of the family, who was not aware that they had visitors, went into the room, but he had hardly placed a foot inside, when he was furiously attacked by the dog, and compelled to decamp. Before doing so, however, he seized a chair to defend himself, and broke it to pieces over the dog, without producing any other effect than rendering it more savage and determined than before.

Finding it impossible either to get into his room, or coax the dog out of it, or awaken the child, Mr. Rykman procured assistance, and an entry was effected simultaneously by the door and window. Still the dog remained resolute; he would permit no one to approach the child, and it was actually necessary to beat him severely with clubs ere he could be driven out of the house. This being at last effected, the dog started off as rapidly as it could, and in the course of a couple of hours returned, accompanied by the child's mother, jumped into the room, and began licking and fondling its little companion! Even then it was with difficulty that the woman could prevent the dog from flying at those who had been compelled, in self-defense, to beat and drive him from the house. The woman said she had been in search of the child all night without success, and that, in crossing the common near Dundurn, she saw the dog following her at the top of its speed.

Upon reaching its mistress, the faithful animal immediately caught her by the dress, and began pulling in the direction of the town. The woman, aware of the intelligence of the animal, and knowing that it accompanied the boy when he strayed from home, followed, certain that she would be taken to her child, whether dead or alive. Nor was she disappointed. [Hamilton (Canada West) Spectator.

◆

ISOPATHY.—*A new method of curing diseases.*—The Paris correspondent of the Courier des Etats Unis, has the following account of a new school of medicine. Isopathy consists in applying to the diseased organ the same organ borrowed from the animal in full health. Examples will render the definition more clear. If the disease is on the lungs, the lungs of a sheep are placed on the breast of the patient; if it is the liver or heart which suffers, they place on the diseased part the heart or liver of an ox; if the hearing is affected, Isopathy makes you a night-cap trimmed with the ears of a calf!

This may at first seem singular, and yet nothing is more real than this system! It has been much talked about, fame has seized upon it, the learned discuss it, the academies examine it, numerous experiments of it have been made in Germany, and as there is always found at Paris, in all professions, a crowd of ambitious men, who hold themselves upon the watch for discoveries, with the hope of making, by the aid of new systems, a fortune which they have not been able to realize by the old methods, we number already several Paris doctors who have hastened to proclaim themselves Isopathists.

◆

TO BUILDERS.—Very few people, or even builders, are aware of the advantages of wetting bricks before laying them; or if they are aware of it, they do not practice it; for of the many houses now in progress in this city, there are very few on which wet bricks are used. A wall twelve inches thick, built of good mortar, with bricks well soaked, is stronger in every respect, than one sixteen inches thick, built dry. The reason of this is, that if the bricks are saturated with water, they will not abstract from the mortar the moisture which is necessary to its crystalization, and, on the contrary, they will unite chemically with the water, and become as solid as a rock. On the other hand, if the bricks are put on dry, they immediately take all the moisture from the mortar, leaving it too dry to harden, and the consequence is, that when a building of this description is taken down, or tumbles down of its own accord, the mortar falls from it like so much sand.

◆

A COSTLY MOUSE'S NEST.—A young woman who works in one of the mills at Valley Falls, R. I., was robbed in a rather singular manner recently. Twenty-one dollars belonging to her (two 5's, a ten, and one dollar bill) were deposited for safe-keeping in a milk pitcher on the shelf at her boarding house. It was afterwards discovered, that the two 5's and the ten had been abstracted from the pitcher, and a search was instituted for the lost money. A quantity of dried apples were on a shelf in the same closet, and a hole was noticed in the paper that contained them. On opening this paper, a mouse's nest was found among the apples, and this nest it was ascertained was made in part of the lost bills. They were torn and eaten into small pieces, but the fragments show their denomination, and what banks they were on.

◆

SINGULAR CIRCUMSTANCE.—There resides in Delaware, some few miles from Templesville, in Queen Anne's county, a respectable farmer, having a daughter now about eleven years old, who, until attaining her fifth year, labored under an impediment of speech which was thought to be incurable. At that time, for some trifling indiscretion, her mother spoke quickly and sharply to her, and boxed her ears; and, singular to relate, from that moment for *four months* the child never uttered a word. At the expiration of that time, however, when the afflicted mother had become almost frantic at her supposed instrumentality in depriving her child of even her impaired speech, this faculty was again restored—and, what is still more incomprehensible, without the slighest impediment of any kind—a blessing which she has uninterruptedly enjoyed to the present time.

◆

A RUSSIAN WIFE FAIR.—The chief opportunity of seeing native finery is mixed up with a curious custom observed on Whit-Monday, at the summer gardens, where the unmarried girls parade themselves for the chance of being selected and sought in marriage by those who are on the lookout for wives. These young people arrange themselves in rows by the sides of the long avenue, attended by their mothers, decked out in their gayest costume, while congregated thousands promenade up and down in dense crowds. The idea realizes what we call "love at first sight," and is certainly a novel way of putting the power of Cupid to the test. If any arrow tells, the party introduces himself to the mother, exchanges addresses, and the matter is negotiated at home. This is confined to the little people—I mean those just above the middle class; but in former times it was common to all ranks. [Life in Russia.

◆

The first Omnibus in New York, called the "Greenwich Stage," commenced running about the year 1800. It left Baker's, No. 4 Wall st., three or four times a day, and went to the vicinity of what is now called Bank street. The fare was 25 cents, and passengers registered their names every day on a slate at the office, or gave them to the driver in order to be called for when they desired to make the "trip." The route was up Broadway to just about what was then called Dr. Livingston's House—at that time a kind of landmark for dwellers in the city, which stood about the present corner of Spring street—and from thence turning off to the left, across the common or open country, to the termination named. There are now 327 omnibuses in the city, running in every conceivable direction, the route of each being nearly twice as long as that of the old stage, and the fare in all cases is only sixpence. [Sun.

◆

AMERICAN LABOR.—The following beautiful tribute to labor is from a speech lately delivered in Faneuil Hall, Boston, by Daniel Webster:—

"I have spoken of labor as one of the great elements of our society, the great substantial interest on which we all stand. Not feudal service, not predial toil, the irksome drudgery by one race of mankind, subjected on account of color, to the control of another race of mankind; but labor, intelligent, manly, independent, thinking and acting for itself, earning its own wages, accumulating those wages into capital, becoming a part of society and of our social system, educating childhood, maintaining worship, claiming the right of the elective franchise, and helping to uphold the great fabric of the State. THAT IS AMERICAN LABOR, and I confess that all my sympathies are with it, and my voice until I am dumb, will be for it."

## VARIETY.

Frederick the Great once paid a visit to the schoolroom of a well-known and highly esteemed pedagogue of his day. The old schoolmaster continued his occupation without taking particular notice of the King, and kept his hat on as usual while Frederick's head remained uncovered. The clock had, however, no sooner struck twelve, and the scholars disappeared from the room, than he took off his hat with haste, made a very low bow to the King, and remarked, "Your Majesty will please to pardon me, but I was forced to behave as I did on account of my boys, for if theyk new that the empire contained a person of greater consequence than myself, it would be utterly impossible to keep them in order."

A new plan of Macadamizing roads is now being tested on portions of the Third Avenue An excavation 19 feet wide, and one foot or more deep, is made in the centre of the road. The bottom of this excavation is leveled, and covered with a layer of round river stones and pebbles to the depth of from 8 to fourteen inches. On this a layer of broken stone is placed so as to elevate very considerably the centre of the road, ane sand is then laid upon the top. It is believed that this kind of road will become more compact and durable than any other, and that the expense of Macadamizing will be reduced fully one third.

From sundry recent experiments, the fact is established that fine saw-dust or rasped wood, steeped in a mixture of concentrated sulphuric and nitric acids, and afterwards washed and dried, will explode similar to common gunpowder, and is rightly managed, with much greater force. The greatest wonder about it is that the fact had not been discovered earlier.

Some queer old fellow volunteers the following advice to the ladies: "Always dress as neatly and plain as possible; let Flora be your jeweller, and a rose-bud the only gem about you. This covering yourself with gewgaws, like fat cattle, only indicates that you are intended like them for the market."

Mr. Delevan says there are 3,710 Temperance Societies in the United States, with 2,600,000 members. In Great Britain there are 850 societies, with 7,600,000 members. Temperance societies do not exist in Prussia, Austria, and Italy; and in Russia they are prohibited by the Emperor.

Two new religious papers are about to be established in New York City; one to be a Congregational paper, under the editorship of Rev. Joshua Leavitt, of Boston, and the other a Presbyterian, under the patronage of the New York and New Jersey Synod.

In the coffee plantation of Reconociminto, Cuba, belonging to Senors Elizalde, there was lately gathered a lemon, of the following monstrous dimensions, viz: 19 1-2 inches in circumference, 16 1-2 inches high, and weighing 1 1-2 pounds.

Robert Hall remarked of a miserly rich man: 'Yes, yes, he would listen and incline his head. He may lend a distant ear to the murmurings from the vale beneath, but he remains like a mountain covered with perpetual snow.'

Is is stated that in the town of Windsor, N. Jersey, containing a population of only five hundred, there are 337 newspapers and periodicals taken. We dare say that they are prosperous in proportion to the knowledge thus obtained.

The New York Sun publishes a table giving the number of vessels lying at this port, and their tonnage. The number of vessels is given as 1254, and the amount of tonnage, including that now building, at 297,532.

Mrs. Bradley, residing in Cincinnati, is one hundred and eight years old. She has lost both sight and speech, but is otherwise in good health. She was born in Virginia in 1740.

The fountain of true politeness is a good and generous heart. It consists less in exterior manners than in the spirit developed in conduct in the intercourse with society.

A little girl walking in the cemetery of Pere-la-Chaise, Paris, and reading one after another the praises on the tombs of those who slept beneath, said, 'I wonder where all the sinners are buried.'

A writer in the Whig Review tells an anecdote of a lawyer, who charged his client, among other items, 'for waking in the night and thinking of his business.'

Some New York printers talk of establishing an American newspaper in Paris.

Silence is the best remedy for anger. If you say nothing, you will have nothing to unsay.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

As isted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | |
|---|---|
| Board, per term, | from $14 50 to $18 00 |
| Room-rent, | 1 50 |
| Washing, | 2 50 |
| Fuel, spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to 5 00 |
| Lights, | 1 50 |
| Incidental Expenses, | 25 |
| EXTRAS—Music on the Piano Forte, | 10 00 |
| Oil Painting, | 7 00 |
| Drawing, | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 24. NEW YORK, FIFTH-DAY, NOVEMBER 30, 1848. WHOLE NO. 232.

## The Sabbath Recorder.

### A GLIMPSE OF THE CHINESE.

From a letter of Mrs. L. M. Carpenter to the Executive Board of the Seventh-day Baptist Missionary Association.

[Concluded.]

We have very many visitors from among our neighbors, and many from other parts who do not speak the Shanghai dialect, who come to the city on a visit to their friends, and with them to see us. We are often pressed to return the calls, and sometimes prevailed on to go at the time. The last case of the kind, let me mention here. An acquaintance of ours across the way introduced several friends, who seemed remarkably anxious that we, Mrs. W. and myself, should accompany them home. The presence of our mutual friend gave us courage, and we consented to go. Immediately one of the women, who had an infant with her, departed, which seemed nothing strange to us, and we were soon ready to follow them. They took us through an obscure way, which leads from our retired dwelling, but what was our surprise, as we emerged into the public street, to find it thronged with eager but quiet spectators, with eyes all intently fixed upon the point of our emergence. As we knew not where we were going, we supposed our path would lead through the crowd towards which we were hastening, and begged our conductors to allow us to return; but they only laughed at our fears, and firmly but kindly urged us on. The street before us seemed completely blockaded, and we felt much relieved, when, just before entering the throng, they turned with us into another quiet street. But my misgivings were scarcely conquered when I saw at the end of this street, also, another crowd gazing at us; how then was my dismay increased, when turning to look back, I found that the formidable blockade had closed in at the entrance of this same street, and began to despair of egress in either direction. But a door was now opened at our right, through which we were begged to pass, which I confess I did with more trembling than I ever before entered any native dwelling. However, we were kindly welcomed, politely entertained, introduced as usual to a house full of neighbors, declined the pipe, drank tea, tasted the dainties, underwent the usual scrutiny of the wondering groups, complimented the ladies, praised the children, were bountifully supplied with mementos of the visit, and then escorted home, to be again gazed at in the street, and to enter our own house feeling very much as if we had been most designedly made a spectacle to the curious, for we could only account for the crowd of gazers, by supposing that the woman who preceded us had given notice of our approach, and it being a part of the city where we had seldom if ever been, our presence was quite a novelty.

We suppose our friends are expecting to hear of us as living in a constant state of alarm, since the renewal or rather the repeated acts of hostility upon foreigners, and especially the late one upon the missionaries here. It is true that for a while after the attack upon Messrs. Medhurst, Lockhart, and Muirhead, there were strong reasons to fear for the final issue. But now that the offenders are brought to justice, and daily exposed before the Custom-House in their heavy wooden collars, we feel quite certain that the restitution is ample, and the exhibition of judgment sufficiently appalling to the ever timid spirits of these natives.

As another proof of my occasional fears, and of their apparent groundlessness, I might mention, that soon after the late attack upon the missionaries, Mr. Carpenter and myself, in our walk on the city walls, called, as we often do, at one of the temples through which we must pass in going round, and sat down to rest. Immediately the man who welcomed us, and who constantly attends therein, came and invited us to walk into an adjoining room and sit a while. We were no sooner there, than he began to talk about the late escape of the missionaries from the fury of his countrymen, and asked Mr. C. whether *he* was a teacher like those men. He laughed most immoderately on being answered, as indeed he did at almost every thing said, either by himself or us, and then insisted that we should go in still farther. We did so, when he offered us seats, asked if we would drink tea, or "eat rice," showed us many things around the room, and when we spoke of leaving, pressed us to go up stairs and see his wife and children. Here my courage well-nigh failed, but I turned to him, as he unbolted the door, and asked if his family resided there. He assured me they did, but an immoderate fit of laughter, which followed his answer, in no way relieved my doubts, and I plead weariness, and the necessity to proceed, as a reason for declining the invitation, assuring him that I hoped at some future day to see his wife. He seemed to wonder at my walking so far for amusement, and whether I would not really prefer a chair. In conducting us out of the temple, he pointed to the worshipers then prostrating themselves before the idols, and motioned us to join them. Peals of laughter followed our refusal to do so, and we left the temple half wondering whether indeed we had not exceeded the limits of cautiousness, in venturing in so far. Still we allow ourselves to take walks as usual, stroll about, enter the houses and temples, talk to the people, and sleep as soundly at night as if no danger had ever threatened. Indeed, we do not feel that danger has really threatened, but we shall not wonder if the gathering clouds, which seem hovering around this Empire, should finally, and at no distant day, burst out into a storm. Surely missionaries of the cross have little reason to anticipate a long series of years, peaceful as those hitherto experienced by the members of the different Boards here, and must expect that sooner or later severer trials will come. The murder of poor Lowrie, soon after our arrival, as well as the recent attack upon Medhurst, Lockhart, and Muirhead, were all by other than Shanghai men, and as it seems by men of a different stamp too. But this is a heathen city. The man of sin is at work. Satan's kingdom will not be thrown down without a struggle. The peaceable reign of Christ will not be ushered in uncontested, and the soldiers of the cross must gird themselves for the war. It is God alone who can give to his Son the kingdoms of the world for an inheritance, and the uttermost parts of the earth for a possession.

Much as you must have heard, ere this, of the difficulties of this most difficult language, you are doubtless prepared to receive letter after letter, to wait month after month, and even year after year, before you receive the glad news of any direct results from all our efforts. The wonder to me is now that any have ventured to undertake, as soon as many have done, to preach in this dialect. The words are all monosyllabic, and each syllable may constitute a word by itself, and that word may signify ever so many things, so that more depends upon the connection, and upon the tones, than upon the mere sound of the syllable. If "vowels do not absolutely go for nothing," consonants may be "changed at pleasure," and the change is not detected by a Chinese. For instance, "*jeu, keu, tal*," in the same connection will all go for the same words; so also, "*sa, za, ta, ca*," are interchangeable consonants; "*che, ke*," are also examples of the same, but this might be multiplied indefinitely, so I forbear. These, which are constantly recurring sounds, may serve as an example of the difficulties ever before us. After all, we contrive to make ourselves understood much more readily than I could have anticipated had I known all these before hand.

The work of the missionary in China must be a laborious one. And sometimes it seems that nothing short of a miracle can suffice to accomplish it. But the God of Missions is a wonder-working God. He will overturn, overturn, overturn, and China shall own his sway. We know not yet the part assigned to our people in this great work, but we do sometimes feel thankful that our lot has been cast in this particular port, where we trust something may be done for the cause of Truth, while as yet we are unable to do much directly for the heathen themselves. The reasons for our practical differences from others will be inquired into. Particulars will from time to time be forwarded to you by those who take upon themselves the laborious duty of contending for the faith once delivered to the saints. Meanwhile, I would urge my plea with theirs to be remembered, as also we know we are, at a throne of grace. What do we here without such intercessions—without the blessings which the fervent effectual prayers of the righteous may bring down upon us? And let it not be thought that merely the work of our hands demands your prayers. We are still the same poor frail beings as when our frailties were before your eyes. We are still surrounded by temptations, and many of them the more trying because peculiar to our isolated position, and inseparable from it, and most of all, entirely unappreciable by those who look only at the *written* part of a missionary's life. "My grace is sufficient for thee;" these are the comforting words which we take to our hearts in every time of trial.

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**Influence of Missions.**—At the sailing of the new missionaries for the Sandwich Islands, from Boston, a few days since, in connection with the usual devotional services at the wharf, Rev. Dr. Poor, from India, remarked, that when he was at Andover, some thirty five years since, it was a serious question among the theological students whether any ought to peril their lives as missionaries to the Sandwich Islanders—naked and ferocious savages, as they then were, of the very lowest grade. Since that period, however, as a striking demonstration to the world of the refining and elevating power of the gospel, those Islands have been brought up to a respectable rank among civilized nations, and have now flourishing schools, seminaries, and a well-organized government—besides upwards of 20 Christian churches, some of them among the largest in the world.

### A GOD EVERY WHERE.

Not worlds on worlds in phalanx deep
  Need we to prove a God is here;
The daisy, fresh from winter's sleep,
  Tells of his hand in lines as clear.

For who but He that arched the skies,
  And pours the day-spring's living flood,
Wondrous alike on all He tries,
  Could form the daisy's purple bud?—

Mould its green cup, its wiry stem,
  Its crimson fringe so nicely spin;
And drench in dew the topaz gem,
  That, set in silver, gleams within?—

And fling it unrestrained and free,
  O'er hill and dale, and desert sod,
That man, where'er he walks, may see
  In every step, the stamp of God?

### THE CHARM OF GAMBLING.

From a new Juvenile Work in press, and about to be published by Lewis Colby & Co., 122 Nassau-st.

BY J. H. GREEN.

I knew a happy and worthy family, whose subsequent misery and sorrow arose from the social card-table, as a source of entertainment and amusement for themselves and friends. This family consisted of, beside the parental twain, three sons and a daughter, all of whom gave promise of a life of usefulness and honor. The insidious vice of gambling crept into the beloved family circle, and brought sorrow and desolation in its wake.

The daughter had reached her thirteenth year, and gave developments of beauteous womanly maturity anon, when she was seized with consumption, which painful disease soon left its withering power on her fragile frame. Though rapidly sinking into the grave, she for some time retained her seat at the card-table; at length, however, her malady increasing, she retired from the fascinating amusement, and sought preparation for death and immortality. She now requested that cards might no longer be the pastime of the evening, beneath their roof, and her father, loving her tenderly, readily complied with her request, and the card-table was accordingly set aside. It was now that parent realized the fascinations of the games, and found that a passion for gambling had insensibly become a rooted principle of his breast.

He sought the gaming table abroad, and spent his evenings in the fashionable gambling houses of the place. He continued as usual to play for pastime, but becoming a wine-bibber, one night, while merry in his cups, he was induced to hazard money, in a game of *Faro!* He lost his money not only on this occasion, but on almost every other evening afterward. Still he persisted in his recklessness, and played deeper and deeper in ruin, till on one Friday evening, he came into a room where several individuals and myself were seated at a game of cards. He offered to stake five dollars on a game, and being permitted, his money was won from him. He then bet ten dollars, which he also lost. Becoming excited, he continued to bet, and as a matter of course, where all were sharpers, he was well supplied with liquor, and cheated, not only of what funds he had, but forced to give a check for money thus won from him. He became drunken, and remained with the gamblers during the night. The following day the check was cashed, and a portion of the money used in keeping him intoxicated, so that he was kept away from his family several days. Great excitement prevailed on account of his absence in the community, while his friends and family suffered painful anxiety in regard to his fate. I was seated at a table, playing with him on a Sunday evening, the third day since he entered the gamblers' den, when his family physician entered, and inquired of the unfortunate and inebriated man, if he knew where he was, and if he would not return to his stricken daughter and distressed family.

"Yes, yes, Doctor, he'll be there presently; go and say that I will soon be with them!" The physician left, but the poor man continued the game, and speedily forgot his promise. About half an hour passed in this way, when a female rushed into the room, and threw her arms around the neck of the gamblers' victim—it was his wife.

"Great God! My husband! what are you doing here?"

"Beloved, my wife! what seek you, and why come to this place?" said the man, bending his head and reeking with shame and mortification.

"Oh, my dear husband, come home instantly, our poor child is dying! Her only prayer for two days has been for your welfare. Come, dear husband, now! Our daughter may not live till our return."

The wife, husband, and physician, immediately left the place.

A short time again elapsed, when that deluded man returned, and composedly resumed his seat at the gaming table. I incidentally inquired of him how he had left his daughter.

"Oh, God! Remind me not of that, sir. She is dead—she is dead, and died while I was seated here at cards! I could not remain; the tempter drove me back! I could not see her dead! Oh, God! I could not stay and see my child a cold and lifeless corpse."

While he raved and wept, his wife appeared the second time, and dragged him from that pandemonium to his now hapless home.

Four years after this affecting circumstance, while I was sojourning in the same city, lecturing on gambling, I received a visit from that unfortunate man. His appearance before me recalled to my mind at once the painful incident just detailed, and I inquired what were his feelings when he visited home and found his daughter a corpse.

"Oh, sir, I left your table thinking it was but a *ruse* to bring me home; but, I cannot tell the horror that filled my soul, when I realized that my child was dead. I clasped her lifeless form in my arms, and implored her to speak, if but one word, that I might know that I had not lost her forever! There came no response. I cast the dead body from me, and rushed out wild and frantic, yet voiceless myself, determined on self-destruction. I felt that I was her murderer, and the terrible thought drove me mad. Scarcely knowing what I did, but impelled by the foul fiend, I found myself in the street, hastening away to the wharf with purposes of fearful consequence—but, strange to say, that bright lamp, at the door of the gambling house, diverted me from a watery grave, and turned my feet into the den itself, where I sat abstractedly, I have no doubt, for I knew nothing until your inquiry about my dead child, restored me to consciousness. Providence instructed me in an awful lesson, and from that hour to the present, I have never allowed cards in my house, nor played any myself abroad, nor touched the intoxicating bowl; and, God help me, I never shall."

This incident is sufficient of itself to show the consequence of indulging in card-playing and gaming. We could sincerely wish that it might lead every one to serious reflection, and induce a return to the paths of rectitude and honor, ere that terrible desolation follow, which most certainly attends, as we know full well, the course of the Gambler and Drunkard!

### A CHEERFUL RELIGION.

It cannot be requisite to a man's being in earnest, that he should wear a perpetual frown. Is there less of sincerity in nature, during her gambols in spring, than during the stiffness and harshness of her wintry gloom? Does not the bird's blithe carroling come from the heart, quite as much as the quadruped's monotonous cry? And is it, then, altogether impossible to take up one's abode with truth, and to let all sweet homely feelings grow about it and cluster round it; and to smile upon it, as a kind father or mother; and to sport with it, and hold light and merry talk with it, as with a loved brother or sister; and to fondle it, and play with it, as with a child? No, otherwise did Socrates and Plato commune with truth; no, otherwise Cervantes and Shakspeare. This playfulness of truth is beautifully represented by Landor, in the conversation between Marcus Cicero and his brother, an allegory which has the voice and the spirit of Plato.

On the other hand, the outcries of those who exclaim against every sound more lively than a bray or a bleat, as derogatory to truth, are often prompted, not so much by their deep feeling of the dignity of the truth in question, as of the dignity of the person by whom that truth is maintained. Our grave faculties and thoughts are much chastened and improved by a blending and interfusion of the lighter, so that the "sable cloud" may turn forth her "silvery lining" on the night; while our lighter thoughts require the grave to substantiate them, and keep them from evaporating. When your feelings tell you anything, and your understanding contradicts them, more especially should your understanding be merely echoing the verdict of another man's, be not over hasty in sacrificing what you feel to what you fancy you understand. You cannot do it in real life; a stream is running not to be gagged with paper.

### MISSIONS OF THE UNITED BRETHREN.

Among the Churches of Christendom, that of the United Brethren exhibits a remarkable independence both of system and operation. It is not formed to be universal. It could not possibly comprehend a nation, nor, under present discipline, exist in harmony with the great body of human society. And its peculiarity appears at once to the observer of its missionary labors, which were, without an exception, undertaken among the most barbarous and even singular portions of mankind. With self-denial beyond comparison, some of their earliest missionaries followed the vagrant gipsies in their haunts, and sought to minister to Ghuebres in Persia, and to slaves in Algiers. The lepers at the Cape of Good Hope have now Moravian pastors. In the official statements, published from time to time, the subjects of their indefatigable care are classified as Negroes, (formerly slaves,) Hottentots, Tambookies, Fingoos, American Indians, Esquimaux, and Greenlanders. The brethren who began their missions were destitute of pecuniary means and literary attainments. A negro of Copenhagen first engaged the attention of some of Count Zinzendorf's servants. This awakened the compassion of some of the humbler emigrants at Herrnhut, who yielding to a holy impulse, offered themselves to God and to the Church for a service in which the prospect was bondage, and the reward perceptible only to the eye of heaven-imparted faith. Leonard Dober went to the Island of St. Thomas, intending to sell himself for a slave, in order that he might have access to the gangs of negroes, repeating, because actuated by the same spirit of primitive Christianity, the devotedness of those who in earlier ages sold themselves to heretics and heathens in order to bring them over to the faith of Christ. He began his evangelical labors on that Island in the capacity of a hired servant, and then, for the sake of greater liberty to act, became watchman on a plantation. Another, Dachne, built a hut for himself in the depths of a wilderness in South America, where, for the space of two years, he braved alike the wild beast and the savage, often depending for sustenance on the casual charity of wandering Indians, who soon fancied him to be possessed of supernatural powers, were drawn by reverential admiration of his piety, and gradually attached themselves to his society. Thus, a Moravian settlement arose, like many others, beyond the boundaries of the civilized world, and became an outpost of religion and humanity. In short, the Moravian missionaries have equaled, if not surpassed, the most heroic members of the Society of Jesus, in patience, courage, self-denial, and perseverance, even unto death, not in the cause of an earthly chief, but in the service of our crucified Redeemer. The United Brethren have a martyrology not less impressive than that of the first centuries of Christian history.

### THE SECRET OF SUCCESS.

It may to some appear like vanity in me to write what I now do, but I should not give my life truly if I omitted it. When filling a cart of manure at the farm dung-hill, I never stopped work because my side of the cart might be heaped up before the other side, at which was another man; I pushed over what I had heaped up to help him, as doubtless he did to help me, when I was last and he first. When I have filled my column or columns of a newspaper, or sheet of a magazine, with the literature for which I was to be paid, I have never stopped if the subject required more elucidation, or the paper or magazine more matter, because there was no contract for more payment, or no likelihood of there being more. When I have lived in a barrack-room, I have stopped my own work, and have taken a baby from a soldier's wife, when she had to work, or have gone for water for her, or have cleaned another man's accoutrements, though it was no part of my duty to do so. When I have been engaged in political literature and traveling for a newspaper, I have not hesitated to travel many miles out of my road to ascertain a local fact, or to pursue a subject into its minutest particulars, if it appeared that the public were unacquainted with the facts of the subject; and this at times when I had work to do which was much more pleasant and profitable. When I have needed employment, I have accepted it at whatever wages I could obtain—at plough, in farm drain, in stone quarry, at breaking stones for roads, at woodcutting, in a saw-pit, as a civilian or as a soldier. I have in London cleaned out a stable and groomed a cab-man's horse for a sixpence, and been thankful to the cabman for the six-pence. I have subsequently tried literature, and have done as much writing for ten shillings as I have readily obtained—been sought after and offered—ten guineas for. But had I not been content to begin at the beginning, and accepted shillings, I would not have risen to guineas. I have lost nothing by working. Whether at laboring or literary work, with a spade or with a pen, I have been my own helper.

[Autobiography of a Working Man.

### EFFECTS OF IMAGINATION.

The following anecdote was related by the celebrated father Taylor, in the course of a recent lecture: "It happened, years ago, in the days of old-fashioned meeting-houses, with their pews like pens, and their pulpits perched up to an elevation which placed them without the pale of human sympathy, and when a fire for the purpose of warming a church was a thing unheard of, that some enterprising young men who had worshiped in such a church, determined to have the house warmed by stoves. But the project encountered the most violent opposition from all the old people. They declared that it should not be; that stoves were not a gospel ordinance; that the congregation must suffocate. The young men, however, prevailed, and one Sunday the congregation beheld in the church two formidable black stoves, with the pipes traversing the entire length of the house. The old men and women looked on with horror, and held their breath for the result. The exercises of the church proceeded. Soon a lady fainted away, and in a few moments another gasped for breath, and was carried out of the church, and then another. At last a stout burly man swooned and fell. The frightened minister at once dismissed the church, and there was a general rush of the indignant people toward the stoves. The windows were thrown open, and they were about to precipitate the offenders from the house, when, lo! and behold! the stoves were cold! and not a particle of fire had been kindled in either of them. The masons had not quite time to finish putting them up, and no fire had been made. The triumph of the young advocates of stoves was complete."

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**The Expiring Martyr.**—John Huss, the Bohemian martyr, beheld and acknowledged the hand of Providence in the time and manner of his death. There was something peculiarly affecting and sublime in his exclamation to his brutal and treacherous tormentors. After he had offered a beautiful supplication on their behalf, in which, like his great Exemplar, he implored mercy and not vengeance upon his murderers, the bishops appointed by the Council of Constance stripped him of his sacredotal garments, degraded him from his priestly functions and university degrees, and put a paper mitre upon his head, covered him with the resemblances of infernal spirits, and with this inscription, "A ringleader of heretics." The heroic martyr smiled, and said, "It is less painful than a crown of thorns." His last supplication amidst the flames was, "Jesus Christ, thou Son of the living God, have mercy upon me!"

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**A Reasonable Prayer.**—Josiah Winslow was one of the early Governors of the Massachusetts Colony. It is said that at his funeral Rev. Mr. Whitherell, of Scituate, prayed that "the Governor's son might be made half equal to his father." Rev. Dr. Gad Hitchcock observed afterward, "that the prayer was so very reasonable, it might be hoped that God would grant it; but he did not." [N. Y. Observer.

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**Humility.**—"Remember, Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of spiritual life and of the ministry. Oh, for the closest communion with God, till soul, and body, head, face, and heart, shine with divine brilliancy; but, Oh, for a holy ignorance of our shining!!"

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Slavery, as defined by Frederick Douglass, is perpetual unpaid toil; no marriage, no husband, no wife, no parent, no child; ignorance, licentiousness, whips, scourges, chains, auction, jail, and separations, an embodiment of all the woes the imagination can conceive.

The Sabbath Recorder.

New York, November 30, 1848.

## THE SABBATH.

"There are amongst and around us, in the community, many persons who speak well of the observance of Sunday as a matter of usage, of the practical benefits of a day which calls men together for purposes of moral and religious teaching, and they wish to retain all these benefits, while they divest the Sabbath of its sacred character, and of all its divinely-established sanctions. They wish to keep a Sabbath, not as 'the Lord's day,' but merely as a man's day—not as a holy day, but as what the world calls a holiday. They wish to enjoy all its benign social influences, while they divest it of all those high and sacred claims which give it a binding power over the conscience. But this is an impossibility. This error is like that of the French Socialists, who pronounce in a solemn manner those great Christian ideas, *Liberty, Equality, Fraternity*, yet seek their actual realization, not by becoming Christians, by bowing their necks to the easy yoke of Christ, but by their own social devices by resolutions, by acts of legislation, and by open violence. These great words denote the elements of a millennial state; but how shall men attain this high condition? Strait is the gate and narrow is the way that leads to it. It is only by adopting and practicing the principles of Christianity. Thus it is in regard to the benefits of the Sabbath. They can only be enjoyed by those who acknowledge that the Son of Man is Lord of the Sabbath, who honor his authority, and imbibe the spirit of his religion. Without this regulating influence, the Sabbath will become a licentious holiday and a popular curse."

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"Where the true spirit of the Sabbath is cherished and diffused, all other Christian institutions will take root and flourish, just as naturally as effects spring from an adequate cause. Public worship will be no formality, public morals will be elevated, public taste will be purified, education will be spread abroad, domestic peace, social order, and civil prosperity, will be 'the stability of our times.'"

The above is from a recent number of the Christian Watchman and Reflector, the Baptist paper published at Boston. With its general drift, we have no fault to find; on the contrary, we have often insisted, that it is impossible to enjoy all the benefits which the Sabbath was designed to confer, while we "divest the institution of its sacred character, and of its divinely-established sanctions." But how this doctrine can consistently be advocated by one who neglects to keep the seventh day, is more than we can tell. In the beginning, when God created the heavens and the earth, He "rested on *the seventh day* from all His work which He had made, and blessed *the seventh day* and sanctified it, *because* that in it He had rested from all his work." At a later period, when He wrote the Decalogue upon the tables of stone, He made *the seventh day* an important and necessary part of the Fourth Commandment, saying, "The *seventh day* is *the Sabbath* of the Lord thy God; in it thou shalt not do any work." Throughout the history of His chosen people, He connected blessings with the observance of the seventh day, and curses with its desecration. And in the New Testament, wherever the seventh day is spoken of, it is as the Sabbath, or day of rest from secular labor. *This order of things has never been changed by Divine Authority.* God has never taken his blessing away from the seventh day, nor has he ever revoked his solemn command to every member of the human family, "In it thou shalt not do any work." How then, we ask, can the man who neglects to keep the seventh day, *consistently* insist upon the observance of the Sabbath, and reprove those who would "divest it of its sacred character and its divinely-established sanctions?" It cannot be done; and when it is attempted, the language of Paul to the Jews may justly be quoted in reply, "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" It is common, we know, when the inconsistency in question is urged, for the convicted person to begin to talk about the first day, and to represent the keeping of that day as sanctioned by the apostles and early Christians, and withal quite as well suited to the ends of the Sabbath as the seventh day. But what has that to do with the point under consideration? Just nothing at all. God has blessed the seventh day, and commanded us to keep it holy. His blessing he has never withdrawn, nor has he ever revoked his command. Although, therefore, one should keep the first day of the week, and even the remaining five days, and yet neglect the seventh day, he would stand in the same relation to this commandment as if he kept no day. This brings us back to the question at issue, which is, whether one may consistently urge obedience to the sabbatic law, while he neglects that part of the law which requires the observance of the seventh day? We say he cannot, and we believe the reader will bear us out in that assertion.

It may be proper, in this connection, to say a word about the popular notion above alluded to, that the first day is quite as well suited to the ends of the Sabbath as the seventh day, and that, therefore, its observance may be regarded as obedience to the Fourth Commandment. As to the comparative suitableness of the two days, we know but little, except that God has seen fit to select and appoint the seventh day for the Sabbath, while he has said nothing about the sabbatic character of the first day. With a Baptist—and indeed with any body who professes to take the Bible as a rule of faith—this ought to be sufficient. Of course the burden of argument in the case does not fall upon us. We are satisfied with the arrangement which God has made. If, however, there are those who suppose a change is desirable, it devolves upon them to show, not simply that the first day is *as good* as the seventh, but that it is enough *better* than the seventh to justify the change they propose—a thing which they have never done, at least so far as we have seen in reading a great many books written by them upon the subject. As to the observance of the first day being obedience to the Fourth Commandment, but few words need be said. The Fourth Commandment requires the observance of the seventh day of the week, and gives as a reason that on it God rested from the work of creation. The reason usually given for observing the first day, is, that on it Christ completed the work of redemption by rising from the dead. Here, then, we have a different day, and a different reason. And yet this observance is called obedience to the commandment! As well might the citizens of New York celebrate the twenty-fifth day of November, because on that day the British troop left the city, and call that celebrating Independence Day.

The editor of the Watchman and Reflector thinks that "where the true spirit of the Sabbath is cherished and diffused, all other Christian institutions will take root and flourish." We are happy to agree with him in this opinion, and therefore it is that we desire above all things to see the *true* spirit of the Sabbath cherished and diffused. But how is this state of things to be secured? Not by abandoning the *true* Sabbath, and endeavoring to put in its place a day for which there is no divine commandment to "give it a binding power over the conscience." That experiment has been tried over and again, but has always failed, as the history of degenerate churches proves. If ever the true spirit of the Sabbath becomes generally diffused, it will be in connection with a day and an institution for which its friends can quote a "Thus saith the Lord."

## SUNDAY TRAVELING.

It is well-known, I believe, that in some of the New England States it was formerly considered a criminal act to travel or labor on the first day of the week; consequently, it was lawful to arrest a traveler on the highway and punish him as a criminal. At length the matter was brought before the Supreme Court, where it was decided, that the law was unconstitutional and void. This decision threw the Commonwealth into the greatest confusion, and a high fever, which has scarcely yet subsided. I have before me a volume of the Panoplist, published about that time in Boston, from which many interesting extracts might be made. But I have neither room nor time for more than a single one at present. After warning the people, that if the law could not punish them for their transgressions, the Almighty surely would, and giving a narrative of several accidents and misfortunes which had happened to travelers on the first day of the week—(which narratives Dr. Edwards and others have continued to the present day)—they make the following candid concession:—

"The seafaring men of our country are certainly a very enterprising, and, *I consider them, a very useful class of citizens.* But there is, if I am rightly informed, one idea respecting the Sabbath which prevails extensively among them, that is directly subversive of the sacred institution. The idea is this, that the Sabbath is a *lucky day*, and of course that a voyage commenced on that day is more likely to be prosperous than one commenced on any other day of the week; and thus it has been, in times past, that more vessels sailed on foreign voyages upon the Sabbath, in the proportion of two or three to one, than on any other day."

Now I agree with the writer in the Panoplist, that these facts are subversive of one of two things, either the legality of the Sunday Sabbath, or the principle that God punishes Sabbath-breakers the same as our rulers do thieves, and robbers, i. e. as soon as they are convicted of the crime, without partiality. How this monstrous absurdity ever obtained footing in Boston, (or in any place in Christendom,) is to me a mystery. If the ship owners, masters, and other seafaring men, who have long been in the habit of sending their richly-freighted vessels to sea on Sunday, could not discover the judgments or vengeance of an offended God, who could? Do not their ships return as promptly and as richly laden as those which sail on other days? Does not experience prove to them, and all the world, that this doctrine is delusive and false, and derogatory to the character of our Heavenly Father, who sendeth rain on the just and on the unjust, and permitteth the righteous and the wicked together to inherit the earth.

As a counterpart to this, permit me to ask one question. Has not Friday been as long and extensively considered, and by the same class of citizens too, an *unlucky* day for the commencement of any important work, whether sailing, traveling, raising buildings, or launching ships? How many ships have laid in port during the day, or from Friday morning to Saturday morning, with a fair wind, in preference to sailing during the unlucky day? Have more misfortunes happened on this day than any other? But suppose we admit, for argument's sake, that one has ever been a lucky, and the other an unlucky day, and that God has thus ordained it; what inference shall we draw from it? I should think nothing less than that he would frown upon any attempt to commence a journey, or any other enterprise, on the last day of the week, which would be likely to interfere with a due observance of his holy Sabbath on the succeeding, or seventh day of the week, the only Sabbath authorized or established in holy writ; and furthermore, that those who, having rested on that day according to the commandment, might commence their business on the first day of the week with his approbation and blessing.

J. S.

## LIBERTY OF CONSCIENCE.

BORDENTOWN, N. J., Nov. 23d, 1848.

To the Editor of the Sabbath Recorder:—

I enclose the following extract from a letter which I have just received from a very intelligent gentleman in Pennsylvania, who has shown himself on all occasions to be a strong advocate for the *rights of conscience*, and likewise has proven himself a steadfast friend of the oppressed. Its publication in the "*Recorder*" will afford some consolation to the persecuted and down-trodden brethren of that State, to find that they have some generous hearts who sympathize with them under their severe trials; and serve to show how the recent decision of the Supreme Court is regarded by impartial, unbigoted men.

W. M. FAHNESTOCK.

### The Extract.

I have never seen any reference, either in the publications of your Society, or by your counsel, to an old law in Pennsylvania respecting Liberty of Conscience, and which is no doubt valid now. It was enacted on the 12th day of January, 1705—the same day on which the first Sunday Law was enacted in the Province. It appears to me evident, that it was designed to counteract or prevent any sectarian abuse of the Sunday Law. It is called "The Law concerning Liberty of Conscience," and begins thus:—

"Almighty God being only Lord of Conscience, Author of all Divine Knowledge, Faith, and Worship, who can only enlighten the minds and convince the understandings of people—in due reverence to his sovereignity, &c., be it enacted, That no person now, or at any time hereafter, dwelling or residing within this Province, who shall profess Faith in God the Father, and in Jesus Christ his only Son, &c., . . . . shall in any case be molested or prejudiced for his or her conscientious persuasion, nor shall he or she be at any time compelled to frequent or maintain any Religious Worship, place or ministry whatsoever, contrary to his or her mind, but shall freely and fully enjoy his or her Christian Liberty in all respects, without molestation or interruption."

The above are the words of the law, omitting recitations, which do not affect its tenor, and are not needful to repeat.

The design of this law is too plain to admit of doubt, except that it is interpreted by blinded and bigoted Judges, who seem, for the sake of popularity, to be willing to pander to the vices and weaknesses of the community.

Every enlightened man in Pennsylvania is either shocked or indignant at the decision of the Supreme Court in the case of your Society. No one of these doubts, that the Constitution and the laws of the State have been violated, and that this has been effected by sectarian influence.

You are aware, that as I have no connection with the Seventh-day Baptists as a society, my views are not likely to be prejudiced by any partialities to them on that account; but I have carefully examined the grounds of argument in the case. You are persecuted because you are not willing to substitute one of the Festivals of the Romish Church for what you consider the true Sabbath.

## PEACE MOVEMENTS IN ENGLAND.

On the 30th of October last, the deputation appointed at the recent Peace Congress in Brussels, waited upon Lord John Russell, for the purpose of presenting to him an address which was prepared and adopted by the Congress. The Premier received them very courteously, and after hearing the address, and listening to various arguments, he expressed the deep interest which he, in common with the other members of her Majesty's Government, had felt in the preservation of peace, and his belief that such assemblages as that lately held in Brussels were well calculated to produce a temper of moderation and kindness among the various nations of Europe. The deputation then took their departure, highly gratified, not only with their reception, but also with the tone and character of the interview.

The following paragraph from an English paper will give some idea of the plans of the friends of peace in England:—

"The adherents of the Peace Society held a meeting in Exeter Hall, London, on the 31st ult. Mr. Hindley, M. P., in the chair. Several excellent speeches were delivered by Messrs. Ewart, M. P., Bowring, M. P., Elihu Burritt, J. W. Alexander, Joseph Sturge, and H. Clapp; Revs. Dr. Burnett, Thomas Spencer, &c. In the course of the speeches, it was stated that it was intended to hold the next Congress in Paris, in the month of August, and it was expected that the numbers would be swelled by a good delegation from the United States. It was proposed to expend 2,000 francs in prizes for the best essays in defense of the peace principle. It was proposed, too, that, early in the next session of Parliament, the question should be brought forward in the shape probably of an address to the Queen, praying that she would direct her Ministers to insert in all treaties an arbitration clause."

RELIGIOUS READING GRATIS.—We learn that the American Tract Society is now doing an extensive business in the way of printing religious works for gratuitous distribution. Since the commencement of the fiscal year in April last, over 16,000,000 of pages of pure, instructive reading, have been issued for gratuitous distribution to various societies, associations, and individuals. During the month of October, nearly 2,000,000 of pages were granted by the Committee. They were apportioned out as follows: for Foreigners, 384,143 pages; Seamen, 100,862; United States Army, 26,500; Humane and Literary Institutions, 38,000; Sabbath Schools, 30,000; Indian Missions, 5,000; Home and Domestic Missionaries, 118,890; by Colporteurs and Agents among the destitute, 746,675; other grants, 479,622 pages. Total 1,929,702 pages.

THE RIGHT SPIRIT.—The Christian Observer says that last autumn, a merchant in St. Louis published a proposal to furnish a Ten Dollar Library of the American Sunday School Union to every Sunday School in the State of Missouri, which would report its organization within one year from the date of the offer. A recent number of a newspaper of that city states, that he has already paid out, to meet this promise, the sum of *eight hundred dollars*. By the expiration of the year, it will probably cost him *one thousand dollars*. Some months ago, this was his expectation.

This gentleman is not a man of large wealth, but he is doing an active commercial business, a handsome portion of the profits of which, he has, for years, conscientiously devoted to God.

A GOOD EXAMPLE.—It is stated as a *fact*, that the Moravian brethren, though poor, contribute on an average from four to six dollars annually per member, for foreign missionary purposes,—averaging, say five dollars each. Their example is a standing reproof of the want of liberality on the part of many denominations who claim to be more orthodox than they. If five dollars per year were contributed for foreign missions by every member of the Christian Church, there would be no lack of funds to carry on operations which would convince the heathen that Christians are in earnest.

A JEWISH TEMPLE IN JERUSALEM.—The Sultan of Turkey has given permission to the Jews of the Holy City to erect a magnificent Temple or Synagogue, and a messenger has arrived in New York, charged with making collections for that important object. This is the first regular and splendid place of worship which the Jews have been permitted to erect in Zion for 1800 years. Among the exercises in New York on Thanksgiving Day, was an address by M. M. Noah, Esq., at the Synagogue in Crosby-st., in aid of the project.

DEATH OF A VENERABLE EDITOR.—John C. Rudd, D. D., for many years rector of St. John's Episcopal Church, Elizabethtown, New Jersey but more recently editor of the Gospel Messenger and Church Record of Western New York, died at his residence in Utica, on the 15th inst., His remains were taken to Elizabethtown for interment.

THE EDMONDSON SISTERS.—The Christian Advocate and Journal publishes the proceedings in the case of these girls subsequent to the meeting in the Tabernacle in their behalf Mr. W. L. Chaplin, of Albany, was charged with the mission of purchasing their liberty, which he did on the 7th inst. The following is a copy of the receipt furnished by the slave-traders:

"Received of W. L. Chaplin twenty-two hundred and fifty dollars, being payment in full for the purchase of two negroes, named Mary and Emily Edmondson. The right and title of said negroes we warrant and defend against the claims of all persons whatsover; and likewise warrant them sound and healthy in body and mind, and slaves for life. Given under our hand and seal, this seventh day of November, 1848.
BRUIN & HILL.
$2250. Seal."

On the following day Mr. Chaplin executed a deed of emancipation. A letter from him to Rev. Dr. Peck expresses the thanks of the parents of the young women, and says of the latter:—

"Mary and Emily may not at this moment be fully sensible of the perils they have escaped—of the certain ruin from which they have been rescued. Their thoughts and feelings are too confused and stirring to admit of calm reflection upon the past. They can only assure their benefactors, that they have taken the solemn resolution to do what in them lies to build up and maintain a decided character for self-respect, purity, and uprightness, and a resolute adherence to the cause of truth and right. They commit themselves to the guidance of the gracious Saviour, and hope to show, by a simple and pure life, that the extraordinary efforts put forth in their behalf have not been wholly misapplied."

"THE OLD STONE HOUSE; or, THE PATRIOT'S FIRESIDE," is the title of a neat little volume, written by Joseph Alden, D. D., of Williams College, and publishd by M. W. Dodd, of N. Y. The design of the author has been to inspire the young reader with the spirit of patriotism, to render him familiar with some of the elementary principles of the Science of Government, to acquaint him with the origin and formation of the Constitution of the United States, and so to qualify him for the duties of a citizen of the Republic. In this design we think he has happily succeeded.

☞ The following paragraph, from an English paper, is going the rounds, and will probably do more to retard the Sunday reform movement, as it is called, than a hundred sermons could do to advance it. It is but just to say, that since the article appeared, the Secretary of the Railroad Company in question has published a letter, in which he denies that the *object* of the Duchess of Sutherland's journey was communicated to him:—

THE SCOTTISH CENTRAL RAILWAY AND THE DUCHESS OF SUTHERLAND.—On the Friday evening previous to the decease of the Earl of Carlisle, the Duchess of Sutherland, who was sojourning at Dunrobin Castle, in Sutherlandshire, received intelligence of the alarming illness of her parent, and summoning her with all speed to Castle Howard. She instantly posted off to Montrose, where she arrived on Saturday evening, and taking the last train, reached Perth on Sunday morning. The mail train for the south was then preparing for departure, but to the astonishment of her Grace and attendants, on applying for seats in the train, they were told they could not travel by it, or any other train, on the Sabbath, it being against the regulations of the Directors. Letters having been previously sent to all the stations to have the engines ready to convey the Duchess through, it was imagined some mistake had occurred at Perth, and the Secretary was immediately communicated with, as to the sorrowing circumstances which compelled her Grace's attendance at Castle Howard. The train was delayed for a short time in order to have a final answer from the Secretary. But the reply was, "No; the rules of the Company could not be departed from." *The mail train started with the empty coaches besides the necessary mail carriage*, leaving the Duchess standing upon the platform crying. Nothing was left but to post onwards. She hired a steamer and crossed the ferry on to Edinburg, which occupied the whole day. By the time her Grace reached Castle Howard, the Earl of Carlisle was no more.

NATIONAL POPULAR EDUCATION.—Ex-Governor Slade recently delivered an address in Boston, setting forth the origin, objects and claims of the "Board of National Popular Education," of which he is Corresponding Secretary and General Agent. The Board consists of twenty-five Members; Ex-Gov. Morrow, of Ohio, President; and Judge McLean and Judge Lane, Vice Presidents. Through appropriate agencies, it explores the West, for the raising up of Schools, and making arrangements for the reception and competent support of female Teachers; while it receives applications for supplies, invites such Teachers from the East, collects companies of them, semi-annually, at Hartford, Conn., where it carries them through a six weeks special training—a sort of *Teachers' Institute*—and thence, under proper escort, sends them to the places provided. The Board, he said, had sent out 110 Teachers in two years, mostly from New England; 32 to Illinois; 31 to Indiana; 12 to Wisconsin; 11 to Michigan; 7 to Iowa; 5 to Tennessee; 3 to Missouri; 2 to Kentucky; 2 to Ohio; 2 to Western Pennsylvania, and 1 to North Carolina.

SIGNIFICANT ELECTORAL TICKET.—The Plymouth Rock states that at the recent election in Massachusetts, several persons voted the following ticket:—

*No Union with Slaveholders!*

At Large { W. L. GARRISON, of Boston,
S. S. FOSTER, of Worcester.
Districts.—1. Eternal Truth, of Boston.
" 2. Human Rights, of Salem.
" 3. Free Soil, of Newbury.
" 4. Bird o' Freedom Sawin, of Camb.
" 5. Equal Justice, of Worcester.
" 6. Free Speech, of Belchertown.
" 7. Christ'n Consistency, of Cornway.
" 8. Godly Zeal, of Roxbury.
" 9. Univ. Education, of Bridgewater.
" 10. Universal Freedom, of Nantucket.

THE GOLD MANIA IN CALIFORNIA.—The Captain of a New York ship writes from Monterey to the owners, that the mania for gold-hunting in California does not subside. Both his mates were to leave him in a few days, and there is no help to be had at any price. One ship took off three of his men at $100 per month. He says:—

"The coasters are giving $100 per month. All the ships at St. Francisco have been stripped and laid up. The Flora, of New London, is at St. Francisco; all left. You probably have heard of the situation of things here. A sailor will be up at the mines for two months, work on his own account, and come down with from two to three thousand dollars, and those that go in parties do much better. I have been offered $20 per day to go, by one of the first men here, and work one year. It is impossible for me to give you any idea of the gold that is got here."

On the 1st ult., the decree for the complete emancipation of the Jews of the Roman States came into force. They are thereby declared fit for the exercise of all civil rights. The year 1848 is an amazing one. The changes of the forms of government are, however, less surprising than the abandonment of the Ghetto by the Jews of Rome.

The American Baptist Home Missionary Society has appointed a missionary to San Francisco, California. They have secured for this service the Rev. O. C. Wheeler, who expects to sail on the 1st of December, in the first of the new line of steamers. He will proceed on his course to the Pacific, by way of the Isthmus of Panama.

It is stated that the Romish Convent, established at Penryn, England, the Roman Catholic Mission for Cornwall, has been abandoned, because the revolutionary movements on the continent have cut off their supplies. The concern has become bankrupt, and the property is for sale.

Rev. Mr. Ladd, missionary at Broosa, Turkey, writes that a church has been organized there, consisting of seven members, to which four were soon to be added. Others were serious inquirers after the way of life.

# General Intelligence.

## SEVEN DAYS LATER FROM EUROPE.

The steamship Cambria arrived at New York on the 25th inst., bringing one week later intelligence, and 67 passengers, among whom is the renowned banker, Baron A. De Rothschild.

The great feature of the news is the capitulation of Vienna to the imperial troops under Prince Windischgratz. An attack on the suburbs of Vienna was commenced on the 28th ult., and the city capitulated after a siege of eight days.

Nothing certain is yet known as to the number of the killed on the side of the Viennese. It is said to amount to as many as 1,500. The army has also lost a great number of soldiers, and many officers, but it is forbidden to the officers to disclose the amount.

From England, there is nothing of special importance. The cholera is no longer restricted to Edinburgh; it has broken out at Portobello, Musselburgh, Dalkeith, Lasswade, and Loanhead, all small towns and villages within six miles of Edinburgh, and lying to the east and south-east. The disease has been peculiarly virulent in Loanhead, which is an inland village, situated on an eminence, and naturally a healthy position; but it is generally inhabited by colliers and others of the poorer classes, and is most probably defective in drainage.

In Ireland, there are apprehensions of another famine. A public meeting of the whole landed proprietors, gentry, &c., of the Westport Union, was held on the 2d inst., "to take into consideration the truly alarming state of this district, and to call upon Government, as they value the lives of her Majesty's subjects, to lose no time in devising the most effectual means of meeting the terrible famine which is already at our door."

In France, the approaching election is the most important and fruitful topic. The number of candidates for the Presidency is decreasing, and it is probable that Prince Louis Napoleon, Gen. Cavaignac, and Lamartine, will be the only candidates voted for when the day of election arrives. Letters from Paris confirm the previous statements of the strong position in which the city is being placed preparatory to the election of President.

A bulletin, issued by the Provisional Government of Venice, on the 27th ult., states that the Croats had been defeated by the Italians, the former having 200 men killed or wounded, and 500 taken prisoners.

Lord Palmerston has just concluded a treaty of peace and alliance with the President of Liberia, in London. The mission of the President in Europe is for the purpose of forming treaties of peace with Great Britain and France, and the recognition of tho independence of the new Republic of Liberia. The treaty with Great Britain is on the footing of the most favored naions.

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COUNTERFEITERS ABROAD.—Two men, one named Daniels, who has been about this village and vicinity for the last four months, on the ostensible business of doctoring horses, and the other named McLean, of York—left the country very suddenly a few days ago, taking with them a couple of horses, which they bought the day of their departure, and paid for in counterfeit money. Both the horses were purchased in Burns—one of Elder Clarke, and the other of Stephen Mundy, with each of which gentlemen they left $100 in counterfeit money—nine 20's on the Oneida Bank, and two 10's on the Troy City Bank. McLean came to this village, as he said, to notify Daniels that a racing match had been made up in Canada for a horse he (Daniels) owned; and not finding him here, hired a livery horse to go to Burns, where Daniels was staying. While there they bought the two horses alluded to.

When McLean returned from Burns, he hired a conveyance to take him to York, representing that his business was very urgent, and having got into a little difficulty with the tavern keeper at Burns, he was anxious to get out of his way, if he should take a notion to follow him. On the way to York he traded off Elder Clarke's horse for a watch. Meanwhile Daniels took the other horse and made off in a western direction. As soon as the fraud was ascertained, officers started in pursuit, but thus far they have escaped. Daniels was traced to Niagara county, and has undoubtedly escaped into Canada. We understand that a horse was stolen from Dr. Patchin, of Patchin's Mills, not long since. This, with other circumstances, induces the belief that an organized gang of villains infests the county, and people should be on their guard. [Dansville Chron.

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NEW ROUTE FOR TRAVEL.—It is said that the Syracuse and Oswego Railroad is doing a very good business. There are large offers of freight for the coming Winter season, much more, indeed, than it will be possible for the Road, with its present means, to accommodate. Calculations for the next season are already making by many parties interested in the Lake navigation. Several new lines of boats will run directly between Canada ports and Oswego. The Kingston people mean to make the trip to New York in less than a day. Passengers will leave Kingston at or after midnight, so as to take the morning run East, reaching Albany at noon, and New York the same evening.

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☞ We copy the following by request from the Freeman's Journal, published at Coopers town, Otsego Co., N. Y.:—

LOOK OUT FOR AN IMPOSTOR.—A man about sixty years of age, calling himself Nehemiah Myers, professing to be a converted Jew, and engaged in distributing tracts, is now traversing this county, and pretends to a great amount of piety. He professes to sing and speak in Hebrew, and on Sabbaths topresent himself before the congregations in the different characters, and sing for their edification. Now, this is to certify, that said Myers, while upon my circuit, at the house of Mr. Raymond Saxton, in Middlefield, became angry without provocation, and cursed and swore, being guilty of great immorality; and I therefore admonish all Christian ministers to beware of countenancing or assisting him. DAVID S. ELLIOTT,
Oct. 24th, 1848. of Oneida Conference.

DEATH OF A BRAVE BOY.—We learn from the Portland Argus, that Frederick Whitmore, about twelve years of age, a son of General Jno. C. Humphreys, was drowned in Brunswick on Saturday afternoon. He was skating on a pond with others, when the ice gave way, and a lad fell in. While some ran for assistance, young Whitmore remained and assured his companion that he should not be drowned, and lay down on the ice to reach his hand, and save his young friend from sinking until help should arrive. The lad grasped his hand, and in his struggles drew in his brave benefactor to sink and die, while he contrived to keep above water, and was rescued.

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A HOUSE WARMING.—P. T. Barnum, proprietor of the American Museum in New York, who has accumulated an immense fortune within a few years past, has just completed a splendid villa or country seat, at Bridgeport, Conn., which he calls Iranistan. It is said to have cost, with its furnishing, $150,000. The elegant and gorgeously furnished apartments, about fifty in number, were recently thrown open for a public entertainment, which was attended by over one thousand of the principal people of Bridgeport, and by gentlemen from New York, Boston, and Philadelphia.

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DURABILITY OF CEDAR.—At the head of one of the graves in the burial-ground at "Old St. Mary's," Md., there stands a cedar slab, which, as the inscription indicates, was placed there in the year 1717! Notwithstanding it has been exposed to the weather for so long a period, it is still perfectly sound; and if unmolested by desecrating hands, it will doubtless remain when every man, woman, and child, that now moves upon the earth, shall have gone down to "darkness and the worm."

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CIDER-MAKING.—At Madison, Morris County, New Jersey, there is said to be a cider mill which consumes about one thousand two hundred bushels of apples daily. The apples are not ground or broken by squeezing between nuts, as in the common process but they are cut into very thin slices by sharp knives around two revolving cylinders, and then pressed in a machine, from which the juice comes out entirely free from the pulp and other things which are found in the new cider at the old mills—the cider retaining its sweetness a longer time.

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THE RULING PASSION STRONG IN DEATH.—During the dying moments of Governor McNutt, the New Orleans Times says, a person entered the room with a newspaper in his hand. It was about the time when the election returns were coming in from Pennsylvania. The eye of the dying politician resumed a momentary brightness, as his feeble voice articulated the inquiry, "What's the news from Pennsylvania?" Before the answer could be given, the querist was a corpse.

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AN ERRATIC AND EQUATIC EAGLE.—The chief officer of the ship Alexander, of Dundee, Scotland, when about a month out from Calcutta, caught an eagle. He kept it a day or two, and then released it, with a leather round its neck, bearing the name of the ship, the longitude, &c. What is quite remarkable, this same bird was caught on board an American whaleship, 2200 miles distant from the place where it left the former ship.

## SUMMARY.

The great will case of the late Sydney Smith, deceased, has at length been decided in favor of the complainant, Mrs. Nancy Harris, sister of the deceased, and wife of General Harris, of South New Berlin, Chenango County. This was argued at the September term of the Supreme Court at Norwich, and decided at the general term of the Supreme Court at Cooperstown. The whole will was delcared void, and the property goes directly to the heirs-at-law, Mrs. Harris and a nephew, Mr. Cady. The estate amounts to over $150,000.

General Taylor was born in Virginia, Nov. 23d 1784, and was 64 years old on Friday last. He is the oldest, except Harrison, of the Presidents at the time of their election.

| | | | | | |
|---|---|---|---|---|---|
| 1. | Washington, | 57 | 7. | Jackson, | 61 |
| 2. | John Adams, | 61 | 8. | Van Buren, | 54 |
| 3. | Jefferson, | 57 | 9. | Harrison, | 67 |
| 4. | Madison, | 67 | 10. | Tyler, | 50 |
| 5. | Monroe, | 57 | 11. | Polk, | 49 |
| 6. | John Q. Adams, | 57 | 12. | Taylor, | 64 |

The American Artizan says that the announcement of the discovery of a successful process for manufacturing ice, is, by many persons, regarded as a joke; but it is sober earnest. The experiments which led to the grand result, have been continued for many days. It is made at a cost of one dollar a ton. Ice is retailed for ten dollars a ton in New York.

The ship Timoleon, arrived at New Bedford a few days since, from Bremen, brought 45,000 building bricks. Bricks are sent from Bremen in large quantities to the West Indies, but we have never before known them to be brought here from that port. The ship no doubt took them in for ballast.

The Secretary of the Navy not long since received a letter, neatly directed in a lady's handwriting, which enclosed the announcement, cut from a newspaper, of the marriage of a young officer in the Navy, and a reference to the 24th chapter of Deuteronomy, and the fifth verse.

The Buffalo Daily Courier says—"We measured the snow on Thursday morning on a level spot where the wind could not drift it, and found it to be twenty six inches deep. An old resident sitting at our elbow says he does not recollect such a fall of snow since 1786.

Some one says of a good wife—"To hear her converse, you would have supposed she did nothing but read; to have looked through the departments of her household, you would have supposed she never read."

The first railroad built in Old Spain, from Barcelona to Mataro, was opened on the tenth of October last. The rejoicings on this occasion are said to have been very great.

The Indians in Western Texas are causing a great deal of trouble. Thirteen whites have been killed by them within a very short time.

The New York Evening Post estimates the cost of segars smoked every day in this city at $10,000.

At Jacmel, Oct. 18, tranquility prevailed. During the political troubles, about fourteen mulattoes had been shot, and a number imprisoned at Jacmel. Among the latter was one charged with calling the President a monkey, and his children baboons. For this he was sentenced to six months incarceration.

The Washington correspondent of the New York Journal of Commerce says it is understood that Thaddeus Stevens, member elect from Pennsylvania, is pledged to introduce a bill on the first day of the meeting of the 31st Congress, to abolish slavery in the District of Columbia.

Mr. Asa Smith, of Lockport, Niagara county, says an Albany paper, went out in the Europa, and took with him about two thousand barrels of choice apples, of some twenty-five different varieties, selected from the orchards of Niagara county, with special reference to the foreign market.

The late London papers report the trial of a woman named Linfield, indicted for murder, in producing a case of abortion which resulted in death. She was convicted, sentenced, and left for execution. The papers state that the crime has become so common in England, that an example is absolutely necessary.

In the Circuit Court in Providence Rhode Island, Robert B. Hall recovered a verdict of $550 and costs against the Stonington Railroad Company. The action was brought to recover damages for an injury sustained by the plaintiff in a colision upon this road, on the first of Oct., 1844.

The $100,000 necessary for the endowment of the Baptist University in Lewisburg, Pa., having been nearly raised, the trustees have commenced a building, which they intend to have ready for the reception of students by the 1st of January.

The citizens of Orangeburg, South Carolina, held a meeting a week ago, and resolved, that if Congress dared to pass the Wilmot Proviso, or anything like it, the representatives of South Carolina should vacate their seats and return home.

Mr. Prentice, the editor of the Manchester (Eng.) Examiner, is now in this country. In a letter which appears in his own paper, he says: "I saw more cheerful faces in Connecticut than in all the other States together.

Queen Victoria, having learned that a little child three years of age, was saved from the wreck of the Ocean Monarch, and that no trace of its parents could be discovered, has taken charge of, and intends to protect and educate it, at her own expense.

The ship Samuel Russell, of and from New York, arrived at Angier, August 19,—72 days passage—having sailed a distance of 14,049 miles—being an average of 196 1-2 miles a day, and over eight miles per hour, for the entire passage.

The gross revenue of the colony of Canada, for the year ending July 5, 1848, amounted to $2,226,950 50, being an increase of $66,030 over the income of the previous year. Nearly $1,900,000 of this sum was obtained from the long line of custom houses.

The Cincinnati Reporter of the 1st inst., says there were 86,800 stoves manufactured in that city during the past year, of which 63,000 were shipped to other places. The business is rapidly increasing.

John Carrel was killed at Dundas, Canada West, on the 7th instant, by the bursting of a grindstone, on which he was grinding an axe. A part of the stone struck him on the head, tearing the head from the body.

The Supreme Court of Rhode Island has sentenced Ann Campbell, who was convicted of arson at a previous session of the Court, to ten years imprisonment in the State Penitentiary.

"A *young* man" advertises for a wife in a N. York paper. He requires wealth in the lady, and will offset thereto a patent right which he owns for a valuable invention.

Mar Yohanan, well known in this country from having visited here with Rev. Mr. Perkins, has been excommunicated from the Nestorian Church, by the Patriarch, for his adherence to Protestantism.

The N. O. Picayune says that a man named Wm. Johnson has been arrested in that city for stealing a "negro and two valuable horses in Tennessee."

The amount of work done by machinery, moved by steam, in England, is supposed to be equal to that of more than 3,000,000 of able-bodied men by direct manual labor.

An exchange says there are 778 banks in the Union, whose capital is nearly $210,000,000, and the circulation is about $125,000,000.

Mr. Moses Stickney, of Jaffrey, N. H., aged *ninety-seven years*, walked from his home two and a half miles on the day of the election and deposited his vote.

At Palestine, Ill., recently, two persons were discussing politics, when one of them becoming enraged, seized a fish gig, and stabbed the other to the heart, killing him instantly.

Ship Mary and Adeline, from New York for California, with troops, put in at Old Point Comfort, 14th instant, a case of small pox having been found on board.

An Illinois editor, speaking of a bankrupt in that State, says that he broke every bank and Sabbath day that had been in that State for the last five years.

The Rhode Island Legislature, during its late session, amended the license law so as to prohibit the sale of malt liquors.

A sanitary investigation of the condition of the city of New York is now taking place under the direction of the Mayor.

A poor Pole, a dyer by trade, in Watertown, Conn., has been left a fortune of $250,000—so says the N. Y. Evening Post.

Upwards of one hundred fancy and other balls are advertised in New York, chiefly by military and civic associations.

Elizabeth Stevens, 29 years of age, a native of Long Island, recently died of starvation in N. York.

Thanksgiving in Vermont takes place on the 7th of Dec.

Thompson's Bank Note Reporter describes a new counterfeit $5 note upon the "Bank of Penntownship," of Philadelphia, so nearly resembling the genuine as to render it almost impossible to detect them, the only distinction between them being in the reading of the two lines of the words "five dollars—5—five dollars—5—five dollars," in very fine print. In the genuine, one line reads from the top and the other from the bottom; in the counterfeit, both lines read from the top of the note.

The Chester County Bank robbers are on trial in Philadelphia. The following is the property laid in the indictment—7 notes of $1,000 each, 20 notes of $500 each, 50 notes of $100 each, 1,000 notes of $10 each, 50 notes of $20 each, 36 notes of $5 each, and one trunk worth 50 cents, making in all $51,000 50.

On the day of the Presidential election at Munfordsville, Ky., an affray took place between a Mr. Frank Stiffy and Capt. Gardiner, of Company K, Kentucky Volunteers, in which Stiffy stabbed Gardiner, and killed him instantly. Gardiner was a Loco, and the affair grew out of the excitement of election.

The flouring-mill of James McClay, in Whitesville, Allegany Co., N. Y., was consumed by fire on the 8th inst., together with about 500 bushels of grain. The mill was insured by the Montgomery Company for $2,000. Mr. McClay's loss over his insurance is estimated at $500.

On Saturday afternoon, the steamboat train of cars for Boston ran over a Mr. Gassite, at New Worcester, killing him instantly. Deceased was 69 years of age, a resident of New Worcester, and at the time of the accident had been absent from his house but a few minutes.

The Bunker Hill Aurora states that the inhabitants of the town of Malden have voted, in town meeting, to celebrate the two-hundredth anniversary of the settlement of that town, with appropriate ceremonies, and have voted $1,000 for that purpose.

An enormous train of forty-four cars, from the center of Vermont State, loaded with cattle, arrived at the Lowell Railroad Depot in Boston, having come over the Vermont Central Railroad, via Northern, Concord, Nashua, and Lowell Railroad.

The Detroit Bulletin says that four young men were drowned in Lake Huron on the 30th ult. They belonged in Goodrich, from which place they started in a boat for the head of the Lake, and were overtaken by a gale.

The schooner Olive, Capt. Oliver, from New Brunswick, bound for Boston, went ashore during a gale, Nov. 20, on Nantucket Beach, and all hands perished. Two of the bodies were washed ashore.

At Brownsville, Texas, Judge Bigelow gives notice that all free blacks must be dealt with according to law, unless they come forward and give bonds to leave the State.

Levi North, the celebrated equestrian, who was recently shot in a rencontre in Mississippi, has since died.

The Cincinnati papers are cautioning the public against taking the notes of the Sandusky Bank.

The Connecticut papers have been crowing over the excellent sleighing in that State.

### New York Market, Monday, Nov. 27.

ASHES—Pots $6 00; Pearls 6 12.——FLOUR AND MEAL—Pure Genesee Flour 5 50; other good brands 5 37 a 5 44. Rye Flour 3 18. Meal 3 12.——GRAIN—Genesee Wheat is held at 1 30; Ohio 1 15. Corn from 65 to 73c. Rye 63c. Oats 35c.——PROVISIONS—Pork 9 12 a 12 50 Beef 5 75 a 10 25. Butter is improving; Ohio 10 a 11c., State 12 a 20c. Cheese is in good demand at previous prices.

### MARRIED,

In Hopkinton, R. I., on the 12th inst., by Eld. A. B. Burdick, Mr. FRANKLIN CRUMB to Miss LUCINDA BURDICK. Also, Mr. BENJAMIN K. LANGWORTHY to Miss SALLY P. PALMER, all of Hopkinton.

In Brookfield, N. Y., on the evening of the 18th instant, by Eld. Eli S. Bailey, Mr. DAVID BABCOCK and RHODA MILLS, all of Brookfield.

In Alfred, N. Y., Nov. 11, by Eld. N. V. Hull, Mr. JEFFREY M. THOMAS and Miss FREELOVE V. BARBER, all of Alfred.

Also, Nov. 11th, by the same, Mr. PETER H. COMSTOCK, of New London, Conn., and Miss JULIA P. CRANDALL, of Alfred.

Also, by the same, Nov. 11th, Mr. CLARK SHERMAN and Miss PHEBE PLACE, all of Alfred.

### DIED,

In Hopkinton, R. I., on the 16th Nov., of pulmonary consumption, SUSAN G. POTTER, aged 28 years. The deceased made a public profession of religion in early youth, and united with the 1st Seventh-day Baptist Church in Hopkinton. Her sickness, though protracted and distressing, was borne with unusual patience. Her hope was in the mercy of God. Her death was peaceful.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal." A. B. B.

### LETTERS.

Wm. B. Maxson, E. S. Bailey, N. V. Hull, A. B. Burdick, Jeptha F. Randolph, A. D. Titsworth, Wm. A. Babcock, T. Wait, G. T. Spicer, W. C. Kenyon, C. S. Titsworth, L. M. Cottrell (will send to Rome), G. R. Scriven (sent both parcels.)

### RECEIPTS.

| | | | | | | |
|---|---|---|---|---|---|---|
| S. Dunham, Metouchin, N. J. | $2 00 | pays to vol. | 5 | No. | 52 |
| C. H. Bruce, | 2 00 | " | 5 | " | 52 |
| Marg. Kimpton, " | 2 00 | " | 6 | " | 42 |
| J. F. Randolph, New Milton, Va. | 2 00 | " | 5 | " | 52 |
| A. Bee, " | 2 00 | " | 5 | " | 52 |
| G. T. Davis, " | 1 00 | " | 5 | " | 13 |
| G. T. Spicer, Providence, R. I. | 2 00 | " | 5 | " | 52 |
| Benj. West, Leonardsville, | 2 00 | " | 5 | " | 52 |
| Jabish Brown, " | 2 00 | " | 5 | " | 52 |
| W. A. Babcock, Oriskany Falls, | 2 00 | " | 5 | " | 52 |
| Geo. D. Chester, New York, | 2 00 | " | 5 | " | 13 |

*To those whom it concerns, and those only:*—

Have you paid for the fifth volume of the Sabbath Recorder? If you have not, it is time that matter was attended to. The money was due when the volume commenced; and now that the volume is nearly half finished, it is difficult to frame a satisfactory excuse for delay. The times are hard, no doubt; but who ever heard of their being made easier by neglecting to pay the printer? Don't entertain such a notion for a moment; but pay the printer, and he will insure you easier times, in mind if not in pocket.

## TRACT ON SUNDAY LEGISLATION.

At a meeting of the Board of Managers of the American Sabbath Tract Society, held on the 15th of October, the Corresponding Secretary was instructed to offer a Premium of Ten Dollars for the best Tract, not exceeding 16 pages, on the subject of Sunday Legislation, showing its anti-Christian and anti-republican tendencies. Manuscripts on the subject are solicited, and may be forwarded to the Corresponding Secretary, Geo. B. Utter, before the 15th day of January, 1849, at which time those on hand will be referred to a Committee appointed by the Board for examination and decision.

## CONSTITUTION
### OF A
### SEVENTH-DAY BAPTIST PUBLISHING SOCIETY

ART. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

ART. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist denomination, and promote the cause of Christ generally.

ART. 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

ART. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body.

ART. 5.—The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

ART. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

ART. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (25th day of the month;) and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a Report of their transactions, together with the Treasurer's account.

ART. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

ART. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

☞ The above is the Constitution formed by delegates from the Eastern, Central, and Western Associations, at a meeting held in New Market, N. J., on the 5th and 6th days of September last. It is kept standing for the purpose of giving all an opportunity to become familiar with it. Will not some friend of the cause, in each section of the denomination, volunteer to obtain what members he can in his own neighborhood, and forward their names?

DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistant

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | | | | |
|---|---|---|---|---|---|
| First, | commencing Wednesday, | Aug. | 23, | ending Nov. | 29. |
| Second, | " " | Dec. | 13, | " March | 21. |
| Third, | " " | April | 4, | " July | 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 0 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 12, 1848.

PROSPECTUS OF THE
EDINBURGH QUARTERLY MAGAZINE
OF MOAAL AND INTELLECTUAL SCIENCE.
Volume I. for 1848—American edition.
GEORGE COMBE AND ROBERT COX, EDITORS.

THE many and earnest desires expressed by the lovers of Phrenology on this side of the Atlantic, and the hope of still further advancing this great cause, has induced us to publish an American edition of this profound and
SCIENTIFIC QUARTERLY.
Its character and merits need but little comment, further than that it emanates from some of the ablest minds in England and Scotland, and has been before the public more than twenty years.
GEORGE COMBE,
The distinguished phrenological writer, is its principal contributor and virtual conductor. This work embodies all the new discoveries, together with all of interest which appertains to Phrenological Science.
MAGNETISM
It also advocates, showing its adaptation to medical science, to the relief of human suffering, and to its other various and important applications.
It also urges, with great ability and pre-eminent success,
HUMAN RIGHTS,
Showing the bearings of this science of mind to legislation, moral and political government, as well as to individual self control and intellectual cultivation.
The first number will be embellished with a beautiful portrait of Mr. Combe, and subsequent numbers by those of other distinguished individuals. Each number will contain 96 pages, and will be issued quarterly on the following REDUCED TERMS, invariably in advance:
Single copy, one year, $2 00
Three copies, " 5 00
All subscribers will commence and close with the volume.
Please address FOWLER & WELLS,
No. 131 Nassau-street, New York.
☞ Editors who copy the above, and send papers, to Fowler & Wells, New York, shall receive the work.

The Sabbath Recorder.
PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.
TERMS.
$2 00 per year, payable in advance.
$2 50 per year will be charged when payment is delayed more than six months, at which time all subscriptions for the year will be considered due.
☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.
☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.
☞ Communications, orders, and remittances, should be directed, post paid, to
GEORGE B. UTTER, No. 9 Spruce St., New York.

# Miscellaneous.

### THE VOICE OF AUTUMN.

I am Autumn, and I come
With a song of Harvest Home;
Rich and splendid is my state,
Many pleasures on me wait.
Come, my little child, and see
What the Autumn brings to thee.

Wheat, your daily bread to make,
Indian corn for Johnny cake,
Buckwheat for your nicest dish,
Rice and barley when you wish;
With every wholesome vegetable,
For your Fall and Winter table.

I am Autumn, and I come
With the pear and with the plum—
Peaches for your choicest treat,
Grapes in clusters, ripe and sweet—
Apples russet, red and white,
For many a merry winter night.

I am Autumn, and my bowers
Are planted round with gorgeous flowers;
Dahlias of the richest dye,
Amaranth with its golden eye,
Coxcombs with their crimson folds,
Chrysantheums and marigolds.

I am Autumn, and I bring
Pleasant days for visiting;
Aunts and cousins come to see,
Time flies on with mirth and glee;
Every voice unite to praise
The cheerful, bright autumnal days.

### LABORING IN COMMON.

A late number of the *Reveau des deux Mondes* contains an article from the pen of Marshal Bugaud, on the Principles of Association, in which he gives the details of an experiment under his own observation in Africa. The following extract shows the result in this instance :—

On returning from a prolonged expedition, I went to visit my three little colonies, beginning with that of Mered. It was the end of September, 1843. Generally I was received with joy by the military colonists, who considered me as their benefactor, and called me their father. This time it was on Sunday. I found them sad and almost uncivil. They were leaning against their doors, and did not move to come around me, according to their custom. I saw there was something extraordinary.

I sent for the officer, and he being absent, I addressed myself to the serjeant-major, to inquire the cause of the discouragement, the symptoms of which I had remarked. 'My men have good reason to be sad,' replied the serjeant; 'they are losing the best part of their harvest, and they attribute it to laboring in common; they are tired of this arrangement, and they are going to ask you to break up the association.' 'But how do they lose their harvest?' They reaped in the beginning of June, and we are now at the last of September; it ought to be in the granary long ago.' 'You are right, Governor; it ought to be so; but they do not work, and we have not yet taken care of a third of the barley or wheat. Depending upon the usual prolongation of fine weather, we did not take the precaution to take the sheaves from the rick perpendicularly; we took what formed the roof from the whole of the oblong square. The two storms which came lately have soaked our ricks, and our grain has sprouted.'

I went to the ricks and found the grain growing upon all sides. I immediately assembled the colonists; they formed a circle around me, and we had the following dialogue:

'How is it, my friends, that having made your harvest in June, you have not threshed your grain at the end of September?' 'Because,' they replied, 'we do not work.' 'And why don't you work?' 'Because we depend one on the other; one does not wish to do more than another, and thus we put ourselves on the level of the idle. Do you not think, Governor, that if we each had our portion of this grain, it would have been threshed long ago? We should already have done more than double. Things cannot go on so; we beg you to break up our association.' 'Yes, yes,' cried all the colonists, even the lazy ones. *We put ourselves on a level with the lazy ones* affected me too much, to leave me undecided about giving up the community labor, but I thought it my duty not to yield too soon. So I made an appeal to the sentiments of fraternity of which I knew the force. 'How, my friends,' replied I, 'you are all comrades of the same regiment, (the 48th,) you selected each other voluntarily, you are young and robust, you make, in some sort, only a family of brothers, and do you not know how to live and labor in common, without calculating whether one does more than another?' 'Governor, we are very fond of each other, and, notwithstanding that, there is no emulation for labor; it does not seem like working for one's self when we work in common. But it would be worse when we marry. Our wives would agree less than we do about the work and everything else. It would be a hell. If we prove to you that we have produced more in the one day each week which you allowed every man to have for himself, than in the five days of the community, you will not refuse to let us dissolve our association.'

'I proceeded immediately to the verification of this fact. I appraised successively the sixty seven individual harvests, the officers wrote down my appraisement, and the sum gave in fact an amount superior by a fifth to the whole of the community harvests. This operation finished, I called the colonists together again, and declared to them that the results of this examination decided me to establish individual labor among them; but I warned them that, since they thought themselves able to take care of themselves, if they seperated, I should withdraw their pay and rations. They received this declaration with unanimous approbation.'

How Much it Costs!—In this city there are at least 2,400 adult males. Of this number, 2,000 use tobacco. For cigars they pay not less than four cents a day, making for each $15 60 a year, and a total for the 2,000 of $31,200. For tobacco six cents per week, making $3 12 per year. Total for cigars and tobacco, per year, $37,420—for the citizens of Cleveland. The cigars and tobacco cost almost, if not quite, as much as the flour consumed in our city. There are several individuals who pay not less than $100 a year for cigars; at $5 per barrel, this would purchase 20 barrels of flour, equal to the supply of four families, or 20 persons, with the staple of life. And all of this $37,000 is paid for an article, injurious to the human system, and entirely unproductive of any good.

The amount paid in the city of Cleveland for cigars and tobacco is fully equal to the amount of the State, County, Township, and City tax. And if we included the amount paid for *strong drink*, it amounts to more than the State, County, Township, and City taxes of the whole county, levied on the duplicate for the year 1848. There is no wisdom in these expenditures. There is folly rather. But men will have their own way, and do just as they please, and say that it is no body's business. Well, agreed! Nevertheless the amount paid for two years in Cleveland for cigars and tobacco and strong drinks, would pay the subscription of the city to the Cleveland and Columbus Railroad!—which is only $2,000,000! But who cares, smoke and chew away—if you don't some one else will. Never mind the expense, as long as it is paid for. People must live!

[Cleveland True Democrat.

### ENERGY.

The following interesting anecdote was related several years since by W. A. Maynard.

In December, 1807, Mr. M. was teaching school for a quarter in the town of Plainfield, Mass. One cold, blustering morning, on entering his school-room, he observed a lad he had not seen before, sitting on one of the benches. The lad soon made known his errand to Mr. M. He was about fifteen years old; his parents lived seven miles distant; he wanted an education, and came from home on foot that morning, to see if Mr. M. could help him to contrive how to obtain it.

Mr. M. asked him if he was acquainted with any one in the place.

'No.'

'Do your parents know any one here?'

'No.'

'Can your parents help you towards obtaining an education?'

'No.'

'Have you any friend that can render you assistance?'

'No.'

'Well how do you expect to obtain an education?'

'I don't know, but I thought I would come and see you.'

Mr. M. told him to stay that day, and he would see what could be done. He discovered that the boy was possessed of good sense, but no uncommon brilliancy; and he was particularly struck with the cool and resolute manner in which he undertook to conquer difficulties which would have intimidated common minds. In the course of the day, Mr. M. made provision for having him boarded through the winter in the family with himself, the lad paying for his board by his services at school. He gave himself diligently to study, in which he made good but not rapid progress, improving every opportunity of reading and conversation for acquiring knowledge; and thus spent the winter.

When Mr. M. left the place in the spring, he engaged a minister who resided about four miles from the boy's father, to hear his recitations; and the boy accordingly boarded at home, and pursued his studies.

It is unnecessary to pursue the narrative farther. Mr. M. had never seen the lad since. But this was the early history of the Rev. Jonas King, D. D., whose exertions in the cause of Oriental learning, and in alleviating the miseries of Greece, have endeared him alike to the scholar and philanthropist, and shed a bright ray of glory on his native land.

### DRAWING A WIFE BY LOT.

The Moravians are accustomed to resort to the lot, for the settlement of certain difficult questions which sometimes occur among them. It is always done, however, in a solemn manner, and with prayer. The Rev. Mr. M——, who was for many years the highly esteemed pastor of the Moravian church in New York city, when a young man, was stationed among one of the tribes of Indians at the Far West as a missionary. After laboring there for several years in a "state of single-blessedness," he, like other missionaries, desired a companion. But he was attached to no one, and could fix his mind upon no one to be his "better half." Still some one he must have, for he experienced a painful sense of loneliness, isolated as he was from all civil society. He therefore left, for a few weeks, his rude, untamed charge, and went on a journey in search of a wife.

He directed his course, as young ministers do at the present day when engaged in the same pursuit, to a female seminary. He went to Bethlehem, in Pennsylvania, where there was a female academy, under the direction of his own denomination. It is frequently, though improperly, termed the Moravian nunnery. He here made known his errand to those who had the oversight of the institution—to those who were the proper ones to address upon the subject. They informed him that there were in the seminary several young ladies of suitable age, character, and literary attainments, to be the companion of a missionary. But he knew them not. He was attached to none of them, and he had no particular choice. What was to be done? It was certainly a very peculiar case. It was proposed, therefore, that the interesting, though difficult question, be settled according to their custom "in like cases made and provided," *by lot.* Accordingly the names of all the fair candidates for the contemplated honor and happiness were placed in some appropriate vessel, and then, with great gravity, one was drawn out. The name written upon the successful ticket was Bethiah L——.

The young missionary was satisfied. But will the young lady consent? Aye, "that's the question." When Bethiah was informed of the liberty which had been taken with her name, and of the result, she was up to her elbows in suds—a pretty plight for a young lady to be in, to receive a matrimonial offer! However, she got through her washing, considered the question, gave an affirmative answer, was married, and returned with him to his rustic house among the untutored Indians of the West. The match proved eminently happy.

Bethiah was a very tall girl. When jesting with her companions, she had frequently said that she would never marry a man who was not as tall as herself. After her engagement, the girls were solicitous to know whether she was about to adhere to her resolution. They were both accordingly measured, and he was found to be a few inches the tallest. In the course of a few years an interesting young family was seen in that rustic home, than whom very few have *risen higher* on the earth.

The above facts were received from an aged member of the Moravian Church, who was intimately acquainted with the couple, and had repeatedly heard them relate the circumstances or their marriage with great good humor.

[Reflector and Watchman.

### JOB DODGE, OR THE STORMY DAY.

It was a half drizzling, half stormy day in the middle of November, just such a day as puts nervous people in a bad humor with themselves and everybody else. Dodge was brooding over the fire immediately after breakfast. His wife addressed him as follows:

"Mr. Dodge, can't you mend that front door-latch to-day?"

"No," was the answer.

"Well, can't you mend the handle of the water-pail?"

"No."

"Well, can't you put up some pins for your clothes in the chamber?"

"No."

"Well, can't you fix the north window, so that the rain and snow will not drive in?"

"No, no, no," answered the husband sharply. He then took his hat, and was on the point of leaving the house, when his wife, knowing that he was going to the tavern, where he would probably meet some of his wet-day companions, asked him kindly to wait a moment. She got her bonnet and cloak, and said to her husband, "You're going to the tavern, with your leave I will go with you."

The husband stared.

"Yes," said the wife, "I may as well go as you; if you go and waste the day at the tavern, why shall I not do the same?"

Job felt the reproof. He closed the door, hung up his hat, got his hammer and nails, did all his wife had requested, and sat down by the fire at night, a happier and better man.

### FRESH AIR.

The celebrated Dr. Darwin was so impressed with the importance of good air, that, being very popular in the town of Derby, once on a market day he mounted a tub, and thus addressed the listening crowd: 'Ye men of Derby, fellow-citizens, attend to me! I know you to be ingenious and industrious mechanics. By your exertions you procure for yourselves and families the necessaries of life; but if you lose your health, that power of use to them must cease. This truth all of you know; but I fear some of you do not understand how health is to be maintained in vigor—this then depends upon your breathing an uncontaminated air; for the purity of air becomes destroyed where many are collected together; the effluvium from the body corrupts it. Keep open, then, the windows of your workshops, and as soon as you rise open all the windows of your bed-rooms. Inattention to this advice, be assured, will bring diseases on yourselves, and engender among you the typhus fever, which is only another name for putrid fever, which will carry off your wives and children. Let me again repeat my serious advice—open your windows to let in the fresh air at least once a day. Remember what I say; I speak now without a fee, and can have no other interest but your good in this my advice.'

### AMERICAN ANTIQUITIES.

We heard, says the Journal of Commerce, an anecdote related of a distinguished American clergyman who visited Europe not long ago. Some English gentlemen were remarking that we had no antiquites in America. 'You are mistaken, sir,' said the divine. 'How so? What have you in America?' 'Sir, we have the eternal antiquities of God;' and forthwith the American commenced a list of mountains and rivers and waterfalls, and forests, and other of the 'antiquities of God,' which entirely overwhelmed the listeners. Perhaps no country in the world has a list to compare with this. Our forests stand as they stood before the conquest of England by the Normans, and the same trees have scattered their annual foliage upon the earth from which they sprang, in one long succession of centuries. But it is not the forest and mountain alone to which we look for antiquity. We have the almost imperishable monuments of a noble race among us. Their burial-grounds are in our fields, and on our hill-sides; their bones moulder beneath the foundations of our homes. They have left their names on our rivers and our promontories—and the stranger who visits America, when he asks the name of the first headland, will hear that of a noble race, and from time to time listen in pleasant silence to the musical sounds of their unforgotten tongue.

### CATS IN ENGLAND.

Cats, I believe, are the only animals here which are not subject to taxation. They form a feature in every domestic circle, however limited its pecuniary means. In a city where all animal food is so dear, there is little waste, and therefore the sale of cat's meat is a regular business, and procures a living for a great many people. The cat's meat man goes around with his barrow in the mornings and evenings, and it is curious to observe the cats, when they recognize his call, running out to the curbstone to await his approach. Tortoise shell cats, like dogs and birds, are an article of sale in several of the markets. Some pets are highly valued. It was only a day or two ago I noticed a reward of £5 for the restoration of a stray cat of the Angora breed. While waiting for an omnibus, in Camden Town, a day or two since, I was admiring a fine cat, like a young leopard, which some children were playing with, and casually inquired what price they would take for it; and upon their replying that it was not for sale, a fine little girl, about ten years of age, looked up into my face and said, "if you want a cat, sir, our lodger has got one she would like to sell." I asked her to be candid and tell me why she wished to part with it, and she replied, "the fact is she is such a thief that she could not keep her any longer." [Com. Adv.

Providence hath placed all things that are for our advantage close at hand; but gold and silver, natue hath hidden in the bowels of the earth, and they were mingled with dirt, till avarice and ambition parted them.

A Mississippi Platform.—In the south-western part of Franklin county, Miss., there is a platform or floor of hewn stone, neatly polished, some three feet under ground. It is about 180 feet long and 80 feet wide. It extends due north and south, and its surface is perfectly level. The masonry is said to be equal, if not superior, to any work of modern times. The land above is cultivated, but thirty years ago it was covered with oak and pine trees, measuring from two to three feet in diameter. It is evidently of very remote antiquity, as the Indians who reside in the neighborhood had no knowledge of its existence previous to its recent discovery. Nor is there any tradition among them to form any idea of the object of the work, or the people who were its builders. There is also a canal and well connected with it, but they have never been explored. A subterranean passage may be underneath. Further exploration may throw some light upon its origin.

A White Man sold to a Negro—The Tables Turned.—Under this head we notice a case that recently occurred at Detroit. There is a law in this territory, that provides for the selling of idle and dissolute persons at public auction. At one of the sales a *negro* bought a *white man*, and ordered him to *follow his master*, and the order was obeyed. But the poor black took his servant to the steamboat, and paid his passage, and restored him to his freedom, satisfied with sending him out of the Territory.

[Niles Register.

## VARIETY.

In the library of William H. Prescott, at his residence, are two swords, crossed above the arch of an alcove. One belonged to his grandfather, Col. William Prescott, who commanded the American troops in the redoubt at Bunker Hill. The other was the sword of Captain Linzee, of the Royal Navy, who commanded the British sloop-of-war "Falcon," then lying in the Mystic, from which the American troops were fired upon as they crossed to Bunker Hill. Captain Linzee was the grandfather of Mrs. Prescott. The swords of these two gallant soldiers, who fought on different sides upon that memorable day—now in possession of their united descendants, and crossed—an emblem of peace, in the library of the great American historian—are emblematic of the spirit in which our history should be written.

A case regarding the ownership of a wagon, the price of which was not estimated to be higher than $30, was recently tried in Windham county, Vt. The witnesses, fees of the defendant's party, amounted to $66,10. Those of the plaintiff were probably quite as much, and four lawyers were employed in the case, whose compensation amounted to a trifle, at least.

The first Post Offie in America was established in 1683, by William Penn, who appointed H. Waldy, of Seakony, Postmaster, with power to supply passengers with horses from Philadelphia to New Castle, or to the falls of the Deleware. A mail went once a week, and its movements were published on the meeting-house door and other public places.

There is a small town not 25 miles from Brandon, says the Brandon, Vt., Whig, numbering about 500 inhabitants, and casting about 106 votes, in which upwards of 200 copies of periodicals and newspapers are received weekly by actual paying subscribers. In that town a little church of less than 100 members, pays its pastor five hundred dollars per annum, besides a dwelling.

Kendall, of the New Orleans Picayune, left Paris, on a tour through Germany in a first-class car, and rode entirely alone, treated with marked respect, but stared at by all the crowds and idlers on the way. When he arrived at Hamburg, he met an old New Orleans friend, and asked the cause of all this. He was told that none but 'princes or fools traveled in first-class cars!'

According to Haller, women bear hunger longer than men; according to Plutarch, they can resist the effects of wine better; according to Unger, they grow older, and are never bald; according to Pliny, they are seldom attacked by lions, (on the contrary, they will run after lions,) and, according to Gunter, they *can talk a few.*

It is stated in a Liverpool paper, that a discovery has been made which will render the explosion of steam-boilers almost impossible. It is that of a supply pump, which keeps the boiler filled to any required level, whether the engine is at work or not.

A gentleman known for his tardiness, was invited to join a party at Nahant. Contrary to all expectations, he was the first on the ground; and his friends in surprise at his punctuality, burst out into the following lucid apostrophe:—"So you're come *first at last*; you used to be *behind before*; I suspect you get up early of *late.*"

The editor of a newspaper at Perth, being challenged the other day by Kassuth, the leader of the Maygar party, coolly replied that any fool might give a challenge, but that two fools were needed for a fight.

At the free black settlement in Africa, a police ordinance was lately issued, by which it is forbidden that any person should publicly worship alligators, *thunder*, or other *reptiles*, or they will be subjected to a penalty not exceeding ten shillings.

A writer in the New England Chronicle, in 1723, thus observes—'Truly I have a great jealousy that if we once begin to sing by rule, the next thing will be to pray by rule and preach by rule, and *then comes Popery.*'

The odor of turpentine is a deadly poison to moths and their grubs. A few pieces of paper smeared lightly with turpentine, and placed in drawers where furs and woolens are kept, will completely prevent the ravages of the above-named destructive insects.

It is a most extraordinary fact, that within the space of sixty years, all the monarchs of France, viz: Louis the 16th, Napoleon Bonaparte, Louis the 18th, Charles the 10th, and Louis Phillippe, were dethroned.

In giving way to selfish persons, remember that you cannot sacrifice yourself alone. Any relation in which you may be placed to them is not a thing that concerns you only; but is, as it were, a trust for society in general.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as human means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | | from $14 50 to $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | | from $3 50 to 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 25. NEW YORK, FIFTH-DAY, DECEMBER 7, 1848. WHOLE NO. 233.

## The Sabbath Recorder.

### LETTERS TO A YOUNG INQUIRER,

**On the Necessity of adopting the Bible as the only Guide in making a Profession of Religion.**

[The following letters, enforcing sole reliance on the Scriptures as the only true Guide to Inquirers, Zionward, were written, during last Summer and Autumn, by a father, in a familiar style, to his daughter, who was brought under anxious concern for her soul's eternal welfare, and who experienced the blessed gift of redeeming grace, through hope in Christ Jesus, while absent from her home, at school; and are now published, verbatim, as they were written, believing that their familiar form will prove more satisfactory to some humble Inquirers, than the more stately diction of a theological essay, and save the writer penning a more elaborated disquisition, to present this subject to the readers of the *Recorder*.—W. M. F.]

### LETTER I.

MY DEAR DAUGHTER,—Your letter of the 22d inst., which reached us yesterday, has affected your dear mother and myself profoundly; and while it makes us rejoice, yet we rejoice with trembling. Our hearts are drawn out in gratitude to our heavenly Father, for visiting our dear child with his awakening Spirit; and while we rejoice and tremble, yet we are confident, that if it is the work of the Spirit of God, (which we devoutly trust is the case,) it will have its perfect work. We, therefore, commend you to His care, and direct you to His *guidance*; having no confidence in the flesh—in any arm of flesh. We trust that you will be led by his *Spirit* to discern the things which pertain to your eternal peace, and which, likewise, belong to his Kingdom; which is not of this world, nor *after the fashion* of the world. The *laws* of that *Kingdom* you are to learn from the *Word of God alone*. Have recourse to the *Bible* and *to prayer*. Rely, solely, on aid from Heaven, and the Heaven-appointed channel, *the Inspired Word*, for light. The plan of salvation is there revealed, as if written with a sun-beam, and may be summed up in a few words.

Man is a sinful, fallen creature, having lost the image of his Maker, in which he was created, by reason of the transgressions of our common parents, whereby we inherit a corrupt, depraved nature, which, so soon as we begin to act, leads us astray, manifests an enmity against Heaven, and proves, by our own individual conduct, that we desire not to have God to rule over us; and thus forfeit all claim to Divine favor, and become aliens to the commonwealth of Israel—helpless, condemned, outcasts, in the sight of a holy and righteous Sovereign. And if left in that state of nature, none might hope for redemption—for salvation, but the wrath of God would abide upon him. Yet God, in his great mercy, while yet we were in our sins, sent forth his *Son*, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons. HE is the *propitiation* for our sins. *He* is the end of the law for righteousness to every one that believeth. There is none other name under Heaven, given amongst men, whereby we must be saved. On *Him* was laid the iniquity of us all; and with *his stripes* we are healed. Blessed be His name! he has opened a fountain in the house of David for sin and uncleanness; that all are invited to come and partake of its cleansing power; being fully assured, that whosoever seeketh, shall find; whosoever knocketh, it shall be opened unto him. And that we knock not in vain, nor seek in vain, the quickening Spirit is sent, by our kind father, to teach us, and lead us unto true and unfeigned repentance; for that is the *first condition* of the opening of the Kingdom unto man. Finding (which is the first step towards restoration) that we are undone creatures, and manifest a genuine, godly sorrow for our rebellion against high Heaven, and are led by the Spirit to the Rock which is higher than ourselves, who has promised that He will in no wise cast off any sorrowing soul, we sue for mercy, and we never sue in vain, for *He* careth for our souls. He only requires us to exhibit a *desire*, a HOLY DESIRE, to have *him to rule over us*—to become subjects of his Kingdom, and submit to his holy laws. He *requires us*, while yet he *constrains us*, to take the first step, to seek compliance to the *first condition* to acceptance, *repentance*; and He is near us and round about us, to keep and save, in his own time and his own way. If He suffers us to go mourning all the day, and to pillow our heads in tears during the watches of the night, it is that we may taste more keenly of the horrors of sin—that we may have a true and abiding sense of its heinousness—that we may abandon it and forsake it forever, He strengthening us—that we may see our helplessness, and fly to the refuge set before us in the Gospel. It is when we realize that sinfulness and that destitution in ourselves, to its proper extent, and find that we are dependent solely and wholly on the *atonement of Christ*—the perfect righteousness he wrought out—and that it is through *his* merits alone that we can be justified in the sight of an offended God, that He reveals himself to the *bowed down*, as the one altogether lovely—the precious, bleeding Lamb, which taketh away the sin of the world. And none, no not one, who has *looked unto him*, in this light, has been or ever will be sent away in despair. He will reveal himself as the Lord of truth and salvation. He will bind up the broken heart as soon as he discovers the truly contrite spirit. He will, then, rescue the sinner, and raise him out of the miry clay and the horrible pit, and put a new song into his mouth, even praises unto the Lamb, which taketh away the sin of the world.

Plain as the plan of salvation is made by the Word of Truth, that the wayfaring man though a fool need not err, and uniformly as it is expounded by most evangelical Christians, yet there is so much of man mingled with the different *systems of religion*, that it behooves every one, quickened by the Spirit of God, to search out *His will*, and only *to receive the law at his mouth*. The books you are reading, (Baxter's *Call*, and Doddridge's *Rise and Progress*,) are very good books. There are others alike good—Bunyan's *Pilgrim's Progress*, Stennet on the *Parables of the Sower*, and Romaine on *Faith*—all excellent books and worthy of being read; and so far as they open the workings of the heart under conviction, they may be profitable; but they are never to take the place of the New Testament. From that sacred book you are to learn *all your duty*, and not to take it at second hand, from earthly vessels. Before the canon of Scripture was completed, which was not till, at least, two hundred years after the introduction of the *New Dispensation*, when the oral teachings of *inspired men* was the *only source of instruction*, then, when persons were pricked by the Holy Spirit, and converted to God, they were baptized immediately, and added to the church; but since those infallible men have *passed away*, and the *written word* has been placed in our hands, which is able to make us wise unto salvation, we are required, not to pin our faith to the sleeve of any man, but rather to search the Scriptures, to see whether these things be so—to *prove* all things, and hold fast to that which is good. It will, therefore, become your bounden duty to apply yourself to the faithful study of the Scriptures, to gain clear and distinct views of the obligations it imposes upon you, before you think of attaching yourself to any church, lest you do damage to the Master, by cleaving to human systems, instead of clinging steadfastly to the simple institutions of the great Head of the Church; for, unfortunately—(and I do not say it in reproach, for no one deplores it more than myself)—human imperfection has marred and perverted much of the primitive simplicity of the Gospel system, and human frailty has been so much mingled with the organization of Christian churches, that I can scarcely name one free from it. The responsibility, and it is a dread responsibility, rests with the individual and his Maker, in making a profession of religion, and in forming a church connection. It is therefore unwise—not only an unwarrantable haste, but an absurdity—for persons, having arrived at years of maturity, to attach themselves to any particular interest, without previous impartial investigation—without having studied, thoroughly, patiently, and prayerfully, the *Word of God;* determining to receive his instruction and none other. Though issuing from a bad man, yet as the actions of wicked men are often presented to us in the Scriptures for our instruction and admonition, that of Balaam, is most appropriate to this point: "If Balak would give me his house full of silver and gold, I cannot *go beyond* the *Word of the Lord* my God, *to do less or more*." *Num.* 22: 18.

Such is the foundation, and the only foundation, upon which we must start, in searching out the will of God, our Father and Sovereign, if we wish to attain to the truth, the unadulterated truth, as it is in Christ Jesus; otherwise we will become engulphed in a labyrinth of error, and entangled in the meshes of prejudices which, ever after, may shut out all truth and improvement. Should the Lord be pleased to open your eyes, effectually, to behold the beauty of holiness, and speak peace to your troubled heart, (which may He in great mercy vouchsafe,) praise him by an entire dedication of all your powers to his service; but let those powers be *first directed* to finding out *his will*, by a most diligent, most profound study of *his Word*.

I may write to you more on this subject, and shall have an opportunity, before long, of conversing with you freely, in person. May the Lord bless and comfort you, is the constant prayer of your affectionate Father.

* * *

PRAYERS FOR THE DEAD.—In the Catholic Journal published in this city, we notice occasionally a list of what they call "Devotions for the Week," setting forth the various fasts and feasts to be observed, so that the faithful may not neglect them through forgetfulness. The following is a specimen:—

"*Thursday* is the day of *All Souls*—a day celebrated throughout the Catholic world for the devotion of the faithful to the relief of souls in Purgatory. Who is it that has not some relative or friend, deceased, perhaps long since, and for whom, through unpitying neglect or false principle, little has been done in prayers or alms; and who may therefore be yet languishing in the Purgatorial prisons? Even such as have no such friends for whom the Church can pray as having died in her communion, should be mindful of the many souls that die neglected and forgotten. How many poor Catholic soldiers have fallen in the wretched Mexican campaign, for whose relief no catafalque has been erected, and no masses sung by the citizens of the country for which they fought? The Government that sent them there, after a little while left them without other chaplains than some strolling, preaching, militia captains. They certainly had little help in the hour of their agony. Our heart bleeds, and our eyes fill, as we remember some of the poor fellows at the time of their leaving New York for the field of service—with what devotion they sought the aid of the priest before they sailed, and with what faith and gratitude they accepted medals of the blessed Virgin and other objects of devotion! Germans, Frenchmen, Swiss, Italians, and all other Catholics, consider it a duty, publicly and privately, to practice devotions for the souls of soldiers who have fallen in behalf of their country. We humbly commend this object to the prayers of the faithful of this country."

### BREVITY OF LIFE.

BY FRANCIS QUARLES.

*Behold*
How short a span
Was long enough of old,
To measure out the life of man!
In those well-tempered days, his time was then
Surveyed, cast up, and found but three-score years and ten.

*Alas!*
And what is that?
They come, and slide, and pass,
Before my pen can tell thee what.
The posts of time are swift, which having run,
Their seven short stages o'er, their short-lived task is done.

*Our days*
Begun, we lend
To sleep, to antic plays
And toys, until the first stage end:
Twelve waining moons, twice five times told, we give
To unrecovered loss—we rather breathe than live.

*We spend*
A ten years' breath
Before we apprehend
What 'tis to live, or fear a death!
Our childish dreams are filled with painted joys,
Which please our sense awhile, and waking prove but toys.

*How vain,*
How wretched, is
Poor man, that doth remain
A slave to such a state as this!
His days are short, at longest; few, at most;
They are but bad, at best; yet lavished out, or lost.

*They be*
The secret springs
That make our minutes flee
On wheels more swift than eagles' wings;
Our life 's a clock, and every gasp of breath
Breathes forth a warning grief, till time shall strike a death.

*How soon*
Our new-born light
Attains to full-aged noon!
And this, how soon to gray-haired night!
We spring, we bud, we blossom, and we blast,
Ere we can count our days, our days they flee so fast.

*They end*
When scarce begun;
And ere we apprehend
That we begin to live, our life is done.
Man, count thy days; and if they fly too fast
For thy dull thought to count, count every day thy last.

### THE FOUR WORDS.

"Four little words did me more good, when I was a boy, than almost anything else," said a gentleman the other day. "I cannot reckon up all the good they have done me; they were the first words which my mother taught me."

"Indeed; what were the four little words?" said I.

He answered me by relating the following story:

My father grafted a pear tree; it was a very choice graft, and he watched it with great care. The second year it blossomed, but it bore but one pear. They were said to be a very nice kind of pear, and my father was quite anxious to see if they came up to the man's promises. This single pear, then, was an object of some concern to my father. He wanted it to become fully ripe; the high winds he hoped would not blow off the pear; and he gave express directions to all the children on no account to touch it. The graft was low and easily reached by us. It grew finely. "I think that graft will meet my expectations," said my father many times to my mother. "I hope, now, there is some prospect of our having good pears."

Every body who came into the garden, he took to the graft, and every body said, "It will prove a most excellent pear."

It began to look very beautiful; it was full and round; a rich red glow was gradually dyeing its cheeks, and its grain was clear and healthy.

"Is it almost ripe? I long for a bite," I cried, as I followed father one day down the alley to the pear tree.

"Wait patiently, my child; it will not be fully ripe for a week," said my father.

I thought I loved pears better than anything else; often I used to stop and look longingly up at this. Oh, how good it looks, I used to think, smacking my lips, I wish it was all mine.

The early apples did not taste as good; the currants were not as relishing, and the damsons I thought nothing of in comparison with this pear. The longer I stopped under the pear tree, the greater my longing for it, until I was seized with the idea of getting it. Oh, I wish I had it, was the selfish thought that gradually got uppermost in my mind.

One night, after we were in bed, my brothers fell asleep long before I did; I tossed about, and could not get to sleep. It was a warm, still, summer night; there was no moon; no noise except the hum of numberless insects. My father and my mother were gone away. I put my head out of the window, and peeped into the garden. I snuffed pleasant smells. I traced the dark outline of the trees. I glanced in the direction of the pear tree. The pear tree, then the pear! My mouth was parched; I was thirsty. I thought how good a juicy pear would taste. I was tempted.

A few moments found me creeping down the back stairs, with neither shoes, stockings, or trousers on. The slightest creaking frightened me. I stopped on every stair to listen. Nancy was busy somewhere else, and John had gone to bed. At last I fairly felt my way to the garden door. It was fastened. It seemed to take me ages to unlock it, so fearful was I of making a noise, and the bolt grated. I got it open, went out, and latched it after me. It was good to get out in the cool air. I ran down the walk. The patting of my feet made no noise on the moist earth. I stopped a moment, and looked all around, then turned in the direction of the pear tree. Presently I was beneath its branches.

Father will think the wind has knocked it off; but there was not a breath of air stirring. Father will think somebody has stolen it—some boys came in the night and robbed the garden—he'll never know. I trembled at the thought of what I was about to do. Oh, it will taste so good, and father never will, never can know it. He never would think I took it. On tiptoe, with my hand uplifted and my head turned upward, I beheld a star looking down upon me through the leaves. "THOU GOD SEEST ME!" I could not help saying over and over again. God seemed on every side. He was looking me through and through. I was afraid to look, and hid my face. It seemed as if father and mother, and all the boys, and every body in town, would take me for a thief. It appeared as though all my conduct had been seen by the light of day. It was some time before I dared to move, so vivid was the impression made upon my mind by the awful truth in those four words "Thou God seest me." I *knew* he saw me. I *felt* that he saw me.

I hastened from the pear tree; nothing upon earth at that moment would have tempted me to touch the pear. With very different feelings did I creep back to bed again. I laid down beside Asa, feeling more like a criminal than anything else. No one in the house had seen me, but oh! it seemed as if everbody knew it, and I should never dare meet my father's face again. It was a great while before I went to sleep. I heard my parents come home, and I involuntarily hid my face beneath the sheet. But I could not hide myself from a sense of God's presence. His eyes seemed everywhere, diving into the very depths of my heart. It started a train of influences, which, God be praised, I never got over. If I was ever tempted to any secret sin, "Thou God seest me," stared me in the face, and I stood back restrained and awed.

The gentleman finished; his story interested me greatly. I think it will interest many children. I hope it will do more than interest them—I hope it will do them much good.

"Thou God seest me." These four little words are from the Bible. Hagar uttered them. She fled in anger from her mistress, Sarah, and went into the wilderness. An angel met her by a fountain of water. The angel bade her return to her mistress, and told her some things in her life, which Hagar thought nobody knew but herself. "Thou God seest me," she exclaimed. Then she knew it was the angel of God, for he alone could look into the most secret things.

Children, learn these four small words. Impress them upon your heart. Think of them when you lie down, when you get up, and when you go by the way; when alone or when with your companions, both at home and abroad, remember "Thou God seest me."

[American Messenger.

### THE CAVE OF MACHPELAH.

We now went to visit the most remarkable place in the city, viz., the cave of Machpelah. As we approached it, a number of Mussulmans, who guessed our intentions, placed themselves immediately before the entrance, to prevent us from entering; for neither Christian nor Jew is permitted to see the inside of this sacred spot, where the ashes of the patriarchs moulder. When we asked why we were not permitted to enter, they replied—"Only believers are permitted to visit the holy sepulchres." They said that Abraham, Isaac, Jacob, and Joseph, were buried there. We told them that Joseph was buried in Shechem; but they answered with a sneer—"We must know better than you." The cave is surrounded by a wall, forming a parallelogram of 200 feet long, 105 broad, and 60 high. This wall was erected, according to all accounts, by Solomon; it is built in the same style as the walls of the temple in Jerusalem. Though I understand very little of architecture, yet, in a country like this, where every ruin and every stone excites the interest of the traveler, one gets familiar with the style of building of different ages. I may, therefore, mention here, that the stones of this wall are leveled like all the stones of the ancient buildings which we see in Jerusalem, only that the stones of this wall are in their original position, whilst those of the ancient wall of the temple of Jerusalem are no more so; which any one can perceive by the exercise of a very trifling degree of observation, as they do not fit together as they originally did; which proves the fulfillment of our Saviour's declaration—that not one stone shall be left upon another. The walls of the temple which we now see in Jerusalem, have subsequently been built, though the materials of the ancient walls have been made use of, which has made some travelers erroneously suppose them to be the remnants of the wall built by Solomon. The Mahomedans told us that this wall of the cave of Machpelah was erected by the spirits under the command of Solomon; and they may well say so, if they compare their wretched hovels with this piece of antique masonry. The Christians, in the time of the crusades, had built a church here, which is now converted into a mosque. We now turned our steps towards the Jewish quarter, but first visited the tomb of Abner, the son of Ner, which is situated in the midst of the town, and is also in the custody of the Mahomedans. Christians and Jews are, however, permitted to visit it, by paying twopence each to the Turk who keeps the key. We entered, and descended about twenty steps into the cave; the vault is neatly kept, and before the tomb is a curtain, which the Jews have put there. [Ewald's Jour.

* * *

ANCIENT MUSIC.—In 1714, the Rev. John Tufts, of the West parish of Newbury, says the Boston Courier, published a small book on music, entitled, 'A very plain and easy introduction to the art of singing psalm tunes, contrived in such a manner as that the learner may attain the skill of singing them with the greatest ease and speed imaginable. Price sixpence, or five shillings a dozen.'

Small as this book must have been, to be afforded for sixpence, it was a great novelty, it being the first publication of the kind in New England, if not in America. As late as 1790, there were not more than 4 or 5 tunes known, in many of the congregations in this country, and in some not more than two or three, and even those were sung altogether by rote. These tunes were York, Hackney, St. Mary's, Windsor, and Martyrs. To publish at this time a book on music, containing the enormous number of twenty-eight tunes, was a daring innovation on the old and time-honored customs of the country! and the attempt to teach singing by note, thus commenced by Mr. Tufts, was most strenuously resisted for many years by that large class of persons, every where to be found, who believe that an *old* error is better than a *new* truth.

### KINDNESS.

Blessed be the hand which prepares a pleasure for a child; for there is no saying where and when it may again bloom forth. Does not almost every body remember some kind-hearted man, who showed him a kindness in the quiet days of his childhood? The writer of this recollects himself at this moment, as a barefooted lad, standing at the wooden fence of a poor little garden, in his native village; with longing eyes he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor of the garden came forth from his little cottage—he was a woodcutter by trade, and spent the whole week at his work in the woods. He was come into his garden to gather a flower to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations—it was streaked with red and white—gave it to him. Neither the giver nor the receiver spoke one word; and with bounding steps the boy ran home; and now, here at a vast distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation is long since withered, but it now blooms afresh. [Jerrold.

### RELIGION MAKES MEN COMFORTABLE.

A wild Fingo Caffre was traveling through Hankey, a missionary station in South Africa, and sat down to rest for a few minutes upon the step of the door of the chapel. It was getting near the time of evening service, and several of the Christian natives were standing about, looking clean and neatly dressed. The Fingo looked round on every thing with great amazement. "How do all you people get food?" he asked. It was a good man to whom he spoke. He answered to the Fingo—"Do you not think I look as if I were comfortable, and had enough to eat?" "Yes," said the Fingo. A little child came by. "Do you not think that child looks well fed?" asked the Christian native. "Yes," said the Caffre. "If you will come to this place of worship to-morrow," said the Christian, "you will see a great many persons as well fed as I am, and better clothed." The Fingo rose from his seat, looking astonished; and, as he marched off, he lifted up his eyes and pointed his right hand to heaven, and said—"It is always so where *that* God is worshiped." Yes, it is religion that makes people comfortable.

### SPIRITUAL DISCERNMENT.

Wilberforce, the chief of England's philanthropists, and Pitt, the prince of her statesmen, were friends. The former was an eminent Christian, but at the period of which I am speaking, the latter, though a communicant in the Established Church, was destitute of grace. He had frequently conversed with him on experimental piety, but hitherto had gained no satisfactory evidence, either of Pitt's conversion or Divine illumination. Earnestly desiring the salvation of his distinguished friend, he at length invited him to hear his minister, Rev. Mr. Cecil, preach. The invitation was accepted, and after a short time both were seated in the sanctuary. The man of God entered. The service commenced. He preached a very faithful sermon on Christian experience. Both listened with attention and apparent reverence. Anxious to learn how his friend had felt and profited under the discourse, he inquired of him how he liked the sermon. "O," said he, "it was all Chinese to me! I could not understand it."

[Cong. Visiter.

### THE DYING MAN IN A HOSPITAL.

The Christian minister is often suddenly called to the bedside of dying men, who implore that spiritual aid which in health they have neglected and despised. Recently a colporteur in New Orleans was invited to visit a young man, in one of the hospitals of that city, who was dying with yellow fever. He was suffering intensely, and in his paroxysms of pain he expressed his apprehensions. He was unprepared and afraid to die. "Pray for me," he exclaimed, "I wish my sins forgiven." When asked if he had a mother, he replied that he had, and that she resided in New York. "Have you a Bible?" was another inquiry. "Yes," said he, "I took one with me when I left home. I have always carried a Bible, but I have not read it." When he was referred to the mercy of Christ, and the thief on the cross, he could not understand the meaning. He was ignorant of the story, and its application. And he thus died; and after death comes the judgment.

* * *

BUNYAN'S LAST WORK.—It is a fact worthy of notice, that the last work of the numerous publications which proceeded from the prolific pen of Bunyan—a work which was not wholly printed off when he died, was the work entitled, "Acceptable Sacrifice—or the Excellency of a Broken Heart." On this fact Robert Philip remarks: "Thus he ended his own pilgrimage as he began it, by the sacrifice of a broken and contrite spirit. But how differently was it presented at last from what it was at first! Its first writhings and roarings at the altar were terrific; but its last quiverings were as gentle as they are humble, and its last flames like those of Manoah's sacrifice, fit for an angel to ascend upon into heaven." [illegible]

# The Sabbath Recorder.

New York, December 7, 1848.

## A HINT FOR A PROTESTANT DOCTOR.

At the Baptist Anniversaries held in Rochester several weeks ago, the Rev. Dr. Cote, of the Grande Ligne Mission, made some interesting statements in regard to the prospects of that mission, and the views entertained by the members of it. He stated, among other things, that Baptist sentiments had made considerable inroads there, and that he himself had come to regard "*infant sprinkling as a tradition of the Romish Church.*" This remark, being made public through the medium of the Baptist papers, roused the indignation of the editor of the New York Observer, and he came down upon the Doctor quite furiously, setting forth that the Grande Ligne Mission was for a long time supported by Pedobaptists, and that it indicates a great want of Christian courtesy for one of the missionaries now to characterize their distinguishing doctrine as "a tradition of the Romish Church." To this Dr. Cote has replied through the N. Y. Recorder, and from his reply we clip the following paragraph :—

"The greatest crime of which I am accused, is that I have said that 'infant sprinkling is a tradition of the Romish Church.' The editor of the Observer must know, that the statement with which he thus reproaches me is common to the whole body of the Baptist denomination, who look upon infant sprinkling as unscriptural, and as having no other foundation than the tradition of the Church of Rome. He must also know, that a great number of the members of the Pedobaptist churches have considered in times past, and do still consider, infant sprinkling in the same light. Could it be that when he read what I was reported to have said on the subject at Rochester, the assertion actually made by me, and here repeated, was a new sound to his ears ? Has he never known, that as surely as a Pedobaptist Protestant minister enters into a controversy with a Pedobaptist Romish priest, this latter one calls upon the Protestant to prove infant sprinkling from the Bible ? Has he never observed, that when the Protestant minister has toiled in vain to win the victory by proving infant sprinkling from the Bible, his antagonist, in a few words, shows that the Church of Rome had established by her own authority that peculiar rite ? Is the Observer ignorant that Luther, the great luminary of the 16th century, candidly said, that from the New Testament it was impossible to prove that infant sprinkling was an institution of Jesus Christ ? Is he not aware that Neander, who is considered the most faithful and enlightened modern sacred historian, if not the greatest scholar in ecclesiastical history, the Christian churches have ever seen, uses the following language—'As to your question on infant sprinkling, it cannot possibly be proved that it was practiced in the Apostolical Age ?'"

These statements and references Dr. Cote seems to regard as a justification of his assertion, that "infant sprinkling is a tradition of the Romish Church." We are not inclined to dispute the point with him ; on the contrary, we are very much of his way of thinking about the matter. And since the Doctor is so averse to Romish traditions, and so ready to quote against them the authority of distinguished writers, we are inclined to call his attention to one of his own practices, which we regard as a Romish tradition, and to quote a little from his favorite authors upon that subject. Dr. Cote and his coädjutors, we are told, are quite strict in their observance of the first day of the week, and do not hesitate to call it the Sabbath, and represent its desecration as a breach of the fourth commandment. Now we venture to assert, that such a doctrine is not taught in the Bible, but is only a tradition of the Romish Church ; and in proof of this position, we will quote three of the witnesses upon whom Dr. Cote relies to prove that infant sprinkling is a tradition of the Romish Church.

Our first witness shall be Martin Luther, whom Dr. Cote calls "the great luminary of the 16th century." Speaking of the traditions of the Romish Church, in the Augsburg Confession, drawn up by Luther and Melancthon, he says :—

"We teach that traditions are not to be condemned which have a religious end, . . . namely, traditions concerning holy-days, *the Lord's Day*, the Feast of the Nativity, Easter, &c."

Our second witness shall be Dr. Augustus Neander, "who (according to Dr. Cote) is considered the most faithful and enlightened modern historian, if not the greatest scholar in ecclesiastical history, the Christian churches have ever seen." In his "History of the Christian Religion and Church," p. 186 of the Philadelphia edition, he says :—

"The festival of Sunday, like all other festivals, was always only a *human ordinance*, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday."

Our third and last witness shall be one of those "Pedobaptist Romish Priests," to whom Dr. Cote refers as pressing their Protestant antagonists so hard in the discussions about Romanism. In a book written by one of them, called "An Antidote, or Treatise of Thirty Controversies," and intended as a reply to the writings of the Protestant Doctors Fitch, Whitaker, Field, and others, the author uses the following language :—

"The Word of God commandeth the *seventh* day to be the Sabbath of our Lord, and to be kept holy ; you Protestants, without any precept of Scripture, change it to the *first* day of the week, *only authorized by our traditions.* Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week, Acts 20 : 7, 1 Cor. 16 : 2, Rev. 1 : 10. Have they not spun a fair thread, in quoting these places ? If we should produce no better for purgatory, and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn ; for where is it written that these were *Sabbath* days in which those meetings were kept ? Or where is it ordained that they should be always observed ? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the snventh day, which God commanded everlastingly to be kept holy ? Not one of those is expressed in the written word of God."

Here, then, Dr. Cote, you have the assertion of Luther, that the Lord's Day is *traditional*—of Neander, that the festival of Sunday is only a *human ordinance*—and of an eminent Romish author, that the keeping of the first day of the week is "*only authorized by our traditions.*" Without wishing to burden you with subjects for consideration, or in any respect to take undue liberties, we beg the privilege of urging these quotations upon your attention, and of expressing a hope that, having begun to throw off the shackles of Romish tradition, you will not stop until you find yourself entirely free.

## MISSIONARY.

The readers of the Recorder have been furnished with a very interesting letter from Mrs. Carpenter, and also with some extracts from the journal of Bro. C. By way of keeping our brethren informed of the progress of the mission, and of its necessities, we give a few more extracts. It will be seen that our missionaries are making steady progress in the acquisition of that most difficult language, and that they will soon be able to proclaim in the Chinese tongue the unsearchable riches of Christ. From Bro. Carpenter we quote as follows :—

By taking a retrospective view occasionally, we can perceive that we have made some advancement. Latterly we have given considerable attention to the written character. Bro. W. and I, in connection with a class, have learned seven hundred words, their form, sound, tone, and signification. Besides these, we have been studying the spoken language in the character. In this way we have learned perhaps three or four hundred more. The Chinese do not write many books in the spoken or familiar style. But the teachers are able to take any book and turn it into the colloquial style. This is much more diffuse than the Mandarin, and many words are used merely for their sounds. But most of the words have the same meaning as in Mandarin. Generally, however, or at least very frequently, the pronunciation is different, and frequently the form is abreviated. I have completed "*Chang and Yueb*," a well written tract in the form of a dialogue on experimental religion. It was written by the former Mr. Milne. Our teacher has put it into the colloquial style, and we have committed a part, and got the whole so that we can read it readily and understand it. And we have drilled so much on it that very many phrases and sentences are familiar. The greater part we have studied in the character. At first we wrote the sounds in the Roman character. I have now commenced the New Testament, and feel much interested in it ; for while I am getting a knowledge of the character, I am at the same time learning the idiom of the language, and how to express intelligibly to the Chinese the great truths we came to teach. The whole business of acquiring this language is an up-hill business ; but I see nothing but what will yield to such patient and persevering effort as the gospel in its fullness is adapted to prompt. Indeed, the love of gain will prompt some to encounter and overcome these difficulties. It would be a shame if the love of Christ would not do as much. If any thing can prompt to diligent effort, it seems to me that the sight of these millions of idol-worshipers, moving in one solid phalanx down the broad way that leads to death, is adapted to do it. It is true, their minds are blinded. They do not distinctly see a better way. And they are confirmed in their dark and darkening notions, by the reverence they entertain for their ancestors, who, from time immemorial, have done as their children now do. But,

Shall we whose souls are lighted,
With wisdom from on high ;
Shall we, to men benighted,
The lamp of life deny ?

No ; but by the grace of God we will lift it up, "till the day dawn and the day star arise in their hearts." These heathen are not to be taunted for their idolatry, by us who, with so much greater light, are possessed of so little living faith. No doubt when they shall behold the messengers of the Prince of Peace stand before them with credentials clear, there will be found amongst them those who will kiss the Son and willingly take his yoke upon them. Till then let us labor and pray, forasmuch as we know that our labor is not in vain in the Lord.

It will be remembered, that our brethren of the mission expected to be able to preach publicly in the language of the country, in two years from the time of their leaving home. Those two years are nearly expired. It will also be remembered, that the house which they occupy in Shanghai, contains a large room, capable of being fitted up for a chapel. According to their estimate, about 100 or 125 dollars would be necessary to defray the expense of fitting it up. It is hoped that this very necessary, but moderate expense, will not be forgotten by the friends of the mission, when forwarding their contributions. Bro. C. says :—

"I also stated [referring to a former letter] that we wanted $100 to fit up our chapel room and courts ; and $25 for doing off rooms. But perhaps all this will be on its way hither before this letter will reach you." The Board cannot permit themselves to doubt, that our denomination will see the necessity of sustaining the China mission vigorously and liberally. Every one will see, that besides the mere expense of supporting their families, our missionaries must have able teachers, as well as the means of issuing tracts, and of doing many other things for the advancement of the cause, all of which will require money. It may be estimated that not less than 1,500 dollars per annum will be required to sustain the mission, and perhaps more. But we are sure that the resources of the denomination are abundantly sufficient for it. The Board has just made its fourth remittance ; and in order that it may be prepared for any exigency, it is hoped that our churches will continue to forward their offerings, and that new contributions will be made soon. T. B. B.

## PRACTICE *vs.* PROFESSION.

Bigotry is disgusting in any body, and most of all in those who profess to hate it and be free from it. It is, however, not unfrequently manifested by such persons to a degree hardly equaled by any others. If we mistake not, illustrations of this may be found even among those who have been loudest in their advocacy of "evangelical alliances," and similar expedients to make the world believe that their charity reaches to every body. They desire union and alliance, but they must have them in perfect harmony with their own peculiar notions, or they bolt at once. The N. Y. Observer has recently given a specimen of this desire for union. A Baptist missionary, in a public address, told his audience in what light he regarded infant sprinkling ; whereupon the Observer took him in hand, and gave him a most unbrotherly and unmerciful castigation, setting forth that such remarks, "in these days of evangelical alliances and Christian union," were "as foreign from the spirit of the times as from the spirit of the gospel." In reading the article, we were reminded of the man who was so bent upon peace that he "would have it if he had to *fight* for it." The editor of the Baptist paper of this city has some comments upon the subject, which contrast strongly with the spirit manifested by the editor of the Observer. We quote the following paragraph, because it shows the difference, and states a significant fact, which we commend to the attention of those who desire to know how things work "in these days of evangelical alliances" :

"Making less pretensions than others to Christian charity, Baptists certainly, so far as the observation of our life has furnished testimony, have not been behind their neighbors in the practical exercise of this grace. And adverting here to our own observation, we may add :—We came to our present post prepared to coöperate with Christian brethren of other denominations in any thing which pertains to the common salvation,—our vocation has been exercised in the very period of 'evangelical alliances,'—and yet it has been our fortune to find the coöperation of the Baptist press, in numerous matters of common interest, unsought, if not even repelled,—and the same treatment precisely extended to the denomination to which we belong,—all this by those who are shocked at our 'close communion,' and are fast friends of 'evangelical alliances.' We could give some curious illustrations of these matters, but we doubt whether the exposure of the infirmities of brethren tends to edification, and we leave the correction of them to the work of time and grace."

## PETITION OF GERMAN SEVENTH-DAY BAPTISTS.

We give below the form or petition prepared by our German Seventh-day Baptist brethren for presentation to the Legislature of Pennsylvania at its approaching session. They earnestly request the English Seventh-day Baptists who reside in Pennsylvania to send petitions to the Legislature from their respective communities, in such form as they may think proper. This should be attended to immediately and thoroughly.

*To the Honorable the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met :*

The Memorial of the undersigned, members of the Seventh-day Baptist denomination, residing in the County of          respectfully represents :

That the observation of the seventh day of the week (commonly called Saturday) as the Sabbath, is a prominent article of their Faith, and has always been religiously and conscientiously adhered to by them—and never, until lately, have they been disturbed or molested for not observing the first day of the week as the Sabbath.

Among the earliest settlers of Lancaster Co., were large numbers of members of this sect—and they and their children have continued to reside there for upwards of a century, in the peaceful enjoyment of the Rights of Conscience. Others have lived in Franklin County for upwards of seventy years ; and no one ever dreamed of enforcing against them the provisions of the Act of 1794, until the summer of 1845—when, in consequence of a prosecution, instituted without their agency, for the disturbance of a religious meeting at Snow Hill, many members of this denomination, were time and again prosecuted, and compelled to pay fines and costs ; and, in some instances, undergo *imprisonment*, for performing secular duties on Sunday. In Bedford county, also, the members of this Church have been repeatedly subjected to prosecutions, fines, and costs, on the same account. These prosecutions have, in almost every instance, been instituted upon the information of individuals, whose lives manifest but little regard for religion and the sanctity of the Sabbath, and who seem to be actuated more by a spirit of persecution and intolerance, than by any love of the Christian Faith.

Your memorialists, believing that the Constitution of the United States, and of this State, guaranteed to them the right to worship God according to the dictates of conscience, appealed for redress to the highest judicial tribunal of the Commonwealth—and they regret to add, that they appealed in vain. The Act of 1794, under which their brethren were proceeded against, was decided to be within the spirit and meaning of the Bill of Rights ; declaring that "all men have a natural and indefeasible right to worship Almighty God, according to the dictates of their own consciences ;" and that "no human authority can, in any case whatever, control or interfere with the rights of conscience."

By appealing to your honorable bodies, they mean no reflection whatever on the judicial tribunal of the State ; on the contrary, they have ever entertained the highest respect for the constituted authorities of Government. But inasmuch as the existing laws compel them either to observe a day which they cannot conscientiously regard as the Sabbath, or subject them to fines and *imprisonment*, they humbly and respectfully ask for the enactment of a law, to exempt them from the provisions of the first section of the act, entitled "An Act for the prevention of vice and immorality," passed the 22d day of April, 1794.

If the Legislature, in a law for the relief prayed for, shall deem it proper to enforce the observance of *the Seventh Day* by those professing to believe it to be the *true Sabbath*, your memorialists will be perfectly content.

THE OPIUM TRADE IN CHINA.—A letter from Rev. J. L. Shuck is published in the English Baptist Magazine, in which he enlarges on the great injnry done to China by the opium trade, which, he says, was never in a more flourishing condition than at present. He declares that some of the most ancient, wealthy, and respectable families in Shanghai, have by opium been brought to tears, anguish, and destitution. "I regard opium," he adds, "as a greater obstacle to the introduction of the Gospel into China, than the three false religions of China—Confucianism, Taouism, and Buddhism combined." The East India Company, it is said, grow opium expressly for the Chinese, and are the real authors of the mischief. Thus the nominal Christians of England are counteracting the efforts of Christian missionaries from all parts of the world.

WELCOME NEWS.—In these times of general religious declension, it is cheering to hear of occasional revivals. Within a few days we have learned incidentally that there is an interesting state of feeling in the church at De Ruyter, N. Y., and that three persons were baptized on the Sabbath before last. At Shiloh, N. Jersey, also, we learn that things are improving, After the Annual Meeting held there in October, a series of evening meetings was commenced, in connection with visiting from house to house, which has resulted in a revival of the church, and the hopeful conversion of some souls.

UNIVERSITY OF WISCONSIN.—The new State of Wisconsin has made broad and liberal provision for the general and thorough education of its youth. The Legislature has taken the preliminary measures for the establishment of a University, the Regents of which, as we learn from the Milwaukie Gazette, met at Madison recently. Steps were taken by them for the purchase of a site near the State Capitol at Madison, and it was decided to open a Preparatory Department the present winter. Mr. John H. Lathrop, now Chancellor of the Missouri University, has been chosen Chancellor or President of the proposed University of Wisconsin.

WESTERN COLLEGES.—We learn from a notice in the Puritan, by Rev. Emerson Davis, D. D., that the Collegiate Education Society has raised nearly $12,000 in Eastern Churches ; and that $9,500 more have been given by individuals in Connecticut for permanent endowments ; also $10,000 by Hon. Thomas Williams, for the support of a professorship in Beloit College, in Wisconsin,—making a total of more than $30,000 the last year at the East for the benefit of Western Colleges.

MISSIONARIES FOR CALIFORNIA.—The steamship Falcon, which sailed from New York on the 1st instant, took three missionaries for California, viz : Rev. C. Wheeler, of the Baptist Home Missionary Society, and Messrs. J. W. Douglas and S. H. Willey, of the Pedobaptist Home Miss. Society. They expect to cross the Isthmus by land, in time to meet the steamship California on the Pacific coast, and go by her to the place of their destination.

ILL-HEALTH OF A MISSIONARY.—Mr. Dean, the Baptist Missionary at Hong Kong, China, writes home, under date of July 24, that on account of ill health he had not pretended to preach for two or three weeks, and had done as little talking as possible. He says : "The Doctor speaks discouragingly, but I trust that a trip of a few weeks to the north will enable me to resume the duties which for some weeks have been virtually suspended. A slight cough, and night sweats, have taken away a good share of the strength the hot season left me. I have just returned from a fortnight's rest at Macao, but without the benefit I had anticipated. The Notes on Matthew are printed as far as chapter 23d, and I have the first copy completed, and shall endeavor to send it all to the printer before I leave for Fuchau and Shanghai."

A MISSIONARY IN TROUBLE.—The recent unfortunate insurrection in Ceylon, (says the Philadelphia North American,) has resulted in the implication of the Rev. Mr. Gainer, a Baptist missionary, who has been arrested and thrown into prison. The insurrection spoken of was caused by the oppressive taxation to which the native populace are subjected. Mr. Gainer is connected with the English Baptist Missionary Society.

☞ E. P. Larkin requests his correspondents to address him at Shiloh, N. J.

MISSIONARIES AT SHANGHAI.—A letter from Shanghai, China, recently published in the Christian Reflector and Watchman, says that there are now in that city missionaries connected with five different denominations. The London Missionary Society, the Church of England Missionary Society, the Missionary Society of the Episcopal Church in the United States, the Missionary Society of the Sabbatarians, and the Southern Baptist Convention, have each their representatives, engaged in the study of the language, in printing, or in distributing Bibles and tracts, and preaching. A veteran missionary, connected with the American Board of Foreign Missions, is now at Shanghai, engaged in the translation of the Bible. The Mission of the Church of England, the Episcopal Mission, and the Baptist Mission, each expect soon to erect a chapel. In the monthly Concert, all the missionaries unite. "It is a pleasant sight, in this heathen land, to see some twenty or thirty thus collected to implore a blessing on their labors. When all these missionaries shall be employed in breaking the bread of life, and all the various appliances be set in motion, an amount of moral power will be exerted, which must be productive of great good."

MISSIONARIES IN INDIA.—An English gentleman, writing from India, says that there are now in that country, of European missionaries, three hundred men—a staff wonderfully increased within the last seven years, and holding forth still greater hopes of a farther extension. These three hundred Europeans have, of native agents, catechists, and native ministers of various grades, (excluding the schoolmasters,) assisting them, of Hindoos preaching the gospel to Hindoos, one thousand three hundred and four men. They have of schoolmasters also assisting them, though many of them not directly, in the dissemination of the gospel, sixteen hundred men. The number under the charge of the various missionary societies, of those who have renounced heathenism and professed Christianity, is now ninety thousand. Thirty-five years ago, American missionaries were not allowed a footing on the shores of India, by the British East India Company, from fear lest the intellectual elevation of the natives might interfere with the commercial interests of the Company.

THE JEWS IN RUSSIA.—The Emperor of Russia has recently issued a ukase creating a Council of Rabbis, the members of which will be chosen by the Government from a list of the candidates elected by the grand Jewish communes of the empire. It will be the duty of this Council to decide all questions relative to the laws and customs of the Jewish worship, the function of the Rabbis, and the appeals which may be made from sentences of divorce pronounced by the synagogue councils. It will sit a t St. Petersburg, and will hold a yearly session of two months.

DESTITUTION OF THE BIBLE IN KENTUCKY.—Rev. George W. Robertson has been employed by the Shelby County Bible Society, during the past year, to supply the county with the Bible. He has gone through about three fourths of the county, and reports that he has found one hundred and twenty-three families who had no copy of the Word of God in their houses. This is one of the best supplied counties in the State, and if such destitution be found in it, what may be expected in frontier counties ? Verily there is work for Christians to do in this State.

COSTLY SCHOOL-HOUSES.—As an evidence of the attention Massachusetts is bestowing upon popular education, take the following account of Mr. Mann, late Agent for Common Schools in that State, and now a member of Congress :—

"On the 10th of April last, I attended the dedication of a school-house, in Boston, which had cost seventy thousand dollars. Another was dedicated in Boston a few weeks since, at which it was stated by the Mayor, that the cost of the city school-houses, which have been completed within the last three months, was two hundred thousand dollars. A school-house has just been dedicated in Cambridge, which, with two others, have cost twenty-five thousand dollars. A most splendid one was dedicated in Charlestown, lately, by the Mayor, and city government, and clergy. Gov. Briggs went this season forty miles, to Newburyport, to dedicate a school-house that cost twenty-five thousand dollars."

THE SLAVE TRADE.—The public not long since was shocked by the announcement of an awful tragedy in the jail of Coventry, Kentucky. A husband and wife, on their way to the southern market, about to be torn from their only child, buried a knife in its heart, and then slew themselves. Who can imagine the intensity of the agony which drove them to such a deed as this ? Two other instances of a similar kind, not indeed so horrible, but still lamentable, have just fallen under our notice.

The Rockville (Md.) Journal of Sept. 30th, says :

"A negro man belonging to Mr. Philip Stone, who resides near this place, chopped his hand off with an axe on Wednesday last. He stated that he was induced to do so from a fear that his master would sell him. He had run off a few days previous, and had just been brought home.

The probability is, that he had a wife or family in the neighborhood, and resorted to this dreadful expedient to avoid the anguish of being separated from them.

The other case we find briefly related in the Richmond (Va.) Whig :—

"An inquest was held before Coroner Wicker yesterday evening, on the body of Simon, a slave belonging to a gentleman in Surry county, *who was brought to the city for sale*, and was in the care of a gentleman of this city, who on yesterday about sunrise voluntarily threw himself down a well in the yard, and was drowned. Verdict, voluntary suicide."

The words we have italicized throw light on the cause of this tragedy.

Has the negro no heart ? Is he not susceptible of home affections ? How can we help abhorring a system which thus tramples upon them in cold blood, and treats men like brutes.—[National Era.

## General Intelligence.

### CONGRESS—OPENING OF THE SESSION.

The Thirtieth Congress reässembled on Monday, Dec. 4th, for a session constitutionally limited to ninety days.

The SENATE organized at noon, the President *pro tem*, Mr. Atchison, of Mo., in the chair. Mr. Douglass gave notice of bills for Territorial Governments in Nebraska, Minesota, New Mexico, and California. Mr. Cameron gave notice of a bill for taking the next Census. Messrs. King, Turney, and Davis were appointed a Committee to join the House Committee to wait on the President, and inform him of the organization of the Senate, and to state that it was ready to receive any communication he might have to make.

The HOUSE OF REPRESENTATIVES was called to order at noon, the roll read, and 178 members answered to their names. Horace Greeley and Esbon Blackmar, the two members elected to fill vacancies, appeared, and took the usual oaths. A message was received informing the House that the Senate was organized, whereupon the House appointed the usual Committes to wait on the Senate and the President. A question was raised upon receiving a member from the Territory of Wisconsin, and the matter was referred to the Committee on Elections. The House agreed to a motion for two chaplains, of different denominations, but the election was postponed. Notice was given of a bill asking for the right of way and for a grant of public lands for a railroad between the Upper and Lower Mississippi. After the selection of seats by the members, the House adjourned.

—The President's Message was probably sent in to Congress at noon of Tuesday. As we usually go to press about that time, and delay would only enable us to give a hasty and imperfect abstract of the Message, we conclude to defer the whole matter till next week.

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The N. Y. Tribune of Tuesday morning contains the following suggestions about matters at Washington :—

It is supposed that the President will urge the Missouri Compromise line as a settler to the Wilmot Proviso.

The expenses of the army during the War seem to be computed by the Admistration people at $60,000,000. Additional expense of the navy $3,000,000, exclusive of appropriations for other purposes.

The following facts and figures are given about the Post Office Department :—

*Gross revenue from all sources.*

| | |
|---|---|
| Year ending 30th June 1846 | $3,487,199 35 |
| 1847 | 3,945,893 31 |
| 1848, including the appropriation of $200,000 for service rendered Government | $4,361,077 85 |

*Expenditures.*

| | |
|---|---|
| Year ending 30th June 1846 | $4,084,296 82 |
| 1847 | 3,971,310 62 |
| 1848 | 4,326,850 27 |

The expenditure of 1848, has been increased by the readjustment of the commissions allowed to Postmasters, and by the sum paid to the Bremen mail steamers.

* * *

A DISTRESSING CASE OF HYDROPHOBIA.—A melancholy case of death from hydrophobia, says the Kingston British Whig, took place in this city on Sunday evening, the 29th of Oct. last. The unhappy victim, Mr. Duke, of the Commissariat Department, had been bitten about three weeks previously by a strange cat, but not suspecting the animal to be in a rabid state, he omitted mentioning the circumstance until too late to render human assistance of any value. From Friday morning, the 26th, to the moment of his death, he neither ate, drank, nor slept—was perfectly sensible of his fate, and in the vain hope of averting it, made use of every possible effort to overcome the strong repugnance he felt against water; but the sight of this, or of any other fluid, produced a sensation which he described as if undergoing suffocation from drowning, his whole frame becoming fearfully convulsed; and on one occasion, when attempting to introduce a small quantity of moisture into his mouth, which he suggested might be done by means of a syringe, the shock was so great as to make him spring involuntarily from the floor, and strike his head against the ceiling, about ten feet high. What marks this case with a character peculiarly distressing, is, that the deceased has left a widow with six small children, without a relation in all Canada, or means to defray the expense of her husband's funeral.

* * *

SINGULAR RETURN OF LOST MONEY.—Thirteen years ago, Mr. Truman Enos, one of the oldest and most esteemed citizens of Norwich, New York, lost somewhere between that place and Utica, a pocket-book containing $234. After diligent search, advertising, &c., he was unable to obtain any trace of the missing money. A short time before, he had been stripped by fire, debts, &c., of about $10,000, and the loss of this additional sum then appeared peculiarly unfortunate. Of course he had long since given up all expectation of recovering the lost property. But he was surprised on Saturday morning, the 28th ult., by receiving a letter, dated and mailed in New York, enclosing a one hundred dollar bill, and stating in effect, that the writer and a companion, thirteen years before, had found the missing pocket-book in the road near Utica—that they divided the contents between them—that his companion has since died—that he forwarded one hundred dollars, and that he intended to pay in his full half of the principal, ($117,) and the interest on it, amounting to one hundred more. He also stated, that perhaps he ought to pay the whole amount, with interest, but that he would pay the one-half at all events. The writing is evidently disguised, but appears like that of a business man.

## SUMMARY.

On the afternoon of November 26th, while Mr. James Platner, a highly respectable citizen and sheriff elect of Otsego county, was trying a horse attached to a wagon, the animal became unmanageable, ran against the curb-stone, and threw Mr. Platner with great violence upon the pavement. He was taken up in a state of insensibility. Doctors were immediately called, when it was discovered that Mr. P.'s neck was broken, and although alive, no hopes were entertained of his recovery.

The proprietors of the Exchange Hotel, Springfield, were held liable for the loss of a trunk, stolen or lost from the coach which is used to bring guests from the depot to the hotel, at a term of the Court of Common Pleas, held at Greenfield, Mass., during the past week. The jury brought in a verdict for the full value of the trunk ($114) and costs. The decision of the Court is a new one, and the ruling has been excepted to by the defendant's counsel.

It is proposed to hold an Editorial Convention in Indianapolis some time during the approaching winter. The Indiana State Journal very justly remarks : "There is much need of something to restrain the low personal abuse indulged in by some of the fraternity ; and if it can be done through the influence of a convention, we are for it at once. The attempts already made on the subject have not been very successful."

The City of Rochester, wishing to signalize Thanksgiving Day by some noble act, a contribution was made, some thousands of chickens, pies, &c., were purchased, and under the direction of the ladies of the city, distributed among the poor, whereby many who never knew before what Thanksgiving Dinners meant, enjoyed a good one, and were very thankful.

A letter from Christiana, in Norway, states, as a fact positively determined, that the Lieut. Generalship of the Kingdom of Norway is to be suppressed, and that the country is to be governed, from and after the first of January next, by a Viceroy. This charge, it is said, is to be conferred on the Prince Royal.

The Boston Chronotype says that the ship Sweden, Capt. Nott, recently arrived at Boston from a voyage round the world. The S. had been absent 429 days, during which she visited 5 ports, and sailed 43,600 miles. She was at sea 354 days—thus sailing on an average 123 1-6 miles per day.

The St. Louis Union of November 17th says that for several successive days and nights a man was seen lying near the lime kiln on the bank of the river, in the northern part of the city—yesterday morning he was taken to the hospital, apparently in a dying condition. He is a discharged soldier, named Thomas Williams ; his home is in Herkimer county, New York.

The Boston Chronotype says that some gentlemen of that city have originated a society designed to communicate medical education, particularly in regard to nursing, midwifery, and the treatment of diseases of women and children, to females. The society proposes to establish in Boston a Female Medical Institute and a Maternity Hospital.

The Chronotype says that Mr. Dominie Dassance, of East Foxboro, was found wedged in between the axletrees of a cart loaded with wood, and a tree, dead. It is conjectured that as Mr. Dassance was driving the team, perceiving that the wagon was likely to come in contact with the tree, he sprang forward to turn the oxen, but stumbled and fell, and rose up on the very instant to be caught in the manner found, which caused instant death.

Minesota has elected a representative to Congress, who will claim his seat from the Territory of Wisconsin. The bill establishing the State of Wisconsin did not repeal the old law governing the Territory, consequently the settlements not embraced within the State Law, are still the Territory of Wisconsin, and fully entitled to a representative in Congress.

The receipts of the Croton Water Board for the first six months of the present year, were $222,255 27. It is proposed that the water rates shall be a tax collected of the landlords, and be a lien on their property, leaving it to them to make them a part of the rental.

A package containing nine thousand two hundred dollars in bank notes, addressed to Mr. G. Curtis, Cashier to the Bank of Commerce, New York, by the Merchant's Bank, Providence, was recently stolen somewhere between Providence add New York.

The death of Lyne Starling, one of the original proprietors of the soil on which Columbus, Ohio, stands, is announced in the Journal of the 22d inst, aged seventy years. He was one of the richest and most liberal men in the State. The Medical College at Columbus was endowed by him and bears his name. He leaves no children.

A descendant of the Mohican tribe of Indians died in New York last week, at the age of one hundred and seven years. Her mother lived to be one hundred and five years old. Their united ages was two hundred and twelve years.

The St. Louis Union of November 17th says that on the previous Saturday a Mr. Morris, the proprietor of a foundry in Galena, in a fit of mental derangement, took a revolving pistol and shot two men—one his brother-in-law—and then blew out his own brains, expiring immediately.

Mr. Hughes, a revolutionary soldier, in the 107th year of his age, was taken to the polls in Rockbridge county, Va., at the late election, by a friend, in a carriage drawn by four dun horses. There were several voters in Massachusetts over 90.

Henry Hull, of Stormville, Dutchess county, New York, has in his hands a legacy for the orphan children of Samuel and Lucy Poster, Lucy White before marriage, whose whereabouts are now unknown.

The Barnstable Patriot states that Miss Betsy L. Knowles has been appointed Post*master* at Orleans, in place of Matthew Kingman, Esq., deceased.

Counterfeit fives on the Farmer's Bank at Mina, Chautauque county, badly executed, the engraving being very coarse, are in circulation.

A letter to the N. Y. Tribune, dated at San Francisco, California, says that Thomas J. Farnham died there on the 13th of September, after a severe illness of four weeks. He was formerly Principal of an Academy in Jefferson County, N. Y., afterward a lawyer in Illinois; whence he made the overland journey to Oregon in 1840. He remained there but a short time, returning by way of the Sandwich Islands and California. His account of the journey is one of the best ever written. He returned to and settled in California in 1844-5, and resided there thence to his death. He leaves a widow (late Matron of the Sing Sing State Prison) and two promising sons.

The N. Y. Tribune, of December 1st, says that the ship Hurriet Newell, Captain Edward Lockwood, arrived at this port yesterday in 26 days from Limerick, Ireland, with two cabin and fifty-nine steerage passengers ; a portion of the latter being, as we learn from the London Illustrated News of the 4th, the Government informers and witnesses in the late State trials of Smith O'Brien, Meagher, and others, for treason and sedition, for whom a farther residence in Ireland was deemed unsafe; so they have been sent out here at the expense of the Crown.

During a circus performance at Lafayette La., on Sunday the 15th ult., not less than 300 persons were in attendance. Heavy rains had preceded the performance, rendering the ground soft. The great weight caused the posts which maintained the seats to slide, so that a row, containing several hundred persons, came down with a sudden and tremendous crash. A child had its thigh broken, another an arm fractured ; Mr. Rogers had three ribs broken ; besides several contusions sustained by other individuals.

A mammoth tooth, weighing seven pounds and a quarter, has been discovered in Mount Holly, Vt. It was dug up while making excavations in a hill, for the Rutland and Burlington railroad. It was found imbedded in coarse gravel, ten or fourteen feet below the surface. The gravel bed lay between two steep parallel ridges of rock, forming what appears to have been anciently the bed of a river.

The New York Evening Post says that during the sixteen months that have elapsed since the "Home for the Friendless" was established in this city, more than five hundred adults have been sheltered, fed, and provided with temporary employment, and nearly four hundred children received, placed in school, and cared for, until they could be placed in good families in the country.

The number of slaves shipped from Africa at the present time, is said to be nearly equal to what it was on an average from 1788 to 1805—about 85,000 per annum—and the mortality still greater, almost double. The cruizers on the coast seem to have no effect in checking it. The encouragement of slave-grown sugar in England, has much to do in its prosecution.

We learn from the Boston Advertiser, that the King of Denmark has directed the Comet medal, founded by one of his predecessors, to be awarded to Miss Maria Mitchell, of Nantueket, for her discovery of the telescopic comet of the 1st of October, 1847. This is the first instance in which the Comet medal of the King of Denmark has been awarded to a lady.

A State Convention of the Free Soil party is to be held at Columbus, Ohio, on the 29th of December, to perfect a permanent organization of the party throughout the State. The Convention is to be a delegated body : each county being entitled to one delegate, and one more for every five hundred Free Soil votes at the late Presidential election.

There are two papers of widely-extended circulation in Kentucky in favor of the abolition of slavery in that State—the Louisville Courier, and the Examiner, published in Louisville, are out and out Abolition prints, and it is said that the Louisville Journal and Democrat will take the same side.

The Independent, is the name of a new Orthodox Congregational paper to be published in New York. The responsible editors are Rev. J. P. Thompson, of the Tabernacle Church, Rev. Dr. Bacon, of New Haven, and Rev. R. S. Storrs, of Brooklyn. Mr. Joshua Leavitt will supply the news and statistical matter.

A number of boats belonging to Uncle Sam were recently sold at the Brooklyn Navy Yard at immense sacrifice. Several which had cost upward of one hundred dollars each, were sold for about seven or eight dollars only, and a life boat for which one thousand two hundred dollars was paid, was sold for twenty dollars.

Mrs. Nixon, of Medina, Orleans county, who was riding to Albion with her husband last week, called at the drug store for morphine to relieve a toothache. The lad gave her strychnine, a fatal poison. She died almost immediately after applying it.

A precious revival has been in progress, for some months past, in the Congregational church in Fair Haven, Conn. The first Sunday in November, sixty-five united with the church, and another large addition is expected to take place soon.

The N. Y. Mirror says the Typographical Society of this city are making great preparations for the Franklin Birthday Dinner on the 17th of January. Thurlow Weed, Esq., of the Albany Evening Journal, will deliver the oration.

A jury in Carlisle, Cumberland county, Pennsylvania, has rendered a verdict of two thousand dollars damages against Daniel Kaufman for aiding the escape and harboring thirteen slaves belonging to some citizens in Delaware.

The splendid steamboat Wyandotte was wrecked a few miles above Vicksburg, on the 21st ult., by which sad disaster thirty-five lives were lost. The boat will be a total loss. No farther particulars are given.

The steamer DeKalb was run into near the Cumberland bar, on the 28th ult., by the steamer Cutter, proceeding in an opposite direction, and completely capsized. Happily no lives were lost.

The steamboat Monedo exploded on the Arkansas river on the 15th, eight miles below Little Rock. One was killed and four or five deck hands were badly scalded. The captain and clerk escaped unhurt. The cargo was saved.

Hon. Ela Collins died suddenly of appoplexy on Thanksgiving day, at Lowville, Lewis Co., N. Y., where he had resided since 1808. Gen. Collins had represented his county in the Legislature, in the Constitutional Convention of 1821, and in Congress. In 1814 he commanded a regiment of militia in the vicinity of Sacketts Harbor. The present representative in Congress from that District, and Lieutenant Collins, of the U. S. Army, are sons of the deceased.

Mr. Ray Marsh, of Buffalo, offers one thousand dollars reward for the recovery of his daughter, Amarillius Ann Marsh, aged eighteen years, who left her father's house in that city, on the 17th inst., supposed to have been enticed away by some villain. She is described as being small in stature, spare face, acquiline nose, blue eyes, light hair, and easy, graceful manners.

The Little Rock (Ark.) Gazette says that on the 8th of November, the steamboat Moneida, when about twelve miles below that place, exploded one of her boilers, causing great damage and loss of life. One man was killed and five badly scalded, or otherwise injured, three of whom, in the opinion of the physicians, cannot survive. They were all employed as hands on the boat. There were no passengers on board.

Two persons convicted of robbing the President of the Chester County Bank have been sentenced by a Philadelphia court to undergo an imprisonment of two years and eleven months in the Eastern Penitentiary, pay a fine of ten thousand dollars, and restore the stolen money.

There was a sort of flood in Buffalo last week occasioned by a strong west wind, which drove the water across the creek and as far up town as the railroad depot. Canal boats floated through the streets, and it is feared that much damage was done.

On the 21st of November a young man in Carthage, Jefferson county, fell from the staging of a new factory 71 feet upon solid craggy rock, which was covered with about eighteen inches of running water, and he received no other injury than the breaking of an ancle.

A telegraphic dispatch from Cincinnati says that a powder mill near Xenia exploded on Saturday, killing two men.

Russia, Lorraine county, O., polled the following vote : Taylor 29 ; Van Buren 179.

The New York State canals are to close on the 9th of December, by order of the Commissioners.

A train of one hundred and eight freight cars passed over the Boston and Lowell railroad, Tuesday night. Ninety of them were loaded with live stock for the Brighton market.

Middlesex county, Massachusetts, threw at the late Presidential election 22,641 votes, within 799 votes of that of the States of Delaware and Rhode Island combined, which was only 23,440.

Dr. Elias W. Napier, a wealthy gentleman of Jackson county, Tenn., died on the 17th ult., and by his will emancipated 28 slaves.

Edward Everett, President of Harvard College, has resigned the post in consequence of continued indisposition.

The value of the coal exported from Pennsylvania to other states in the year 1847, was over $10,000,000.

Our last year's cotton crop was estimated to be worth $65,000,000. The labor necessary to work up this mass of raw material, would cost over $110,000,000.

* * *

### New York Market, Monday, Dec. 4.

ASHES—Pots $5 94; Pearls 6 18.——FLOUR AND MEAL—Ohio and Michigan Flour 5 25; Good State 5 37; Pure Genesee 5 50; Rye Flour 3 12. Meal 3 25.——GRAIN—Wheat is dull, Genesee bringing 1 28. Corn from 60 to 72c., the latter price being for round yellow.——PROVISIONS—Pork 9 25 a 12 50. Beef, Prime 6 00; Mess 10 00. Lard 7c. Butter and Cheese without change.

### MARRIED,

In Shiloh Meeting-House, on Thanksgiving Day, Nov. 23d, by Eld. G. M. Langworthy, Mr. GILBERT F. RANDOLPH to Miss PHEBE S. DAVIS, both of Shiloh. Also, at the same time and place, Mr. MICAJAH AYARS, of Shiloh, to Miss SARAH JANE WOODRUFF, of Carltown.

### DIED,

In Verona, N. Y., November 27th, 1848, of consumption, Mrs. BASHABA WILLIAMS, wife of Robert Williams, aged 65 years. Sister Williams was a member of the Seventh-day Baptist Church in Berlin, with which she united in early life, and from that time down to her death, (which was more than forty years,) she gave evidence that she was a true disciple of Christ, and we trust she has gone to reap the reward of the righteous. C. C.

Near Shiloh, N. J., Oct 28th, of croup and inflammation, MARY JOSEPHINE, daughter of Ebenezer Davis (deceased) and Mary T. Davis, aged 2 years, 5 months, and 6 days.

Farewell, thou lovely babe, farewell—
The rose of life has ceased to bloom;
That form, but yesterday so fair,
Now sleeps in the lonely tomb.

Thy infant voice, dear babe, no more
Shall greet thy tender mother's ear;
Thy smiles of innocence and love
Her widowed heart no more shall cheer.

But oh! thy spirit's winged its flight
Far from earth's transitory bliss;
'T is gone, by guardian angels borne,
To taste eternal happiness.

Then cease, fond parent, cease to mourn—
No pains shall there disturb her peace;
Sweet raptures tune her gentle tongue—
Yes, raptures that shall never cease. M. T. D.

### LETTERS.

W. B. Gillett, Wm. M. Fahnestock, C. Chester, C. S. Hall, Andrew Babcock, John Bright, M. T. Davis, Wm. Strong, M. H. Bierce, W. W. Upham, S. Snowberger, P. L. Berry, J. B. Wilson, W. C. Bailey, E. P. Larkin (no,) G. M. Langworthy (send.)

—

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| Albert Clarke, Brookfield, | $1 00 | pays to vol. | 5 | No. 52 |
| Collins Miller, " | 2 00 | " | 5 | " 52 |
| C. Langworthy, " | 2 00 | " | 5 | " 52 |
| Hial Williams, " | 2 00 | " | 5 | " 52 |
| Albert Babcock, " | 2 00 | " | 5 | " 52 |
| Lee Bush, Waterville, | 2 00 | " | 6 | " 26 |
| Ezra Babcock, Scott, | 2 00 | " | 5 | " 52 |
| Mrs. S. Babcock, " | 2 00 | " | 5 | " 52 |
| C. Chester, New London, | 2 00 | " | 5 | " 52 |
| Wid. Whitford, Gowanda, | 2 00 | " | 5 | " 26 |
| A. Rogers, 1st, Oxford, | 2 00 | " | 5 | " 52 |
| J. Bright, Shiloh, N. J. | 2 00 | " | 5 | " 52 |
| Joseph Swinney, " | 2 00 | " | 5 | " 52 |
| J. S. Bacon, " | 2 00 | " | 5 | " 52 |
| C. F. Randolph, " | 2 00 | " | 5 | " 52 |
| Fogg & Davis, " | 2 00 | " | 5 | " 52 |
| J. Pope, New Market, N. J. | 2 00 | " | 5 | " 52 |
| J. F. Randolph, Millington, N. J. | 2 00 | " | 5 | " 52 |
| J. C. Chapman, Westerly, R. I. | 1 00 | " | 5 | " 52 |

## TRACT ON SUNDAY LEGISLATION.

At a meeting of the Board of Managers of the American Sabbath Tract Society, held on the 15th of October, the Corresponding Secretary was instructed to offer a Premium of Ten Dollars for the best Tract, not exceeding 16 pages, on the subject of Sunday Legislation, showing its anti-Christian and anti-republican tendencies. Manuscripts on the subject are solicited, and may be forwarded to the Corresponding Secretary, Geo. B. Utter, before the 15th day of January, 1849, at which time those on hand will be referred to a Committee appointed by the Board for examination and decision.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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### TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | |
|---|---|---|---|
| First, | commencing Wednesday, | Aug. 23, | ending Nov. 29. |
| Second, | " " | Dec. 13, | " March 21. |
| Third, | " | April 4, | " July 11. |

### COURSE OF STUDY.

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| | |
|---|---|
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| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 12, 1848.

## PROSPECTUS OF THE EDINBURGH QUARTERLY MAGAZINE OF MOAAL AND INTELLECTUAL SCIENCE.

Volume I. for 1848—American edition.

GEORGE COMBE AND ROBERT COX, EDITORS.

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The Sabbath Recorder,

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NO. 9 SPRUCE STREET, NEW YORK.

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# Miscellaneous.

## "LOOK OUT WHILE THE BELL IS RINGING!"

BY GEO. W. BUNGAY.

With lungs of fire, and ribs of steel;
With sighing valve, and groaning wheel;
With startling scream, and giant stroke;
With showers of sparks, and clouds of smoke—
The iron steed the train is bringing;
So look out while the bell is ringing!

The gazing, gaping crowds stand back;
Will ye be crushed or clear the track?
Now all aboard and off again!
The drones behind can't reach the train;
They stumble where the switch is swinging,
So look out while the bell is ringing!

Just so the engine of reform,
Rolls on through sunshine and through storm,
O'er kings and sceptres, crowns and thrones,
Through sleepy crowds of idle drones;
'T is freedom's song the mass are singing,
So look out while the bell is ringing!

The slave will doff his yoke and chain,
The drunkard will not drink again,
The soldier throw his sword away,
We see the dawn of that bright day,
Glad news the harnessed lightning bringing;
So look out while the bell is ringing!

## A RUNAWAY SLAVE TO HIS MASTER.

Our readers already know something about Frederick Douglas, the colored man who ran away from his old master, Thomas Auld, of Maryland, and whose freedom was afterwards paid for by his English friends. We are sure they will be interested in the following farther particulars about him, which he gives in a letter to Mr. Auld:

I have often thought I should like to explain to you the grounds upon which I have justified myself in running away from you. I am almost ashamed to do so now, for by this time you have discovered them yourself. I will, however, glance at them. When yet but a child, about six years old, I imbibed the determination to run away. The very first mental effort that I now remember on my part, was an attempt to solve the mystery, Why am I a slave? and with this question my youthful mind was troubled many days, pressing upon me more heavily at some times than at others. When I saw the slave-driver whip a slave-woman, cut the blood out of her neck, and heard her piteous cries, I went away into the corner of the fence, wept, and pondered over this mystery. I had, through some medium, I know not what, got some idea of God, the Creator of mankind, the black and the white, and that he had made the blacks to serve the whites as slaves. How he could do this and be good, I could not tell. I was not satisfied with this theory, which made God responsible for slavery, for it pained me greatly, and I have wept over it long and often. At one time, your first wife, Mrs. Lucretia, heard me singing, and saw me shedding tears, and asked of me the matter, but I was afraid to tell her. I was puzzled with this question, till one night, while sitting in the kitchen, I heard some of the old slaves talking of their parents having been stolen from Africa by white men, and were sold here as slaves. The whole mystery was solved at once. Very soon after this, my aunt Jinny and uncle Noah ran away, and the great noise made about it by your father-in-law, made me for the first time acquainted with the fact, that there were free States as well as slave States. From that time I resolved that I would some day run away. The morality of the act I dispose of as follows: I am myself; you are yourself; we are two distinct persons. What you are I am. You are a man, and so am I. God created both, and made us separate beings. I am not by nature bound to you, or you to me. Nature does not make your existence depend on me, or mine to depend upon yours. I cannot walk upon your legs, or you upon mine. I cannot breathe for you, or you for me; I must breathe for myself, and you for yourself. We are distinct persons, and are each provided with faculties necessary to our individual existence. In leaving you, I took nothing but what belonged to me, and in no way lessened your means of obtaining an honest living. Your faculties remained yours, and mine became useful to the rightful owner. I therefore see no wrong in any part of the transaction. It is true, I went off secretly, but that was more your fault than mine. Had I let you into the secret, you would have defeated the enterprise entirely. but for this I should have been really glad to have made you acquainted with my intention to leave.

You may perhaps want to know how I like my present position. I am free to say, I greatly prefer it to that which I occupied in Maryland. I am, however, by no means prejudiced against that State as such. Its geography, climate, fertility and products, are such as to make it a very desirable abode for any man; and but for the existence of slavery there, it is not impossible that I might again take up my abode in that State. It is not that I love Maryland less, but freedom more. You will be surprised to learn, that people at the north labor under the strange delusion that if the slaves were emancipated at the south, they would all flock to the north. So far from this being the case, in that event, you would see many old familiar faces back again at the south. The fact is, there are few here who would not return to the south in the event of emancipation. We want to live in the land of our birth, and to lay our bones by the side of our fathers; and nothing short of an intense love of personal freedom, keeps us from the south. For the sake of this, most of us would live on a crust and a cup of cold water.

Since I left you, I have had a rich experience; I have occupied positions which I never dreamed of as a slave. Three out of the ten years since I left you, I spent as a common laborer on the wharves of New Bedford, Massachusetts. It was there I earned my first free dollar. It was mine. I could spend it as I pleased. I could buy hams or herring with it, without asking any odds of anybody. This was a precious dollar to me. You remember when I used to make seven or eight dollars, and even nine dollars a week in Baltimore, you would take every cent of it from me each Saturday night, saying that I belonged to you, and my earnings also. I never liked this conduct on your part—to say the best, I thought it a little mean. I would not have served you so. But let that pass.

After alluding to the wonderful change which freedom has wrought in his condition, and the new and unexpected delights and higher life it has opened to him, he thus continues:—

So far as my domestic affairs are concerned, I can boast of as comfortable a dwelling as your own. I have an industrious and neat companion, and four dear children—the eldest a girl of nine years, and three fine boys, the eldest eight, the next six, and the youngest four years old. The three eldest are now going regularly to school—two can read and write, and the other can spell with tolerable correctness words of two syllables. Dear fellows! they are all in comfortable beds, and are sound asleep, perfectly secure under my roof. There are no slaveholders here to rend my heart by snatching them from my arms, or blast a proud mother's dearest hopes by tearing them from her bosom. These dear children are ours—not to work up into rice, sugar, and tobacco, but to watch over, regard, and protect, and to rear them up in the nurture and admonition of the gospel—to train them up in the paths of wisdom and virtue, and, as far as we can, to make them useful to the world and themselves.

Oh! sir, a slaveholder never appears to me so completely an agent of hell, as when I think of, and look upon my dear children. It is then that my feelings rise above control. I meant to have said more with respect to my prosperity and happiness, but thoughts and feelings which this recital has quickened, unfit me to proceed farther in that direction. The grim horrors of slavery rise in all their ghastly terror before me, and the wails of millions pierce my heart and chill my blood. I remember the chain, the gag, the bloody whip, the deathlike gloom overshadowing the broken spirit of the fettered bondman, the appalling liability of his being torn from his wife and children, and sold like a beast in the market. Say not that this is a picture of fancy. You well know that I wear stripes on my back inflicted by your direction; and that you, while we were brothers in the same church, caused this right hand, with which I am now penning this letter, to be closely tied to my left, and my person dragged at the pistol's mouth, fifteen miles, from the Bay side to Easton, to be sold like a beast in the market, for the alledged crime of intending to escape from your possession. All this and more you remember, and know to be perfectly true, not only of yourself, but of nearly all the slaveholders around you.

At this moment, you are probably the guilty holder of at least three of my own dear sisters, and my only brother, in bondage. These you regard as your property. They are recorded on your ledger, or perhaps have been sold to human fleshmongers, with a view to filling your ever hungry purse. Sir, I desire to know how and where these dear sisters are. Have you sold them? or are they still in your possession? What has become of them? are they living or dead? And my old grandmother, whom you turned out like an old horse to die in the woods—is she still alive? Write and let me know all about them. If my grandmother be still alive, she is of no service to you, for by this time she must be nearly eighty years old—too old to be cared for by one to whom she has ceased to be of any service; send her to me at Rochester, or bring her to me at Philadelphia, and it shall be the crowning happiness of my life to take care of her in her old age. Oh! she was to me a mother and a father, so far as hard toil for my comfort could make her such. Send me my grandmother! that I may watch over and take care of her in her old age. And my sisters, let me know all about them. I would write to them, and learn all I want to know of them, without disturbing you in any way, but that, through your unrighteous conduct, they have been entirely deprived of the power to read and write. You have kept them in utter ignorance, and have therefore robbed them of the sweet enjoyment of writing, or receiving letters from absent friends and relatives. Your wickedness and cruelty committed in this respect on your fellow creatures, are greater than all the stripes laid upon my back or theirs. It is an outrage upon the soul—a war upon the immortal spirit, and one for which you must give account at the bar of our common Father and Creator. * * *

## VOLCANIC IRRUPTION IN JAVA.

A correspondent of the Boston Journal gives a thrilling description of a recent irruption of the burning mountain of Kloeb, in the island of Java. It occurred on the night of the 16th of May. The first symptoms were a tremulous motion in the vicinity of the mountain, then several reports like distant cannonading, and then the flame burst forth, followed by streams of burning lava, stones and ashes,—a sight, once seen, never to be forgotten. So sudden was the irruption, that no steps could be taken by the inhabitants of the villages in the neighborhood to escape the impending danger. Shortly after the flame burst forth, there came down the sides of the mountain, streams of lava, mixed with red-hot stones, and mud, carrying everything it met in its progress to the river. Huge trees, rocks, villages, animals, were all swept before it; and when this mass reached the river, it caused wide-spread ruin.

A portion of the stream from the crater fell into the river Konto, residency of Malang, and the water in the river instantly rose fifteen to twenty feet, by which the village of Kesembon had thirty acres of rice fields flooded, and the grain instantly killed. In this village five men lost their lives; besides these, sixteen belonging to an adjoining village, (Sambia Redjo,) were missing.

Down this river, (the Konto,) some trees of large size, as also dead buffaloes, both wild and tame; tigers, and the dead bodies of the villagers, floated in great numbers. Before this stream of lava the fish in the river were driven, and boat-loads were taken from the surface of the water, not yet dead, but floating on the surface, evidently endeavoring to get air; thousands on thousands were taken by the natives, and probably as many more went out to sea.

At Blitar, in the residency of Keirie, there were several government coffee gardens, containing seventy thousand trees, and about twelve hundred and fifty acres of rice fields, by the overflowing of the river laid under water, and the coffee trees and rice completely ruined. Forty-three buffaloes, and one old woman, who were not able to get away in time, were drowned.

In the district Sari, in the same residency, three villages, containing forty-five houses, were washed away. Some of the inhabitants, together with horses, buffaloes, sheep, &c., were drowned; and ten thousand coffee trees, and ninety acres of rice fields, overflowed and destroyed. In the district Recirie, we learn that six villages were destroyed, and eleven lives lost. Besides the above, there have been doubtless many lives lost of which nothing is yet known by the authorities.

## SINGULAR HABITS OF MENAGERIE BEASTS.

A writer in a Cincinnati paper, describing a midnight visit to the animals of Raymond & Waring's menagerie, in their winter quarters in in that city, with Driesbach, the famous keeper, says: "It was a sight worth walking ten miles. We found, contrary to assertions of natural historians, an elephant lying down. It has always been asserted that these animals sleep standing. The different caged animals were reposing in the most graceful and classical attitudes. The lion and the tiger, the leopard and the panther, were lying with their paws affectionately twined about each other, without regard to species and nativity. In cages containing more than one animal, it is a never-failing custom for one to keep watch while the others sleep. The sentry is relieved with as much regularity as in a well-regulaled camp of soldiers, although not probably with as much precision in regard to time. The sentinel paces back and forth, and is very careful not to touch or do anything to arouse his comrades. Occasionally he lies down, but always with his head toward the front of his cage, and never sleeps until he is relieved. This singular custom, Her Driesbach informs us, since his connection with the menagerie, he has never known violated. Thomas Cart, who is the oldest showing master in the United States, confirms the statement.

## EXPORTING WIVES.

From the time of Romulus down to the present day, the difficulty of inducing females to emigrate to new regions has been felt. Romulus stole wives for his countrymen, and in 1620 women were exported to Virginia from England. "The enterprising colonists," says Holmes, "being generally destitute of families, Sir Edward Sandys, the treasurer, proposed to the Virginia company to send over wives for the planters. The proposal was applauded, and ninety girls, 'young and uncorrupted,' were sent over in the ships that arrived this year, and the year following sixty more—handsome and well recommended to the company for their virtuous education and demeanor. The price of a wife, at first, was one hundred pounds of tobacco; but as the number became scarce, the price was increased to one hundred and fifty pounds, the value of which, in money, was three shillings per pound. This debt for wives, it was ordered, should have the precedency of all other debts, and be first recoverable." Another writer says, that "it would have done a man's heart good to see the gallant young Virginians hastening to the water-side when a ship arrived from London, each carrying a bundle of the best tobacco under his arm, and each taking back with him a beautiful and virtuous wife."

A Postillion in Luck.—Madame Cinti Damoreau, the celebrated French vocalist, who traveled in this country some years ago, tells a very good story of one of her traveling experiences in France.

She was traveling in a post-chaise, and the postillion, who rode on one of the horses, took so many glasses of eau-de-vie, to fortify his stomach against the cold, that he became 'non seipse,' or, in other words, extremely tipsy. His great coat lay on the back of one of his horses, and after sliding out of place from the jolting of the animal, fell into the road. The postillion noticed it, dismounted, picked it up, and laid it on his horse. 'I'm in luck,' said he, with a hiccup; 'I've found a great coat.' A little while afterwards the same accident happened to the coat. The postillion picked it up. 'I've found another coat,' said he. The circumstance was repeated a third time. 'Indeed,' said the postillion, 'this road is full of overcoats. However, I've got three besides my own, and I'll not get off again.' With these words he rode on to Marseilles, without finding another surtout, but unluckily he lost his own.

Kindness to the Horse.—The Turkish horse is a mixed offspring from the Arabian and the Persian breeds, and from some kindred varieties. It is as gentle and tractable as the Arabian, but neither so fleet nor so vigorous. Busbequies, who went as ambassador to Constantinople in the 17th century, says:—"There is no creature so gentle as a Turkish horse, nor more respectful to his master, or the groom that dresses him. The reason is, because they treat their horses with great lenity. The countrymen in Pontus stroke them, bring them into their houses, and almost to their tables, and use them even like children; and the grooms frequently sleek them down with their hands, and never use a cudgel to bang their sides but in cases of necessity. This makes their horses great lovers of mankind; and they are so far from kicking, winching, or growing untractable by this gentle usage, that you will hardly find an ill-tempered horse amongst them."

Business First, then Pleasure.—A man who is very rich now, was very poor when he was a boy. When asked how he got his riches, he replied, "My father taught me never to play till all my work for the day was finished, and never to spend money till I earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour. After this was done, I was allowed to play; and I could then play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing every thing in its time, and it soon became perfectly easy to do so. It is to this habit that I owe my prosperity." Let every boy who reads this, go and do likewise, and he will meet with a similar reward. [Anecdotes for Boys.

Ice.—The intrinsic value of ice, like that of metals, depends upon the investigation of an assayer. That is to say, a cubic foot of Lower Canada ice is infinitely more cold than a cubic foot of Upper Canada ice, which contains more cold than a cubic foot of Wenham ice, which contains infinitely more cold than a cubic foot of English ice; and thus, although each of these four cubic feet of ice has precisely the same shape, they each, as summer approaches, diminish in value; that is to say, they each gradually lose a portion of their cold, until, long before the Lower Canada ice has melted, the English ice has been converted into lukewarm water.

Large, moderate-sized, and small, Hands.—To large hands belong the spirit of minutiæ and of detail; Frederick I of Prussia, surnamed the King Corporal, had large hands. The poets say the same of Moses; and Domitian, whose hands were enormous, amused himself by killing flies. To moderate-sized hands belong the synoptic spirit—that is the conception of the details of the whole: such were those of Walter Scott, Montesquieu, Tasso, Racine, Corneille, Wast, Leibnitz, &c. A subtle and disputatious spirit is connected with small hands having delicate fingers. [M. D. Arpentigny.

## VARIETY.

The largest scythe manufactory in the world is located at North Wayne, Me., about sixteen miles from Augusta. It is owned and carried on by Reuben B. Dunn. About one hundred hands are employed in the various departments. Twelve thousand scythes are annually manufactured, to produce which are required, 450,000 lbs. of iron, 65,000 lbs. of steel, 1200 tons of hard coal, 10,000 bushels of charcoal, 100 tons of grnid-stones, and half a ton of borax. The last article is used in the process of welding.

The Scientific American describes a new invention for the accommodation of passengers in railroad cars. A large dial is placed in each car, with the names of different places upon it, and a pointer to indicate the place arrived at. A gong is so made with the machinery as to sound whenever a stop is made.

In the town of Lunnenberg, Worcester county, Mass., containing a population of 1,275, there are living fifty persons, whose aggregate ages amount to 3,939 years, averaging over 78 years each. Two of them are between ninety and ninety-five years. Seventy-five persons, or 1-17th of the whole population, are seventy years of age and upwards.

Mr. Lanfrear, of Monson, a man aged about seventy-five years, was crossing the railroad track with a horse and wagon, about two miles from the Palmer (Mass.) Depot, on Thursday afternoon, when a train struck him and killed him instantly; his horse was also killed, and the wagon stove in pieces, by the collision. Mr. L. is said to be somewhat deaf, which is probably the reason why he failed to hear the coming train in season to avoid it.

The Albany Evening Journal says that a number of enterprising colored men in this and other States, have in contemplation to establish themselves in a neighborhood in the town of Florence, Oneida County. They have contracted for 100 village lots, containing one-quarter of an acre each, with the privilege of 25 acres each additional, in the immediate vicinity.

"As well might the farmer have the Venus de Medicis placed in his kitchen for a wife," says the Rev. Henry Coleman, in one of his agricultural lectures, "as some of our fashionable women. Indeed, it would be much better to have Lot's wife standing there, for she might answer one useful purpose; she might *salt his bacon*.

Iron bedsteads are becoming very extensively introduced. Their peculiar neatness of construction, great durability and cheapness will go far towards bringing them into general use. The posts are cast in various fanciful designs and patterns, and a neat wire net-work supercedes cords or canvass.

The Pittsburg Mercury says, "If you want to make a sober man a drunkard, give him a wife who will scold him every time he comes home, then storm at her son Bill, kick Tom over the skillett handle, dab Ned over the mouth, and then drive them all into the kitchen with a broomstick.

An ancient vault has been found in the Cathedral, Spanish-town, Jamaica, containing the bodies of Sir Thomas Modyford and his son, buried one hundred and sixty years ago. The coffins were perfect, and attended with many curious facts.

If every man patronized the press as well as Colonel Pratt does, printers would have little to complain of. The Pratsville Advocate says that he now takes eight dailies, thirty weeklies, and seventeen periodicals, the expense of which is some $150 per annum.

It has recently been found that the leaves of pine apple contain an extremely fine, and silken fibre, easily seperated by heating and washing. The ultimate fibres are finer than those of cotton or linen, applicable to the same purposes.

An immigrant strenuously begged alms of a police magistrate in Rochester, N. Y., when the latter suspected imposition and caused him to be searched. In his stockings was found the sum of $334.

It was a saying of a great divine, based on long observation, that he had found more good in bad people, and more bad in good people, than ever he expected.

Eleven millions of pounds of lard are run into lard oil in the valley of the Mississippi, and exported to the Atlantic cities.

A Cincinnati paper says that one coffee house in that city sold over $700 worth of cock-tails on election day.

Mrs. Carroll, wife of Brian Carroll, of Watertown, Wisconsin, was burned to death on the 2d inst., by her clothes taking fire.

It is said that the number of medical men in London is greater than the butchers, and nearly as great as the bakers.

The Circus Company of Sands, Lent & Co., have divided forty thousand dollars, after paying all expenses for the year, and a very costly outfit in the Spring.

The Emancipator and Free Soil Press has been united with the Boston Republican, and the two now come to us under the head of "Emancipator and Republican."

The number of vessels constructed last year for the internal navigation of Russia was 11,990.

## ALFRED ACADEMY AND TEACHERS' SEMINARY

W. C. KENYON, A. M., }
IRA SAYLES, A. M., } Principals.

As isted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board. and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | | from $14 50 to $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents; winter, | 1 50 |
| Tuition, | | from $3 50 to 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras— | Music on the Piano Forte, | 10 00 |
| | Oil Painting, | 7 00 |
| | Drawing, | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 26. NEW YORK, FIFTH-DAY, DECEMBER 14, 1848. WHOLE NO. 234.

## LETTERS TO A YOUNG INQUIRER,

### On the Necessity of adopting the Bible as the only Guide in making a Profession of Religion.

### LETTER II.

My Dear Daughter,—I have been so much engaged of late, that I have not had leisure to sit down to write to you again, as you requested, on the important subject which through grace now so deeply interests you. Your letters afford your dear mother and myself unspeakable pleasure, and our spirits are drawn out continually in profound gratitude to our Heavenly Father, for the comfortable assurance of a well-grounded hope He has vouchsafed unto you. It is cause for devout gratitude and unceasing praises, for so great, so good, so unmerited an exhibition of sovereign mercy, in turning you from darkness to behold the glorious light of the blessed Gospel, and in speaking peace to your troubled mind.

To us—to all your friends—this change appears to be a genuine work of grace—pure, sovereign grace. Much of the religion, the professed religion, of the world, is, unfortunately, but the religion of man—the manufacture of man, and tends to and centers entirely in man and man-made systems. That is the natural tendency and the certain result of all such professions. The fountain impure, the streams are tainted—the foundation sandy, the building totters and falls. Every power has its own laws. The religion of "an arm of flesh" has its tendency and its end in *man-service*—in conforming to "the commandments of men." A religion from on high, on the same principle, must be in subjection to, and be controlled by the laws of grace. If, then, this change (which we trust and truly trust) is the genuine work of grace, you must, it is your bounden duty to, repel the devices of the evil one, in his insidious efforts to rivet the clogs of human systems on your free spirit, and place yourself in a position to derive all the benefits and all the permanent advantages it secures to every child born of the Spirit—namely, to understand all the relative laws of that mysterious, omnipotent Power, which has called you into newness of life. This is to be learned, and only learned, from the Author and Finisher of our faith, as declared unto us in his *revealed Word*—the code of *His* laws. They cannot be found in man; however good, however pure. Frailty is mingled with his purest intentions, and imperfection and perverseness tincture his best works. Were it not for this sad state of things, *tradition* would have been sufficient to carry out all the purposes of God our Father; but He being fully aware how weak and unstable would be his *Truth* committed to earthen vessels, to human guidance, found it actually necessary to engrave the law—the fundamental, the eternal law, of his kingdom, on tablets of stone, with his own finger; and, likewise, to have his "better covenant"—the Gospel—committed to writing, that it might be disseminated through all generations, to every nation, tongue, and kindred, and become the heir-loom of every family—that all might drink of the living waters of eternal life, pure from the Fountain, without any admixture of impurities, or contaminated by the poison of sect. Notwithstanding all this benevolence of design and guardian care, man, more ambitious of propagating his own *fancies*, than "the principles of the doctrine of Christ," has to a great degree left the Fountain of Truth, and has hewn out cisterns, *broken cisterns*, which can hold no water; and thus they do despite to the spirit of grace, and bring reproach on the cause they profess to espouse, and at the same time excite distrust in the whole system of revelation.

Last Sunday morning I went to hear ——, at his particular request, he having informed me, that he had written a sermon with unusual care, on *religious* education, in contrast with a mere *secular* education, or an education not imbued with Christian principles. I eagerly embraced the opportunity to attend, for, as my great ambition has been to give you a good education, I am now doubly interested in seeing that you have not only a good literary education, but a pure *Biblical* training also; therefore, the occasion opened deep interest to me, which I could not on any account lose; but to my utter astonishment, instead of being a sermon on *religious education*, it was a sermon on *church* education; and instead of appealing to the Scriptures to establish his positions, the Church Catechism, the Articles of Faith in the Prayer Book, the Homilies, and the Collects, were adduced!

In this way is the Gospel stream made turbid, and the Gospel trumpet made to give an uncertain sound; not only by the ——, but by almost all sects, who seek more to proselyte to their own "doxy" than to the glory of God; and it is thus that thousands, leaving the Fountain of Truth, to lean on "an arm of flesh," are suffered to become enveloped in "*so great delusion as to believe lies.*"

Now, my dear child, that you may be delivered from this gross error, and escape that dreadful thraldom, I take up my pen, and, as opportunity may permit, will point out to you some of the rocks and shoals lying beneath a treacherous surface, on which you may founder and make shipwreck of your faith, if you are inveigled by the Arch Enemy, to leave the oracles of God, and can become so stupified by the letheon of name or party, as to prefer human systems to the unmutilated Truth of God. I do not assume that most persons design to entail error, and are purposely thus perverse; but herein lies the difficulty: Most persons, as soon as they experience the first monitions of grace, attach themselves to frail human teachers, and corrupt human systems. In this day, that is almost universally the case; and thus all the prejudices and all the bigotry, all the schisms and all the divisions, prevailing among professed Christians, are strengthened and perpetuated. This, emphatically so in the present age, has, to a great extent, thus obtained in every age of the church; and what should have been beacons to succeeding generations, (mankind being so prone to imitation, and so averse to investigation,) the systems of the "arm of flesh" are perpetuated century after century, until we have but few, comparatively, who make any preliminary investigations into "the principles of the doctrine of Christ," or have any purely scriptural foundation for their profession, but take all their profession, ther faith, and their practice, at second hands—at leaky, broken cisterns. Human nature is the same in all ages, and this frailty of human nature was seen to some extent even in the days of the Apostles, among the professed disciples—instead of adhering to the plain Truth, the unsophisticated truth, they attached themselves to men, and clung to party. There were the Paulites, the Apollians, and the Kephites—"some for Paul, some for Apollos, and some for Cephas"—which the Apostle Paul promptly repudiated and condemned. And thus it is, that mankind, in the present day, attach themselves to men and man-made systems; and thus it is they perpetuate heresies, schisms, and divisions. This evil has waxed stronger and stronger in every succeeding age. It is the rock on which myriads break and perish—leaving the Fountain of Living Waters, and hewing out cisterns, broken cisterns, which can hold no water.

I have not time, nor space, at present, to detail many of these evils, serious, grievous evils, growing out of this disloyalty to the "King of Kings"—from not seeking continually "*the law at his mouth.*" I can glance but at one, in this communication—*the prejudices it excites against the Word of Truth, when that word conflicts with their system of belief.* Having once espoused a human standard, they force all truth, even the plainest and most explicit commandments of their Lord and Judge, to conform to *that system*—that confession of faith—that creed—that covenant—that discipline; and contort the clearest and most conclusive positions of Divine Truth, to sustain and subserve party interests. They put on *party spectacles*, and measure with a *sectarian rule;* that nothing can be seen, nor any thing be estimated, except as it is *presented* in the *denominational mirror*, and as it *quadrates* with the *denominational plummet.* So much is this the case, that those who are the most obnoxious to the charge, are some times constrained to admit it, though they do not forsake it; and thus much damage is done to Scriptural Truth by pertinacious adherence to church dogmas, imbibed from men without investigation. And what is the worst of the matter, they not only twist the truth to serve party purposes, but insist and persist in forcing their own crude prejudices on others. They condemn all other systems than their own, as false—unchurch all others who do not sing to their "doxy," and virtually erect the bed of Procustes, a tyrant who laid all persons that fell within his grasp on a bed exactly suited to himself, and if their length exceeded that of the bed, he cut off their limbs, and if they were shorter, he had them stretched to make them equal to it. Cruel and infamous as this may appear, the same is done, every day, in the so-called Christian Church.

My dear child, I wish you to avoid all these errors, and sore evils, and thereby avert much perturbation of spirit and much inconsistent deportment in your Christian walk through life. To do this, you must base all your principles on the foundation laid down in the Scriptures, and in the Scriptures only. To do this, you must make the Holy Scriptures the *sole* man of your counsel—the lamp to your feet, and the light to your path. Make it your constant, unprejudiced, prayerful study. And that you may not commit the too common error of *bringing* a *sense* to the Scriptures, (the sense a particular church entertains,) but *take* a *sense* from the Inspired Word, and *be influenced* by it, is my great design in thus admonishing you at this time, when you may be disposed to embrace the views of others, whose Christian deportment you may highly and justly venerate, and whose whole profession you may regard as founded on truth. The Scripture is the only basis of revealed truth; but as that truth is differently interpreted—nay, contorted and perverted—every one professing to have tasted of the goodness of the Lord, ought *to turn to Him*, read thoroughly, and diligently digest, His revealed Word; *first* to come to an understanding of "the principles of the doctrine of Christ" before they think of looking at it to devise a system of theology or establish a church connection—of attaching themselves to a particular system and a particular interest—putting on the *sectarian spectacles* of any church. After having studied it as a *system of principles* and science, and having become deeply imbued with its most prominent principles—*love* and *obedience*—then, and not till then, are we prepared to estimate its requirements. How absurd would it be for a person, who has never studied Natural Philosophy, or Astronomy, on taking up a treatise on either of these sciences, to adopt one of the numerous theories of the populace, from mere hearsay, or from the influence of party disciples, and make *that theory the basis* of all the *rationale* of obscure phenomena, before he is prepared to test its truth. Religion, or rather the religious systems of men, have their theories—churches have their theories, and oft-times conflicting theories, which, as a church member, you are *obliged* to espouse and maintain; and these theories are as various as their systems are diversified; and some times are as false as they are opposite. You, therefore, see, that it would be just as absurd, nay, much more so, for any to attach themselves to any human *theory* of religion, or church *interpretation* of the Scriptures, *in advance* of having examined them thoroughly for yourself. It is the very way to wed a bundle of prejudices. Satan could not devise or desire a better invention to drive scriptural truths out of the world, divide the flocks, and perpetuate error and schism. I do not desire that any one, even my dear child, should embrace my predilections, my *tested* principles, unless they should find them to be true—founded and grounded on the truth—from a faithful and *unbiased* examination of the Scriptures; much less do I desire you to embrace the errors and prejudices of others, however good and specious may be their systems, without putting them to the severest *scriptural scrutiny.* The last office I should ever undertake, is to dictate or impose a system of religious belief upon any being. That is a matter between each individual and his Maker. My *duty* is to advertise you of errors. It is for you to examine the Sacred Oracles in reference to them—*to prove all things*, and *be fully persuaded in your own mind.* You are not amenable to me—the *Word* is to judge you in the last day. The admonition from on high is: "Buy the truth, and sell it not." To the Word of Truth, and to the Church of the Living God *therein* revealed, and which can only be found therein, I wish to direct you. Seek His *mind* and His *will*, in *that* revealed Word. *First* imbue your spirit deeply, by prayer and meditation, looking to the Head of the Church for wisdom to discern the truth, and cherish a willing, obedient, plastic disposition, to be moulded *by His truth*—with pure love and perfect obedience to the will of the Master, and with a firm determination to have Him, and Him alone, to rule over you, and you will be safe—founded and reared on the Rock of Ages. After you have attained to that great eminence—that desirable "*standing point,*" then, and not till then, can you be prepared to ask, understandingly, "*Lord, what wilt thou have me to do?*" But until you attain to that grace, you cannot escape being burdened with the errors of tradition and heresy, sown thick and deep, in the professing church. When this has been fully attained, and you have read the Scriptures with an eye single to this end—namely, to learn *love* and *obedience*—then you may commence a second examination, to discover *what duties it imposes upon you.* More on that point hereafter.

Your affectionate Father.

## GOD IS HERE!

Kneel my child, for God is here!
Bend in love, but not in fear;
Kneel before him now in prayer;
Thank him for his constant care;
Praise him for his bounties shed
Every moment on thy head;
Ask for light to know his will;
Ask for love thy heart to fill;
Ask for faith to bear thee on,
Through the might of Christ, his Son:
Ask his Spirit still to guide thee
Through the ills that may betide thee;
Ask for peace to lull to rest
Every tumult of thy breast;
Ask in awe, but not in fear;
Kneel, my child, for God is here!

## SERAMPORE MISSION.

We find in the Misssonary Hearld, the organ of the English Baptist Missionary Society, a letter from Mr. Denham, at Serampore. For the picture which it presents of the mode of conducting the out-door work of the mission, and the view which it gives of the difficulties that meet the missionary there, it will be perused with deep interest. It seems that the missionaries of infidelity have not been slack in their work.

"Our out-door work has been followed up lately without interruption, and I trust with God's blessing. We have had many interesting and stormy interviews with the people in the surrounding villages. The other evening, myself and two young men went to a village a few miles up the river. As we were strangers, we made our way through a number of trees to the road which led to the bazaar, looking for a place and an opportunity to speak. We moved slowly on, looking at the articles exposed for sale. A respectable man standing at the door of one of the native shops, said to me, "Are you in want of any one, sahid?" "Why do you ask?" said I. "Because yonder is the magistrate's house," replied he. "I do not want the magistrate, *I want you!*" "Me!" "Yes, *you.*" After a few preliminaries, we began to open the great question. He called for a seat to be brought for me, and a host of people came around; nor did we leave until the night had set in upon us. It was a very interesting evening. Jesus and his great salvation was explained to them, and the attention and the questions put to us were more than ordinarily encouraging. Do you ask, is it always so? Indeed it is not! We sometimes meet with great opposition, especially from the brahmans and the conceited young men, students at the Government colleges and schools. For you must know the Bible is excluded, and the masters forbidden to speak of Jesus and Christianity in Government schools. These young men at times give us a great deal of trouble.

Take the following as a specimen. At another village, called Chattra, in the neighborhood of Serampore, myself, and a good young man, one of the college students, met with a number of these under affecting circumstances. We had left our boat and ascended the ghat steps, where a young female, apparently about twenty-two years of age, was laid to die; her aged mother, her brother, and a brahman, repeating the *muntras* before her. I went towards her, and looked at her haggard countenance and sunken eyes, but she turned from me. I asked her mother what was her disease, and why she was placed there in the evening air on the damp ground?

"*We have brought her here to die,*" pointing to the river, "Gunga is holy—*this is our custom; she will go to heaven.*"

"She is very ill," said I, "but she is a young woman, and may recover."

Taking her hand, I said,

"She has no fever, her pulse is good; with proper treatment she would recover."

The wretched beings around her, the brahmans, of whom by that time there were several, began to murmur.

"She cannot live," said they.

"No, not if you place her here. Is this your religion? Would you treat a dog as you are treating this poor woman? Remember, it is not the less murder because it is your custom."

A crowd now assembled, and discussion commenced in real earnest. Many listened with great attention, and owned that they should be glad to see many such barbarous customs swept away. Seeing we were gaining ground with the common people, two or three Hindoo college students began to question us, quoting Paine's Age of Reason, for infidel Europeans have put these books in circulation among the native youth. My Hindoo friend was speaking, and I perceived they would puzzle him. I therefore re-commenced, met the question, and did not spare them.

"I have another question or two," said one of the students. "You have said your sacred books correspond with the principles of modern science; you will allow me to test their accuracy. If the principles of the Newtonian philosophy be correct, the stars are centres of systems like our own, fixed, revolving on their axis in the heavens; but the opening of your book contradicts those well-sustained mathematical facts. How am I to understand the astronomical phenomena of the second chapter of Matthew's gospel?"

It is true we do not often meet with questions like these, still it may serve to show you what at times we were called to contend against in the market-place, and which we must answer, or be laughed down.

"Where are you studying?" said I.

"At the Hindoo college."

"What books are your astronomical text-books? Herschell? Mrs. Somerville?"

"We have read Herchell's Introduction," said they.

"Have you a copy of Herschell at home?"

"No."

"Will any of you call on me to-morrow; you know me—you know where I live? I will convince you that there is no inconsistency here, and give you a table of similar stars, so that I think you will never ask that question again. But that you may not think I wish to evade your inquiry, I will make it as plain and simple as I can."

I then quoted in substance Herschell's words, chapter 12, sections 593 to 598. The tables were now turned. They had put a weapon into our hands, and we showed them that we knew how to use it. The admission was made in the presence of the people, that the objection had no force against the gospel. The students were silenced, and with the people listened quietly, received books, and begged us to come again. As we returned, we looked at the poor woman, and spoke to those about her. But the brahmans are a hardened class. The fee is all they care about. At midnight, no doubt, she was put into the river, or burned. These things may shock you; alas, they are too common about us. Not a week passes but they occur. Remember that these people are British subjects equally with ourselves.

## TIMELY INTERPOSITION.

Dr. Waugh was exceedingly kind to, and was always accessible by, young men studying for the ministry; and by them he was beloved to a degree amounting almost to a species of idolatry.

When any one was about to be examined by ministers, as to his progress in his studies at either of the Dissenting Theological Institutions in the neighborhood of the metropolis, he was delighted beyond measure when he ascertained that Dr. W. was to be present. And well the student might, on such occasions, wish the presence of the Doctor; for he had in many instances interposed with effect on their behalf, when treated with unnecessary roughness by others. No man, perhaps, was more rigid and severe, I should indeed say positively cruel, in his examination of the students of divinity, than the late Rev. Matthew Wilkes. On one occasion, four or five years previous to Dr. Waugh's death, he had badgered and brow-beaten a young man to such a degree, that he was scarcely able to answer the plainest question. "Man," said Mr. Wilkes, "you'll never be fit for the ministry. You seem to know nothing at all. Can you tell me the difference between Moses and me?" "Hoot, toot, Mr. Wilkes," interposed Dr. Waugh, unable any longer to remain a silent spectator of such harsh treatment; "Hoot, toot, Mr. Wilkes, ye should na' put such a question as that to the lad; but, if ye like, I'll tell ye the difference between Moses and you: Moses was the *meekest* of men."

The answer was felicitous in the highest degree; all present, except Mr. Wilkes, enjoyed the witticism. Mr. Wilkes put no farther questions to the young man; and those which others put were answered in a very satisfactory manner.

## REVISION OF THE CHINESE SCRIPTURES.

It will be remembered, says Dr. Macgowan, that at a series of meetings held at Hongkong, about four years ago, in which all the missions in China were represented, arrangements were made for a new revision of the Sacred Scriptures. In accordance with the original design, Committees are now in session at Shanghai, to compare their labors and to decide on controverted points. Owing to this circumstance we met with missionaries from the southern ports, who had been for several months at the still unfinished work of revising. An unhappy difference of opinion exists as to the proper term for *Theos.* The word *Shangte*, which literally means a Supreme Ruler, the designation of an idol, finds an uncompromising advocate in Dr. Medhurst and his colleagues. On the other hand, all the other missionaries to the Chinese, to a man, object to Shangte as the name by which the one true and living God shall be known in China. At Ningpo no missionary under any circumstances would be willing to use this term for the sacred name of God. Formerly some of them spoke to the people of Shangte as the Creator of the world; they were told, "Oh, we have a Shangte—more than one of them;" and it was found impossible to give an explanation which they could understand. It is much the same as if the early Christians had borrowed Jupiter as the name for God. The term which the majority prefer is *Shinge*, a god or spirit. It is generally used in a low sense, and, perhaps, has other serious objections, but it is unquestionably the best, and must eventually prevail. Anxious to see the Chinese in possession of a translation of the Bible, which might be regarded as a standard, the Baptists united with their Pedobaptist brethren in the original plans for the proposed revision; but as it was evident that no other term than "washing ceremony" would be employed by our friends to express *bapto*, and as we could agree to no word which would not clearly signify immersion, it was thought best that each should pursue an independent course and bring out separate versions. It seems likely that the Pedobaptists will have two versions, differing, however, only in the term for God.

## PLOUGHING AND SOWING IN THE EAST.

Ploughing.—Of late years much light has been thrown upon the agricultural operations and implements of ancient times, by the discovery of various representations on the sculptured monuments and painted tombs of Egypt. As these agree surprisingly with the notices in the Bible, and, indeed, differ little from what is still employed in Syria and Egypt, it is very safe to receive the instruction which they offer. This has always been a light and superficial operation in the East. At first the ground was opened with pointed sticks; then a kind of hoe was employed, and this, in many parts of the world, is still the substitute for a plough. But the plough was known in Egypt and Syria before the Hebrews became cultivators. (Job i. 14.) In the East, however, it has always been a light and superficial implement. At first it was little more than a stout branch of a tree, from which projected another limb, shortened and pointed; this being turned into the ground made the furrows, while at the farther end of the larger branch was fastened a transverse yoke, to which the oxen were harnessed. Afterwards a handle to guide the plough was added. Thus the plough consisted of—1, the pole; 2, the point, or share; 3, the handle; 4, the yoke. The Syrian plough is, and doubtless was, light enough for a man to carry with one hand; it was drawn by oxen, which were sometimes urged by a scourge, (Isaiah x. 26; Nahum iii. 2,) but oftener by a long staff, furnished at one end with a flat piece of metal for clearing the plough, and at the other with a spike for goading the oxen; this ox-goad might be easily used as a spear. (Judges iii. 31; Samuel xiii. 21.) Sometimes men followed the plough with hoes to break the clods: (Isaiah xxviii. 24,) but in later times a kind of hammer was employed, which appears to have been then, as now, merely a thick block of wood, pressed down by a weight, or by a man sitting on it, and drawn over the plough-field.

Sowing.—The ground having been ploughed as soon as the autumnal rains had modified the soil, was fit, by the end of October, to receive the seed; and the sowing of wheat continued, in different situations, through November and into December. Barley was not generally sown till January and February. The seed appears to have been sown and harrowed at the same time; although it was sometimes ploughed in by a cross furrow. The Egyptian paintings illustrate the scriptures by showing that the sower held the seed in a basket with one hand, and scattered it with the other, while another person filled a fresh basket. We also see that the mode was what we call "broadcast," in which the seed is thrown loosely over the field. Mat. xiii. 3, 8.

## RELIGIOUS NEWSPAPERS.

A correspondent of the Christian Chronicle thus discourses on the subject:—

"As religious papers are made up now-a-days, every family may, in the course of a year, find something that is worth to them ten times the amount of their subscription, and consequently they are made richer by the knowledge which such a paper has imparted to them. Nor is the spiritual benefit derived from it of less importance. It comes to them glowing with thrilling instructions, teaching the science of living well, and of happy dying, and encouraging them to be zealously affected always in a good cause. It comes to them with good news from a far country—telling them of the triumphs of the Redeemer's Cause, which to the child of God is as waters from deep mountain wells to thirsty souls. And finally, there is something to please and instruct the minds of all classes, ages, and conditions.

"I do not envy that family's prosperity, nor highly prize their piety, who do not feel enough interest in a religious paper to take and pay for it—especially if they can afford to take a secular paper. And yet I doubt not that many families can be found—and professedly religious too—who take from one to four secular papers, and yet give not a copper to sustain a religious paper. Shame on such worldly-minded Christians! They can never be better than mere dwarfs in religion."

Changes in Man's Life.—About five years ago, says a Philadelphia paper, we saw a man light his cigar with a twenty-dollar note of the Farmer's and Mechanic's Bank. At that time he was full of life, and in the possession of real estate in the city of Philadelphia valued at $80,000. Alas! what changes doth Time make—on Saturday last this foolish man was seen begging alms in our public streets. He looked wretched, was ghastly pale, and miserably clad.

The Sabbath Recorder.

New York, December 14, 1848.

## CHEAP POSTAGE.

It is less than three years since our Government ventured upon the experiment of reducing the rates of postage. The result, thus far, has been quite as favorable as the most sanguine friends of the measure anticipated. According to the Report of the Postmaster General, presented to Congress last week, the income of the Department is now equal to its expenses, notwithstanding the vast amount of matter carried without charge. If barely reducing the rates of postage about one-half, and partially abolishing the franking privilege, has increased the amount of business so as to enable the Department to pay all expenses, and leave a surplus on hand, instead of drawing from the public treasury as heretofore, what might we not expect if the rates were still more reduced, and the franking privilege entirely abolished? Facts developed in this and other countries, prove beyond doubt, that a much greater reduction than has yet been made, would be perfectly safe, and indeed highly politic. It is nearly nine years since the English government reduced postage throughout the country to a uniform rate of about two cents; and although the measure was opposed at the outset, there is not now a man in the realm who denies its advantages, or would on any consideration favor a return to the old system. Such, we have every reason to believe, would be the effect of a thorough reduction of postage in this country. At any rate the experiment ought to be tried.

The *people* are nearly all in favor of cheap postage and the abolition of the franking privilege. Only the politicians, who know the facilities they have heretofore enjoyed from a free use of the mails, oppose it. Just as soon as the people take the matter in hand, and make their real wishes known, we shall have what deserves to be called "*cheap* postage." Let them not delay, then, to express their wishes, and to insist upon their being granted.

The objection usually urged to reducing our postage to the standard adopted in England, is altogether an economical one, and one which will not stand the test of examination. We are told that the length of our mail-routes, and the spareseness of our population, would never allow us to carry the mails so cheap as they can be carried in England. But figures show that the annual expense of our Post-Office Department is less than that of Great Britain by nearly a million of dollars—this difference being occasioned, to a considerable extent, by the great simplicity and economy with which our public service is performed when compared with the English. There is little room to doubt, therefore, that by abolishing the franking privilege, our letter postage might be reduced to the standard adopted in England, and still enable the Post-Office Department to support itself. But even if it should require some assistance for a few years, what would that be in comparison with the advantages which would be secured by the cheap postage system.

## SUNDAY LAWS—SWEDISH AND AMERICAN.

"The clergy in the General Diet of Sweden, have proposed to insert the following clauses in the penal code now under discussion:—1. Any person declaring hatred to God, or blaspheming His holy Word and Sacraments, shall be punished with imprisonment and hard labor for life. 2. Any person turning into ridicule Divine service, or any act of worship whatsoever, shall be punished with five years' imprisonment at least, and a fine proportioned to his means. 3. Any person abjuring the orthodox Evangelical faith, or inducing others to do so, or propagating heresies, shall be condemned to perpetual exile, and lose all civil, political, and social rights. 4. Any person partaking of the communion without confession, or in spite of ministerial prohibition, shall pay a heavy fine, and be imprisoned for a period proportioned to the gravity of the case. 5. Every species of labor is forbidden on Saint's days and Sundays, from six o'clock in the morning till nine at night, except in cases of urgent necessity. During this period, shops must be closed, and no sales can be made. The penalty for every infraction of this regulation shall be a fine or imprisonment. 6. If any one commits any crime or offence on a Sunday or a Saint's day, or on the day on which he has communed, that circumstance shall be considered as an aggravation, and shall involve an augmentation of the penalty by one degree."

☞ The above paragraph is going the rounds, and some of the editors who have copied it express surprise that the propositions it contains should be made in this day of civil reform and religious freedom. If their eyes were half open to the strange things of a similar character which are now taking place in this country, they would perhaps be less surprised. When Puritanism was in the ascendant, many States of this Union were abundantly provided with laws very like those which are here proposed; and according to them, men were punished for blasphemy, heresy, and Sunday-desecration, precisely as the General Diet of Sweden would have them punished. But in process of time, the multiplication of religious sects, and the dissemination of better views in relation to religious liberty, rendered these laws comparatively inoperative. Still some of them were allowed to remain on the statute books, and were occasionally enforced, when their enforcement would promote a sectarian end, or gratify a revengeful disposition. Recently, however, a formidable attempt has been made to revive one of those laws, and enforce it in all its rigor, wherever suitable tools can be found. Old statutes against labor on Sunday, which have been a dead letter so long that almost every body had forgotten their existence, are disinterred, and made the instruments of persecuting upright and conscientious men. And this under the cloak of religion, and in a land which makes greater boasts of religion and religious freedom than any other land in the world! Would it not be well, in such circumstances, for those who express surprise at what is transpiring in Sweden, to open their eyes upon what is transpiring in their own country—here at home? They might thus see something to modify their surprise, and perhaps to check their unreasonable boasting over others.

There is one feature of this proposition of the Swedish Diet, which we commend to the special attention of such advocates of our Sunday laws as desire to be consistent with themselves, if they are not with the Scriptures; and that is, that it puts Sundays and Saint's days on a level. It is well known, to those who have thoroughly investigated the subject, that the early ecclesiastical and civil laws for enforcing the observance of Sunday, very generally enforced the observance of Saint's days also. Now, unaccountable as it may seem, it is nevertheless true, that some of the most strenuous modern advocates of Sundays are notorious for their hatred of Saint's days; and while they would enforce by law the keeping of the Sundays, they would not on any condition keep a Saint's day, but would prefer, if any thing is done in the case, to have their desecration enforced! It strikes us, that if they must enforce by law the keeping of Sundays, they would better manifest their consistency by enforcing in the same way the keeping of Saint's days also.

## HOME MISSIONS.

The prosperity and success of the different denominations of Christians in America and other lands, depend much upon the interest they take in home or domestic missions. Only about twenty-five years have elapsed since the Seventh-day Baptists commenced missionary operations, in sending the gospel to their scattered brethren in the West. The result has been all that we could have expected from the money appropriated and the labor bestowed. For a few years past, but little has been done in this department of labor; not for want of means, for they are daily increasing, but our attention has been directed to other channels of Christian enterprise, and by neglecting this we have done wrong and injured ourselves. The foreign mission is an enterprise that demands our attention, and by engaging in that work we have done only what we ought. But we may be assured, that our foreign mission will not continue long to live and prosper, unless we pay proper attention to our churches at home. Who ever knew a stream to rise higher than its fountain? In our churches at home, our foreign missionaries are to be raised and qualified for the field. Literary attainments, and a speculative knowledge of theology, will never qualify them for the work of saving souls. They must be men of *piety*, burning *zeal*, and an ardent *temperament*, to be successful in the work. And where can such men be found? Not in our large, wealthy, fashionable churches, but in the little flocks, who labor to maintain an existence, and in so doing learn that God's church is not a place for rich drones, but a vineyard where all must labor. The largest proportion of our active churches now in existence, are indebted to the labor of missionaries in years past for their present strength and prosperity. The foreign mission must be sustained by the churches at home; hence there must be an increase of strength and zeal for this work. Some of the feeble churches must depend for their prosperity upon the home mission, and by this instrumentality others are to be raised up in our Western States.

We cannot expect the foreign mission to prosper, unless piety is maintained in our churches at home; and piety will produce corresponding fruits. Pretended love, zeal, prayers, and upright deportment, will all be powerless, unless we can feel for the perishing around us, and do for their rescue according as God has prospered us. Covetousness brings upon the church a withering curse. A covetous member in the church is an Achan in the camp. No members of the church should be allowed to let the year pass without doing some thing to maintain the institutions of the church; and, as to the amount, let them be their own judges, remembering always, that "he that sows bountifully shall reap bountifully."

We have young men and women among us, who are desirous at some future day to engage in a foreign mission. But who is there ready and willing to go out in this land, and hunt up the scattered sheep in the wilderness, and gather them into the fold? This work must be done. God requires it at our hands. It is not enough that we sustain those who are now there, but we must "pray the Lord of the harvest that he will send forth laborers into his harvest." The field is large. This land of the Pilgrims is our parish. God has promised it to his Son for an inheritance, and the uttermost parts of the earth for his possession; and with him we are *heirs*, and joint *heirs*. A little leaven of God's truth may be found in all the Western States and Territories; and will these young men, who have felt the word of God like fire shut up in their bones, linger around the school-rooms, the work-shops, or the farms, trying thus to appease conscience, and neglect to go out and gather in the ripening harvest? Would to God they were aroused, and constrained to take their knapsacks, and their staves if need be, and turn their backs upon the places of their childhood, and thus willingly range the valleys, ascend the mountains, and face the pelting storm, to win a bride to Christ. The lack is in the churches. For the increase of faithful laborers, let us pray, and consecrate ourselves, yes, our all, to this important work. Whenever we are ready, the means will be furnished to our hands. God will never suffer the church to go beyond himself.

We have sent missionaries into different parts of the West in years past, but their labor has been more as travelers on an exploring expedition, than as permanent missionaries. Though their labor has been blessed, and they have done much good, yet more would doubtless have been accomplished could they have remained as permanent, established missionaries. Brother Davison has gone, having the confidence of the churches, expecting to live and identify himself with the people of the West, and from his labors we hope for much good.

W. B. GILLETT.

NEW MARKET, N. J., Nov. 28th, 1848.

## LETTERS FROM ILLINOIS—NO. 1.

SOUTHPORT, Peoria Co., Illinois,
21st of 11th mo., 1848.

To the Editor of the Sabbath Recorder:—

As I have been little more than two weeks in the State of Illinois, I suppose it is time to let my brethren know my whereabouts and intentions. At present, I can only give them a general outline of my impressions, and information respecting the prospects of the mission, and the advantages this part of the State offers for emigrants, as I purpose to write nothing but sober truth, and that obtained from the best sources of information within my reach. Although I have met with fewer adventures than happen to some western travelers, I have seen a thousand things to animate and interest me. I have rode through as fine sections of country here as the sun ever shone upon, and been delighted with the sight of smiling farms, rich with the sear crop of ungathered corn, and the green and promising crop of wheat covering all the ground like a beautiful meadow in spring, some fields of which contain one hundred and more acres. I speak the sober truth, when I say, I never have seen a country in my life where I felt more at home than since I have been a sojourner on these Illinois prairies. It seems to me that there is almost every thing here to make me like the country, except the want of Seventh-day Baptist churches; and I think there is a good prospect of having these soon. I had very strong prepossessions in favor of Iowa and Wisconsin when I first landed in Illinois; but I see so many advantages here over what can be had there, that I have decided to remain in this part of the country. My reasons will appear, if the Lord permit, in future letters addressed to the Sabbath Recorder. Meanwhile, if any of our friends wish to correspond with me, they can address me, post-paid, at Farmington, Fulton Co., Ill. There is a mail from Peoria to that place three times a week—i. e., on second, fourth, and sixth days; and returns on third, fifth, and seventh days. The charge for a passenger is one dollar each way.

For the information of any young men who may wish to come to this section, I will say, that such can come at any time that suits them. Inquire for Dennis Saunders, and some of us will immediately find them a home. A nephew of mine came in last week, and in three days after his arrival three different persons offered him work at ten dollars per month and found; another gentleman offered him eleven dollars per month and found; and another offered him the use of a team to gather his corn, and would give him every eighth bushel for his wages. In Peoria shelled corn is worth 20 cents per bushel. If any families wish to come, it would be well to inform us some time beforehand, as it is difficult to find house-room; but we can erect a shanty for them with a little notice, and we are willing to do all in our power thus to accommodate them. Improved land can be hired for the season in any quantity. The usual terms are, the tenant has two-thirds of the crop, and the landlord one-third. I would recommend this way to immigrant farmers the first season, and then they may look out and buy to suit themselves. All kinds of mechanics are in great demand. I wish to remove my family to Farmington as soon as the state of the rivers will make it prudent. Many particulars respecting these things must be reserved to future letters.

I find abundant field for gospel labor. I have preached every Sabbath day, and every first day, since I have been here, and on some other occasions, and I expect to do so through the winter. The first Sabbath we had twenty persons, all Sabbath-keepers; the next Sabbath twenty-four, all Sabbath-keepers. Within Fulton and Peoria counties, I believe there are twelve families of Sabbath-keepers, several unmarried men, and two or three females in first-day families, who likewise keep the Sabbath. And I am told that there are several first-day people who hold opinions very favorable to our people. Indeed, I have become acquainted with one or two such persons. Then I am informed of several families who have determined to come here next season. I have not seen a resident of these two counties sick since I have been here; more blooming health, in children, adults, and old people, I have never seen in any country. Nor do I see any thing in the nature of the country to it make otherwise. My own health and vigor has sensibly improved since I have been here. The climate appears to me exactly like that between Trenton and New Brunswick in New Jersey. On the whole, I am convinced that in no part of the west can the Missionary Association lay out its efforts to more advantage than here. I am sanguine in my expectations of gathering a large church here in a few years. Illinois will have as rich a population as the United States can have in any other agricultural district of the same extent. I have not found a man, woman, or child, in these two counties, who wishes to leave this part of the country. There are those who wish to change their locations, but I believe in every instance it is to take up some more advantageous situation, which they think they have discovered since they chose their present location. With the ordinary blessing of Divine Providence, and the common favors of our Redeemer towards the churches gathered in his name, I think that but two or three years of help to us will enable us to raise an interest here that will not only support itself, but be able to aid other interests that I trust will arise.

S. D.

THE CALIFORNIA MISSIONARIES.—We have already announced the sailing of the steamship Falcon for California, with a company of missionaries on board. Two of these missionaries are from the American Home Mission Society, one from the American Baptist Home Mission Society, and one from the Presbyterian Board. They go first to Chagres by steam, about 2,500 miles; thence across the Isthmus of Panama, 36 miles; and then take the steamship California to San Francisco, 3,500 miles. The distance from N. Y. to S. Francisco, across the country, is about 3000 miles. But the difficulties and hardships of the journey are such as few wish to encounter. Hence the longer route is preferred. A year and a half ago, a missionary destined for Oregon, sailed in a ship for the Sandwich Islands, and thence by a chance vessel to his field of labor. Now he might go all the way by steam, or, if in a hurry, might steam it to Chagres, cross the Isthmus of Panama 36 miles, and thence steam it to Oregon. California is now only about thirty days distance from New York.

CHURCHES AND SUNDAYS AT THE WEST.—A correspondent of the New York Recorder, writing from Indiana, makes the following suggestion relative to the Baptist churches at the West, which certainly deserves serious consideration:—

"The ratio of Baptists to the population in this State, is more than twice as great as in Ohio. They have too many churches in Indiana, and too FEW Sabbaths—661 churches, gives one for every seven miles square in the State; but oh, how feeble, and miserable, and poor, and blind, and naked, they will remain, until they remember every Sabbath day to keep it holy. Monthly Sabbaths are a curse to Western churches."

A MISSION CHURCH.—Mr. Lord, Baptist missionary at Ningpo, China, writes under date of Oct., 31st, 1847: "Had a meeting to-day for the purpose of organizing ourselves into a Christian church. After a short religious exercise, a part of which was occupied in remarks upon the nature and design of such an institution, we set our names, (four of us) to the articles and covenant which had been previously prepared. We then proceeded to celebrate the ordinance of the Lord's Supper. The occasion was one of deep and solemn interest, and I trust also it was one of profit to us all."

BRITISH PERIODICAL LITERATURE.—Under this head our readers will find in another column the advertisement of Leonard Scott & Co.'s Republications. All the works included in their list are of a sterling character, and too well known to need recommendation. They are issued in a style, and with a degree of promptness, which merits great praise. Now is the time to subscribe for them, and so commence with the new year.

WOODWORTH'S YOUTH'S CABINET for January is just published, and is really a beautiful number. It opens with a highly-finished steel vignette—*The Child and her Pet Fawn.* Then follow thirty-two pages of matter, well adapted to please and instruct the young. For the curiosity of the thing, we have counted the engravings, and find that they number twenty-one, some of which are very good. Publication office, 135 Nassau-st.

"THE INDEPENDENT," is the title of a large and well-printed weekly paper just started in New York to advocate the principle of congregational independence. Its editors are Leonard Bacon, Joseph P. Thompson, and R. S. Storrs, Jr., all distinguished Congregational ministers. Joshua Leavitt (formerly of the Emancipator) is also connected with it. Published for the Proprietors, by S. W. Benedict, at $2 50 per year, in advance.

A temperance lecturer in New York recently said that $40,000 was expended for liquor in that city every Sunday.

## THE INDIAN TRIBES.

The following passage from the Report of the Secretary of War, show what the whites have been doing for the Indians in times past, and what the Indians are now doing for themselves. Only think of its being necessary to remove the poor red man from the neighborhood of the whites in order to enforce the necessary measures for his civilization and improvement!

"The removal of the Indians across to the country set apart for them west of the Mississippi River, has separated nearly all those who resided within the limits of the States from the unwholesome influences resulting from a contact with the white population, and afforded the Government an opportunity to enforce the necessary measures for civilizing and improving them."

"The Law of 1847, giving additional authority to prevent the introduction and sale of spirituous liquors in the Indian country, and the stringent regulations adopted by the Department to suppress this pernicious traffic, has sensibly diminished the amount of suffering among the frontier tribes arising from that prolific source of evil; but an effectual check to it cannot be applied unless the States lying adjacent to the Indian country coöperate in the measure, by restraining their citizens from bringing intoxicating liquors within reach of the Indians."

"Among most of the tribes which have removed to and become settled in the Indian country, the blessings of education are beginning to be appreciated, and they generally manifest a willingness to coöperate with the Government in the diffusion of those blessings. The schools already established have an increased number of pupils, and preparations are making for establishing many new ones. Much credit is due to many excellent missionary societies of different Christian denominations for their aid and contributions to sustain and advance the cause of education among the Indians.

"There are sixteen manual labor schools and eighty-seven boarding and district schools now in successful operation among the various Indian tribes, and the number of Indian youth attending them, according to the reports received at the Department, is 3,682—of which 2,650 are males, and the remaining 1,032 are females. The schools are generally in charge of missionary societies, and are well conducted."

## CHEAP POSTAGE—POSTMASTER GENERAL'S REPORT.

The leading features of the Postmaster General's Report may be learned from the abstract of the President's Message which we place on our fourth page. There are, also, various suggestions relative to the working of the cheap postage system, and the best manner of carrying it out in future, which will be interesting to the whole people, and are therefore copied. After setting forth at length the doctrine, that the income of the Department ought to be made to meet its expenses, and that the only way to get at this will be to compare the whole revenue with the whole expense, and adopt such a rate of postage as experience shows to be enough to make the one meet the other, the Report says:—

Prior to the passage of the act of 1845, the rates of postage on letters were adjusted according to the number of pieces, making each one a single letter, and different sums paid, according to the distance they were conveyed, as if that was the principal element in estimating the cost. The principle was not entirely abandoned by the act of 1845, though much simplified and improved; while charging by the piece is entirely surrendered, and the more just and equitable mode, by weight, substituted. Experience proved that the rates, prior to the passage of that act, were too high for the purposes of revenue. For a series of years prior to that time, the expenditures regularly exceeded the income, exhibiting an annual average deficiency of about $125,000 for the eight years preceding the passage of the act. These deficiencies occurred while the transportation gradually diminished, within the last four or five years, about 12,000 miles in extent; so that, if the high rates of postage had been continued, the service must have been greatly diminished, or large sums of money drawn annually from the Treasury for its use. * * *

The act of 1845 reduced the rates of postage more than one-half, and substituted the half ounce for a single letter, in lieu of the single piece of paper.

At the close of the first year, 30th June, 1846, the deficiency proved much less than was expected, only amounting to $597,098, and at the end of the second year only to $25,417, while at the end of the third year there was found a surplus of $172,232 beyond the proper expenses of the year, notwithstanding the very great increase in the service in each of the years. This was caused not only by an increase in the revenue, but by a reduction of the expenditures nearly equaling the increase. That, however, exceeded the expectation of the friends of the act.

The increased business in the offices, and the improvement of the revenue under the present rates of postage, leads to the conclusion, that the ten-cent rate may be dispensed with at the close of the present year, if such other modifications of that act as have been suggested in my former reports should be adopted.

* * * *

For the purpose of taxation, the matter conveyed in the mails should be classified as follows:—

*First.*—Letter postage should embrace all written communications, under seal or not, and each sealed packet or package. This class is composed of private confidential communications, often containing articles of value, partaking more of individual than public interest, requiring more care in their preservation, more labor in stamping, packing, and enveloping, than printed matter, and are always forwarded under lock and key; and should, therefore, be charged at a higher rate. A uniform rate of five cents, for each half ounce or fraction under, and another rate for each additional half ounce or fraction under, would be as low as they could be made consistently.

*Second.*—Newspapers. This class has always been esteemed of so much importance to the public, as the best means of disseminating intelligence generally among the people, that the lowest rate has always been applied for the purpose of encouraging their circulation. Heretofore, the charge has been made upon each paper, without regard to weight, which is unjust to the publishers, as well as the public; and there is no satisfactory reason why they should not be charged by weight, as well as letters and other sealed packages. This would lead to a discontinuance of the practice of depositing newspapers in the mails before they are dry, which renders them more liable to injury, and their weight is greatly increased from the dampness of the paper. A uniform rate of one cent upon each ounce or fraction under it, would be more just, and probably yield as much revenue as the present rates.

*Third.*—All other printed matter, of whatever nature or kind, should be rated with double newspaper postage. Letters containing articles of value, upon the application of the writer, should be registered, and a receipt taken for the delivery, and triple letter postage charged. * * * *

If the proposed reductions are to be made, and the Department required to sustain itself, it is indispensable that the franking privilege should be abolished. It is now greater and more exclusively used than at any former period; and as the privilege is enlarged, the abuses under it increase. The immense mass of free matter sent through the mails necessarily requires a higher and more expensive grade of service, to enable the contractors to transport it. It is not unusual for coach service to be demanded, on routes yielding comparatively nothing, for the transportation of public documents and other free matter. Over one route a double daily line of four-horse post-coaches has become indispensable. Some estimate may be formed of the additional expense of transportation from the fact, reported from the city Post Office, that in seven days, from the 6th until the 12th day of August last, inclusive, 450 bags of free matter, weighing 35,550 pounds, averaging daily 5,078 pounds, passed through this office.

Upon inquiry, it appears that, between the 1st of December and the 1st of October last, there were sent from the two houses of Congress, through the mails, about five millions of copies of speeches and other matter, weighing under two ounces, and about one hundred and seventy-seven thousand public documents, beside the letters written by the Members of the House of Representatives; and there remained to be forwarded more than one-half of the public documents ordered to be printed at the last session. Such a mass of matter thrown upon the mails must necessarily add to the cost of transportation, retard the progress of the mails, and produce a great proportion of the failures that are made on the unimproved routes in the newer sections of the country.

[Whether the suggestions for the modification of the law of 1845 be adopted or not, the Postmaster General thinks all matter sent through the mails should be prepaid, and this view he argues at considerable length.]

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THE GOLD FEVER.—Marvelous stories are told of the abundance of gold in California, and, as a natural consequence, the gold fever rages to an alarming extent throughout the country. At the latest dates seventeen vessels were lying in the harbor of San Francisco, deserted by their crews, who had gone to the gold regions. In all the principal cities, companies are being formed to proceed to California in search of the precious metal. A large number of persons have gone from New York within a fortnight past, and other expeditions are contemplated. In Baltimore, last week, there were no less than four vessels loading for California. It is said that in the vicinity of the mines, all the necessaries of life command the most extravagant prices, flour selling for fifty dollars per barrel. Of course, with such facts before the people, adventurers enough will be found. But as to the policy of such adventures, we are very much of the opinion expressed in the following paragraph from the Chronotype:—

"That the gold hunting in that region has been remarkably fortunate thus far, is beyond a doubt, though it is equally certain from the principles of human nature that the accounts must be exaggerated. How long it will continue fortunate is another matter. There is no probability that the auriferous region of California differs materially from others previously discovered, and if it does not, the vein of good luck will speedily run low. It must be folly for any one who has the means of a livelihood by his industry here, to pull up stakes for the gold region. It would only be acting over the old story of the dog who dropped his dinner for the shadow of it. For the unfortunates who have nothing else to do, either because they are too rich or too poor, it may do very well to go to California to dig for gold. If they should go and find it plenty, those who stay industriously at home may well content themselves, for they after all will take the most benefit of it. The gold of conquered Peru staid not in Spain. It went to Holland and England."

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NO SLAVERY IN CALIFORNIA.—Colonel J. D. Stevenson, who was sent out to California in command of a regiment of United States troops, writes to a friend in Rochester in the following strain:—

"That the territory is of great importance to the United States no one can doubt, as it will be the extreme boundary on the Pacific, of our mighty republic, a boundary, too, that can never be trodden by a slave. Whatever may be the action of Congress on this all-important subject, it can never affect this Territory, for here slaves can never exist as such. The best that can be imported, when their labor comes into competition with the Indian laborer, would not be worth their transportation. Indians can be hired at from four to five dollars per month and their food, which consists of corn and beans only, and they will do as much work in a day as a negro slave. Besides, the whole people of the country are averse to slavery."

## CONGRESSIONAL PROCEEDINGS.

The doings in Congress last week may be summed up in few words.

On second-day, the Senate and House of Representatives organized, appointed Committees to wait on the President, and after attending to some other unimportant matters, adjourned.

On third-day, the President's Message was read in both branches of Congress. After hearing the Message, and voting to print 10,000 copies of it and the accompanying documents, the Senate adjourned. The House of Representatives, not only heard the Message, and voted to print 15,000 copies, but listened to notices of several bills to be introduced; the most important of which was one by Mr. Goggin "to reduce the rates of postage on letters and newspapers, to establish uniform postage charges, and to correct abuses of the franking privilege," and one by Mr. Greeley "to discourage speculation in Public Lands, and to secure homes thereon to actual settlers and cultivators."

On fourth day there was no quorum in the Senate, and of course no business. The House did little else than elect a Chaplain.

On fifth-day, in the Senate, the death of Hon. Dixon H. Lewis was announced, the usual badge of mourning ordered, and a vote passed to adjourn over till second-day of this week. The House did nothing except to talk a while about what papers to have its debates published in, then hear that Dixon H. Lewis was dead, pass the customary resolutions, and adjourn over till Monday.

## HINTS ABOUT THE CHOLERA.

Some two weeks ago a ship arrived at New York from Havre, on board which several cases of cholera, so called, had occurred during the voyage. All the steerage passengers were provided for at Quarantine, and the disease is thus confined there. The Board of Health appointed a Committee, consisting of Drs. John B. Beck, Richard L. Morris, and J. M. Smith, to investigate the matter and report upon it. Their report, after stating the facts, and urging the importance of cleanliness as a protection against the cholera, contains the following suggestions as to the prevention and treatment of the disease:

"Believing that much may be done in the way of prevention, if not cure, of the disease, in case it should unfortunately attack us, the undersigned would offer a few suggestions of a general nature, founded on experience, leaving the application of them to the good sense and discretion of the community at large.

In the first place, they would advise particular attention to clothing. From the nature of the disease, it is evident that much depends upon keeping the body warm, and protecting it from sudden exposures to cold and moisture. Flannel next the skin should be a universal article of apparel; and they would respectfully suggest to those charitable associations which are in the habit of supplying the poor with clothing, to make this an object of special attention. At this season of the year, too, the supply of *fuel* to the poor should be liberal.

In the second place, the diet should be particularly attended to. The undersigned would not advise any sudden or great changes in the ordinary modes of living, where these modes are temperate, and have been found to agree. Such changes they believe would do more harm than good. From the peculiar nature of the disease, however, it is well known that certain kinds of food are injurious, and, without going into particulars, they will merely state, that all such articles as have a tendency to relax the bowels ought to be avoided. All crude and raw vegetables, as well as violent purgative medicines, are calculated to do mischief. Excesses in eating and drinking cannot be too religiously abstained from.

In the third place, attention to personal cleanliness, by the frequent use of the *tepid* bath, is particularly recommended.

In the fourth place, the preservation of a calm and composed state of mind is all-important, and may do more than is generally supposed in preventing the onset of this disease. It is the result of experience, that all epidemics are aggravated more or less by mental disturbance, whether in the shape of active panic or low despondency. To the cholera this is particularly applicable. While our citizens, therefore, take every precautionary measure, let them keep up a good heart and dispel all fear.

In the fifth place, with regard to the treatment of cholera, it may be observed that, as a general rule, the disease does not attack so suddenly as to preclude the possibility of calling in timely medical assistance. A relaxed state of the bowels for a longer or shorter period gives notice of its approach. In all cases, therefore, when any disorder of this kind exists, common prudence will suggest the necessity of resorting to medical aid. If this be done in season, the disease may generally be promptly arrested. Where professional aid cannot be immediately obtained, and where simple relaxation of the bowels exists, fifteen or twenty drops of laudanum may be taken, to be repeated in one or two hours, according to circumstances. For young persons and children the dose must be reduced according to the age—at the age say of ten years, five drops; at the age of two or three years, two or three drops.

Where the symptoms are more severe, and the patient is cold, in addition to the laudanum he should be put immediately to bed between blankets, and every appliance in the shape of bottles of hot water, bags of heated salt or sand, frictions, &c., be diligently resorted to. A strong mustard poultice, too, should be applied over the region of the stomach, to remain on until it produces smarting of the skin. In addition to this, a little brandy and water should be given for the purpose of restoring warmth. As in this city no difficulty can exist in obtaining the speedy assistance of a physician, any directions in relation to the after treatment are deemed unnecessary.

## THE FOREIGN NEWS.

The steamship Britannia has arrived since our last, bringing foreign dates to November 18th, the day of her sailing.

The most exciting news is from Austria. The despot of that empire has followed up his success in capturing Vienna by many bloody executions. Robert Blum, the Frankfort Deputo, been tried secretly by Court Martial and shot. Krieslaer Ullmayer, a writer of democratic and exciting placards, has been hanged. The poet Kaiser is to share the same fate, and Captain Braun, of the National Guard, who formerly served in the army, has been sentenced to be shot. The Commander of the Academic Legion, Aigner, has committed suicide. The principal leaders have not yet been taken; a blacksmith, who took a prominent part in Latour's murder, has been arrested. The number killed during the siege is now said to amount to six thousand, by far the greatest loss being on the side of the Imperialists. The population arrested with arms in their hands are to be enrolled in different regiments. They are at present confined in the arsenal, and strictly guarded. A body of 30,000 men still remain in Vienna. The Emperor has decided upon fixing his residence at Prague.

The intelligence from Berlin is of the highest importance, as it announces that the King and the Prussian Assembly are at issue, and that military preparations have been made to quell any attempt that may be made by the populace to rise in favor of the latter. The city was surrounded by troops at the last accounts, and a sanguinary struggle was expected.

In Ireland, the poverty and starvation, it is contended by many, will equal the sufferings of the people during the memorable year of 1846. Men even of rank and title are said to be subsisting on yellow meal and the garbage of their gardens. A baronet in the west of Ireland, who had an income of two thousand pounds a year, has been so reduced as to accept the miserable office of collector of poor rates. During the last fortnight the landlord-shooting season appears to have set in in good earnest, and a long catalogue of melancholy events are recorded in the columns of the Irish newspapers.

## SUMMARY.

A telegraphic dispatch from Utica, N. Y., dated December 7, says: "Our city has been visited by two disastrous fires to-day. The first destroyed the copper and sheet-iron manufactory f Mr. O'Neill, on Genesee street. Loss about $30,000—partially insured. The other consumed several small buildings on Burchard and Hotel streets, including the Common Council buildings, valued at $3,000. All the city records were destroyed, the only public property saved being the portraits of two of the Mayors."

Mrs. Washington, mother of the present proprietor of Mount Vernon, has recently emancipated a colored man, long attached to the family, and who is now making preparations to embark with his family, consisting of a wife and ten children, to Liberia. In the service of the Washington family he has had good opportunities to amass a snug little fortune, which is to be devoted to securing the comforts of a home, and the advancement of his race, in their new home.

Application will be made to the next Legislsture of New Jersey for the charter of a company with $500,000 capital to construct a Plank Road across N. Jersey, from a point on the Raritan River to a point on the Delaware River. Roads of this description appear to be succeeding admirably in Western New York, and elsewhere; and are a cheap substitute for iron railways. The road is first graded, and then planks about sixteen feet long and three inches thick are laid down crosswise, forming a smooth and substantial road.

The editor of the Skowhegan (Me.) Democratic Clarion says that there are one thousand families in the county of Somerset, who do not take any newspaper, nor scarcely ever read one; whose children are ignorant to a degree bordering upon idiocy, many of whom will grow up to manhood indolent and vicious, and finally end their days in the poor-house or prison.

The Auburn Advertiser publishes a legal notice, signed by a number of the most wealthy citizens of that place, expressing their intention of forming a Company, in pursuance of the provisions of the General Railroad Law, for the purpose of constructing a railroad to connect with the New York & Erie Railroad, at Binghampton.

An operative in the cotton mills of Glasgow, Scotland, gets $1,80 a week, and boards himself. In the cotton factories in Manchester, England, the wages of operatives will average about $2,88 a week. This, as estimated by a writer in the Lowell Courier, is about 33 per cent cheaper than labor in the Lowell mills.

A letter of the 28th ult., dated Christiana, states that a conscript in the Norwegian navy, named Halversten, having objected to serve on the ground that he was a Quaker, and could not participate in military affairs, he was sentenced to receive three times twenty-seven lashes on his bare back, and continues to serve as a cabin boy.

Just previous to the adjournment of the Cherokee National Council, a system was agreed upon, and a law passed for the establishment of, an *Orphan Manual Labor School*, to be under the control of an Indian Mission Conference of the Methodist E. Church, South. The National Council adjourned *sine die* on the 13th ult., after hearing a parting address from the Chief, Major Lowrey.

The Indianapolis Journal chronicles the marriage in that city, on the 22d ult., of Carey H. Boutright, Esq., to Miss Margaret Thornton. This is Mr. Boutright's *ninth* marriage.

The steward of the American ship Childe Harold has been arrested for carrying American papers to Havana, and is now in irons there, with five natives, who have been imprisoned for expressing opinions favorable to annexation with the United States.

The New York and New Haven Railroad is expected to be opened from city to city by the first of January. The Harlem Railroad will be completed to Dover, Dutchess county, by the same date. The former road, in connection with the Housatonic, will afford a continuous railroad communication from New York to Albany.

A company of about one hundred men are about embarking at Boston for California. Each man puts into the concern from $300 to $500, which will be appropriated to the purchase of a vessel and a cargo of goods suitable to the traffic on the Pacific Coast. Arrived at California, a portion of the company will remain by the ship to dispose of the cargo, etc.

Mr. Jones, of Lowell, was met in the streets of Rochester the other night by three ruffians, who attacked and severely beat him, but he finally escaped from them, considerably maimed. He had five hundred dollars in his possession which he had just received at the railroad depot.

A telegraphic dispatch, dated at Charleston, S. C., December 4, says: "The steamer Columbus, from Philadelphia for this port, on Sunday last, ran down and sunk the schooner Missouri, near Edenton. There were six seamen on board, five of whom perished."

The Vermont Legislature, before its adjournment, adopted joint resolutions in favor of prohibiting the extension of slavery—and of abolishing slavery in the District of Columbia, or removing the seat of government to a free State. They were passed unanimously.

The census of Chicago has just been taken, and the population is 20,023.

Mr. Parsons, of Wilmington, Mass., was severely bitten by a rabid dog a few days ago.

### New York Market, Monday, Dec. 11.

ASHES—Pots $6 00; Pearls 6 25.——FLOUR AND MEAL—Common brands of Flour 5 25 a 5 37; Pure Genesee 5 50 a 5 56. Meal 2 87 for Western, and 2 94 for Jersey. Rye Flour 3 06.——GRAIN—Genesee Wheat 1 26; New Orleans 1 15. Corn 58 a 63c. for new, and 70c. for old. Rye 62c.——PROVISIONS—Prime Pork 9 25; Mess 12 25. Beef 6 00 a 10 00. Butter, Ohio 10 a 13c.; State 14 a 20c. Cheese 7c

### MARRIED.

In Portsmouth, R. I., Dec. 4th, 1848, by Rev. Mr. Randolph, Mr. JOHN D. CLARKE, of Brookfield, [son of Hosea B. Clarke,] to Miss MARY E. THOMAS, [daughter of Gardner Thomas,] of Portsmouth.

### LETTERS.

Eli S. Bailey, Maxson Green, J. B. Langworthy, E. H. Coon, Wm. Tew, Wm. Maxson, H. W. Stillman, J. B. Wilbur, R W. Livingston, J. D. Clarke, Abel G. Burdick [will send it to the Treasurer.]

### RECEIPTS.

| | | | | | | |
|---|---|---|---|---|---|---|
| D. P. Rogers, | Waterford, Ct. | $2 00 | pays to vol. | 5 | No. | 52 |
| J. K. Rogers, | " | 2 00 | " | 5 | " | 52 |
| E. B. Champlin, | " | 2 00 | " | 5 | " | 52 |
| C. Stewart, | " | 2 00 | " | 5 | " | 52 |
| A. Lester, | " | 2 00 | " | 6 | " | 19 |
| C. S. Rogers, | " | 2 00 | " | 6 | " | 19 |
| Green Rogers, | " | 2 00 | " | 6 | " | 52 |
| M. Saunders, | " | 1 00 | " | 5 | " | 52 |
| E. G. Beebe, | " | 1 00 | " | 5 | " | 52 |
| I. Babcock, | Townsend, O. | 2 00 | " | 6 | " | 26 |
| I. Clawson, | New Market, N. J. | 2 00 | " | 5 | " | 52 |
| J. B. Langworthy, | Alfred, | 2 00 | " | 5 | " | 52 |
| David Stillman, | " | 2 00 | " | 5 | " | 52 |
| Henry Shelden, | " | 2 00 | " | 5 | " | 52 |
| Wm. M Saunders, | " | 2 00 | " | 5 | " | 52 |
| H. H Baker, | Berlin, | 4 00 | " | — | " | — |
| J. L. Scott, | " | 2 00 | " | 5 | " | 52 |
| Orren Coon, | " | 1 00 | " | 5 | " | 52 |
| Jos. Green, | Adams, | 2 00 | " | 5 | " | 52 |
| J. J. Green, | " | 2 00 | " | 5 | " | 52 |
| Enos Wise, | Elizabethtown, | 2 00 | " | 6 | " | 39 |
| LeRoy Burdick, | Gowanda, | 1 00 | " | 5 | " | 26 |
| Wid Whitford, | " | 1 00 | " | 5 | " | 52 |
| Henry Bunce, | W. Edmeston, | 1 00 | " | 5 | " | 52 |

### CENTRAL ASSOCIATION—SEMI-ANNUAL MEETING.

The Seventh-day Baptist Central Association will hold a Semi-Annual Meeting, for missionary purposes, on the third day of the week, before the second Sabbath in January next, at 11 o'clock, A. M., with the Church in Scott, Cortland Co., N. Y. A full representation from the several churches composing said Association, is earnestly requested.

ELI S. BAILEY.

BROOKFIELD, December 8th, 1848.

## BRITISH PERIODICAL LITERATURE.

REPUBLICATION OF

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

The wide-spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candor, and forbearance, not often found in works of a party character.

They embrace the views of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Radical. The "North British Review" is more of a religious character, having been originally edited by Dr. Chalmers, and now, since his death, being conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage, by this combination, of uniting in one work the best features of both as heretofore issued.

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EDITOR.

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## TRACT ON SUNDAY LEGISLATION.

At a meeting of the Board of Managers of the American Sabbath Tract Society, held on the 15th of October, the Corresponding Secretary was instructed to offer a Premium of Ten Dollars for the best Tract, not exceeding 16 pages on the subject of Sunday Legislation, showing its anti-Christia and anti-republican tendencies. Manuscripts on the subject are solicited, and may be forwarded to the Corresponding Secretary, Geo. B. Utter, before the 15th day of January, 1849, at which time those on hand will be referred to a Committee appointed by the Board for examination and decision.

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The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | | |
|---|---|---|---|
| First, commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, " " | Dec. 13, | " | March 21. |
| Third, " | April 4, | " | July 11. |

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Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

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# Miscellaneous.

## THE PRESIDENT'S MESSAGE.

The Message of the President of the United States was presented to Congress on Tuesday of last week. Its enormous length is a sufficient reason why we should not publish it entire. When we add to this the fact, that its length is occasioned by arguing in detail several questions which have been presented to the people once and again, we are sure our readers will thank us for making the following abstract, instead of giving the whole document:

*Relations with other Nations.*

I am happy to inform you, that our relations with all nations are friendly and pacific. Advantageous treaties of commerce have been concluded within the last four years with New Grenada, Peru, the Two Sicilies, Belgium, Hanover, Oldenburg, and Mecklenburg-Swherin. Pursuing our example, the restrictive system of Great Britain, our principal foreign customer, has been relaxed; a more liberal commercial policy has been adopted by other enlightened nations, and our trade has been enlarged and extended. Our country stands higher in the respect of the world than at any former period. With all the governments on this continent our relations, it is believed, are now on a more friendly and satisfactory footing than they have ever been at any former period. Since the exhange of ratifications of the treaty of peace with Mexico, our intercourse with the government of that republic has been of the most friendly character.

[Following this allusion to Mexico, one column of the Message is occupied in setting forth the important results of our war with that country; which are, mainly, the demonstration it has afforded of the military strength of this country, and ability of the government to organize a numerous and efficient army upon a sudden call.]

*Texas, Oregon, New Mexico, and California.*

Within less than four years, the annexation of Texas to the Union has been consummated; all conflicting title to the Oregon Territory south of the forty-ninth degree of north latitude, being all that was insisted on by any of my predecessors, has been adjusted; and New Mexico and Upper California have been acquired by treaty. The area of these several Territories, according to a report carefully prepared by the Commissioner of the General Land Office, from the most authentic information in his possession, and which is herewith transmitted, contains one million one hundred and ninety-three thousand and sixty-one square miles, or seven hundred and sixty-three millions five hundred and fifty-nine thousand and forty acres; while the area of the remaining twenty-nine States, and the Territory not yet organized into States, east of the Rocky Mountains, contains two millions fifty-nine thousand five hundred and thirteen square miles, or thirteen hundred and eighteen million one hundred and twenty-six thousand and fifty-eight acres. These estimates show that the territories recently acquired, and over which our exclusive jurisdiction and dominion have been extended, constitute a country more than half as large as all that which was held by the United States before their acquisition. * * *

Upper California, irrespective of the vast mineral wealth recently developed there, holds at this day, in point of value snd importance to the rest of the Union, the same relation that Louisiana did, when that fine Territory was acquired from France forty-five years ago. Extending nearly ten degrees of latitude along the Pacific, and embracing the only safe and commodious harbors on that coast for many hundred miles, with a temperate climate, and an extensive interior of fertile lands, it is scarcely possible to estimate its wealth until it shall be brought under the Government of our laws, and its resources fully developed. From its position, it must command the rich commerce of China, of Asia, of the islands of the Pacific, of Western Mexico, of Central America, the South American States, and of the Russian possessions bordering on that ocean.

A great emporium will doubtless speedily arise on the Californian coast, which may be destined to rival in importance New Orleans itself. The depot of the vast commerce which must exist on the Pacific will probably be at some point on the bay of San Francisco, and will occupy the same relation to the whole western coast of that ocean, as New Orleans does to the Valley of the Mississippi and the Gulf of Mexico. To this depot our numerous whale-ships will resort with their cargoes, to trade, refit, and obtain supplies. This of itself will largely contribute to build up a city, which would become the centre of a great and rapidly increasing commerce. Situated on a safe harbor, sufficiently capacious for all the navies as well as the marine of the world, and convenient to excellent timber for ship-building, owned by the United States, it must become our great western depot.

It was known that mines of the precious motals existed to a considerable extent in California at the time of its acquisition. Recent discoveries render it probable that these mines are more extensive and valuable than was anticipated. The accounts of the abundance of gold in that territory are of such an extraordinary character as would scarcely command belief were they not corroborated by the authentic reports of officers in the public service who have visited the mineral district, and derived the facts which they detail from personal observation. Reluctant to credit the reports in general circulation as to the quantity of gold, the officer commanding our forces in California visited the mineral district in July last for the purpose of obtaining accurate information on the subject. His report to the War Department of the result of his examination, and the facts obtained on the spot, is herewith laid before Congress. When he visited the country, there were about four thousand persons engaged in collecting gold. There is every reason to believe that the number of persons so employed has since been augmented. The explorations already made warrant the belief that the supply is very large, and that the gold is found in various places in an extensive district of country. * * * *

As it is ascertained that mines of gold, silver, copper, and quicksilver, exist in New Mexico and California, and that nearly all the lands where they are found belong to the United States, it is deemed important to the public interests that provision should be made for a geological and minerological examination of these regions. Measures should be adopted to preserve the mineral lands, especially such as contain the precious metals, for the use of the United States; or if brought into market to separate them from the farming lands, and dispose of them in such a manner as to secure a large return of money to the treasury, and at the same time lead to the development of their wealth by individual proprietors and purchasers. * * * *

That we may the more speedily and fully avail ourselves of the undeveloped wealth of these mines, it is deemed of vast importance that a branch of the mint of the United States be authorized to be established, at your present session, in California. Among other signal advantages which would result from such an establishment would be that of raising the gold to its par value in that Territory. * *

The acquisition of California and N. Mexico, the settlement of the Oregon boundary, and the annexation of Texas, extending to the Rio Grande, are results which, combined, are of greater consequence, and will add more to the wealth and strength of the Union, than any which have preceded them since the adoption of the Constitution. But to effect these great results, not only California, but New Mexico, must be brought under the control of regularly organized governments. The existing condition of California, and of that part of N. Mexico lying west of the Rio Grande, and without the limits of Texas, imperiously demand that Congress should, at the present session, organize territorial governments over them.

[Here follows a lengthy allusion to the "domestic question" of slavery, and a labored effort to show that our internal divisions on account of it are too insignificant to be allowed to stand in the way of organizing territorial governments, and thus preserving the Union of the States "in all its vigor and with all its countless blessings." The President maintains, that as the whole people of the United States contributed to pay the expenses of the war by which the new territory was acquired, no portion of the people, not even slaveholders with their slaves, should be excluded from it. He thinks it is not necessary, in organizing territorial governments, for Congress to legislate upon the subject of slavery, but that the matter should be left to the people of those territories when they assemble to form State Constitutions. To secure harmony, however, he would be willing that the line of the Missouri Compromise should be extended, on the parallel of thirty-six degrees thirty minutes, from the western boundary of Texas, where it now terminates, to the Pacific Ocean.]

*Finances of the Country.*

The Secretary of the Treasury will present in his annual report a highly satisfactory statement of the condition of the finances.

The imports for the fiscal year ending on the thirtieth of June last, were of the value of one hundred and fifty-four millions nine hundred seventy-seven thousand eight hundred and seventy-six dollars; of which the amount exported was twenty-one million one hundred and twenty-eight thousand and ten dollars, leaving one hundred thirty-three million eight hundred and forty-nine thousand eight hundred and sixty-six dollars in the country for domestic use.

The value of the exports for the same period was one hundred fifty-four million thirty-two thousand one hundred and thirty-one dollars, consisting of domestic productions amounting to one hundred and thirty-two million nine hundred and four thousand one hundred and twenty-one dollars, and twenty-one million one hundred and twenty-eight thousand and ten dollars of foreign articles.

The receipts into the treasury for the same period, exclusive of loans, amounted to thirty-five millions four hundred and thirty-six thousand seven hundred and fifty dollars and fifty-nine cents; of which there was derived from customs thirty-one millions seven hundred and fifty-seven thousand and seventy dollars and ninety-six cents; from sales of public lands, three million three hundred and twenty-eight thousand six hundred and forty-two dollars and fifty-six cents; and from miscellaneous and incidental sources, three hundred and fifty-one thousand and thirty-seven dollars and seven cents.

It will be perceived that the revenue from customs for the last fiscal year exceeded by seven hundred and fifty-seven thousand and seventy dollars and ninety-six cents the estimate of the Secretary of the Treasury in his last annual report; and that the aggregate receipts during the same period from customs, lands, and miscellaneous sources, also exceeded the estimate by the sum of five hundred and thirty-six thousand seven hundred and fifty dollars and fifty-nine cents—indicating, however, a very near approach in the estimate to the actual result.

The expenditures during the fiscal year ending on the thirtieth of June last, including those for the war, and exclusive of payments of principal and interest for the public debt, were forty-two million eight hundred and eleven thousand nine hundred and seventy dollars and three cents.

It is estimated that the receipts into the treasury for the fiscal year ending on the thirtieth of June, 1849, including the balance in the treasury on the first of July last, will amount to the sum of fifty-seven million forty-eight thousand nine hundred and sixty-nine dollars and ninety cents.

[Then comes an argument for the tariff of 1846; the operations of which, according to the President, have been such during the past year as fully to meet the public expectation, and to confirm the opinion heretofore expressed of the wisdom of the change in our revenue system which was effected by it. In concluding this subject, the Message states that on the 6th of July last, the public debt, including that authorized to be negotiated, in pursuance of existing laws, and including treasury notes, amounted to $65,778,450 41. The payment of this debt, at the earliest practicable period, "should be the cardinal principle of our public policy."]

*Branch Mint at New York.*

For the reason assigned in my last annual message, I repeat the recommendation that a branch of the mint of the United States be established at the City of New York. The importance of this measure is greatly increased by the acquisition of the rich mines of the precious metals in New Mexico and California, and especially in the latter.

*Public Lands.*

I repeat the recommendation, heretofore made, in favor of the graduation and reduction of the price of such of the public lands as have been long offered in the market, and have remained unsold, and in favor of extending the rights of preëmption to actual settlers on the unsurveyed as well as the surveyed lands.

*Indian Treaties.*

Within the last four years eight important treaties have been negotiated with different Indian tribes, and at a cost of one million eight hundred and forty-two thousand dollars; Indian lands to the amount of more than eighteen million five hundred thousand acres, have been ceded to the United States; and provision has been made for settling in the country west of the Mississippi the tribes which occupied this large extent of the public domain. The title to all the Indian lands within the several States of our Union, with the exception of a few small reservations, is now extinguished, and a vast region opened for settlement and cultivation.

*The Post-Office Department.*

It is gratifying to find the revenues of the post-office department, under the rates of postage now established by law, so rapidly increasing. The gross amount of postages during the last fiscal year amounted to four million three hundred and seventy-one thousand and seven dollars, exceeding the annual average received for the nine years immediately preceding the passage of the act of the third of March, 1845, by the sum of six thousand four hundred and fifty-three dollars, and exceeding the amount received for the year ending the thirtieth of June, 1847, by the sum of four hundred and twenty-five thousand one hundred and eighty-four dollars.

The expenditures for the year, excluding the sum of ninety-four thousand six hundred and seventy-two dollars, allowed by Congress at its last session to individual claimants, and including the sum of one hundred thousand five hundred dollars paid for the services of the line of steamers between Bremen and New York, amounted to four millions one hundred and ninety-eight thousand eight hundred and forty-five dollars, which is less than the annual average for the nine years previous to the act of 1845, by three hundred thousand seven hundred and forty-eight dollars.

The mail routes, on the 30th day of June last, were one hundred and sixty-three thousand two hundred and eight miles in extent—being an increase during the last year of nine thousand three hundred and ninety miles. The mails were transported over them, during the same time, forty-one millions twelve thousand five hundred and seventy-nine miles; making an increase of transportation for the year of two millions one hundred and twenty-four thousand six hundred and eighty miles, while the expense was less than that of the previous year by four thousand two hundred and thirty-five dollars.

The increase in the mail transportation within the last three years has been five million three hundred and seventy-eight thousand three hundred and ten miles, while the expenses were reduced four hundred and fifty-six thousand seven hundred and thirty-eight dollars—making an increase of service at the rate of fifteen per cent., and a reduction in the expenses of more than fifteen per cent.

During the past year there have been employed, under contracts with the Post Office Department, two ocean steamers in conveying the mails monthly between New York and Bremen, and one, since October last, performing semi-monthly service between Charleston and Havana; and a contract has been made for the transportation of the Pacific mails across the Isthmus from Chagres to Panama.

Under the authority given to the Secretary of the Navy, three ocean steamers have been constructed and sent to the Pacific, and are expected to enter upon the mail service between Panama and Oregon, and the intermediate ports, on the 1st of January next, and a fourth has been engaged by him for the service between Havana and Chagres; so that a regular monthly mail line will be kept up after that time between the United States and our territories on the Pacific.

Notwithstanding this great increase in the mail service, should the revenue continue to increase the present year as it did in the last, there will be received near $450,000 more than the expenditures.

These considerations have satisfied the Postmaster General that, with certain modifications of the act of 1845, the revenue may be still farther increased, and a reduction of postages made to a uniform rate of five cents, without an interference with the principle, which has been constantly and properly enforced, of making that department sustain itself.

A well-digested cheap postage system is the best means of diffusing intelligence among the people, and is of so much importance in a country so extensive as that of the United States, that I recommended to your favorable consideration the suggestions of the Postmaster General for its employment.

[The remainder of the Message is occupied in discussing questions relating to banks, tariffs, the veto power, &c., in lieu of which we presume most of our readers would prefer other matter; and we therefore conclude our extracts, simply saying that we have copied or noticed whatever we regard as of general interest.]

A young man in Boston, born with a hare lip, and without palate, has been fitted by a dentist of that city with an artificial roof of the mouth, palate, and front teeth, not only concealing the deformity, but restoring, or rather creating a faculty of articulation.

## HAYDEN'S EARLY LIFE.

Poor, freezing with cold in a miserable garret, he studied by the side of his old broken harpsichord; the ardor of his genius alone left to animate him in contending with the difficulties of the way. At length he was fortunate enough to obtain some lessons in Italian singing from his introduction to the family of a Venetian nobleman, Ambassador at Vienna. The famous Porpora was still retained in his household, and Hayden most eagerly sought his favor, in the hope of obtaining also his instruction. Humiliation, and many a "hope deferred," he had to endure; for Porpora was ill-tempered beyond conception, and although poor Hayden rose early every morning to brush his coat and shoes, and arrange his wig in the nicest order, in expectation of propitiating him, he had seldom more than the polite epithet of "fool" bestowed on him for his pains. And this was the future illustrious author of the "Creation."

At the age of nineteen, his voice breaking, he was expelled from his class at Stephen Church, where he had sung eleven years, and his only asylum was in the house of a wigmaker, named Keller. Unfortunately, his residence there had a fatal influence on his after life; for his host, too desirous seemingly of making ample provision for his young guest, proposed uniting him to one of his daughters, whilst Hayden, engrossed in his studies, having no thoughts of love, made no objection; and afterwards keeping his word with scrupulous honor, the union proved far from happy. On leaving the house of his friend Keller, (we do not know for what reason,) for six long years he endured a bitter conflict against penury so piercing, that often during winter he was compelled to lie in bed for want of fuel and other necessaries. An opportunity at last presented itself of improving his circumstances; for by chance the Prince of Esterhazy, a passionate amateur of music, was present at a concert which very opportunely commenced with one of Hayden's pieces. The delight of the Prince was unbounded, and he immediately appointed the composer sub-director of his orchestra, and he demanded who he was. Hayden, in fear and trembling, advanced, when the Prince exclaimed, "What, is that the little Moor?" (alluding to his complexion.) Then addressing him, added, "Go and dress yourself as my chapel-master. You must never appear again in my presence in the plight you are now. You are too little, and have a pitiful-looking face. Get a new coat and high-heeled shoes, that your stature may correspond with your mind." Hayden was too happy at his appointment to feel much chagrin at his equivocal style of compliment. [Ainsworth.

INDUSTRY.—One day, on my return, I was driven to take shelter from a rain-storm in a little hovel by the roadside—a sort of cobbler's stall. The tenant and his son were upon their work, and after the customary use of greetings, I entered familiarly into conversation with them, as, indeed, I always do, seeing that your cobbler is a man of contemplative faculty; that there is really something of mystery in his craft. Before I had been with them long, the old man found out that he lacked something for his work, and, in order to provide it, he sent his son out on a job of some five minutes. The interval was a short one, but it was too long for his active impatience; he at last became uneasy, shuffled about the room, and at last took up a strap or two of leather, and fell to work upon them. "For," said he, "it will never do, you know, sir, to be idle, not at any rate—I should faint away." . . . The words came home to me. They stung my conscience severely: they were gall and wormwood to me.

PRICE OF A WIFE.—A novel case came up in N. Y. last week, before Justice Timpson, at the Essex Market Police Court, by a German named Bernard Volner, who stated to the Magistrate that he went from this City to New Orleans about three years ago, leaving his wife here, and on returning a few months since, found that his wife had been married again to one Louis Poulson. Upon learning this fact, Volner, as he affirms, called upon the new possessor of his wife's hand and heart, and agreed to relinquish all claim to her favor and affections on condition of Poulson healing the wound he had inflicted by handing over $150, which he promised to do; but after calling upon Poulson many times for the money, without any satisfactory result, he had been compelled to bring his case before the authorities, at the same time expressing his reluctance to prosecute his wife, and that he is perfectly willing to part with her provided Louis will hand over the cash. [Trib.

PLATO.—Several anecdotes of Plato are preserved, which reflect honor on his moral principles and character. Having raised his hand in anger to correct a servant, he kept his arm fixed in that posture for a considerable time. To a friend coming in, and inquiring the reason of his singular conduct, he replied, "I am punishing a passionate man!" At another time, he said to one of his slaves; "I would chastise you if I were not angry." When told that his enemies were circulating reports to his disadvantage, he remarked, "I will so live that no one will believe them." A friend, observing his studious habits, even in his extreme old age, inquired how long he intended to be a scholar. "As long," said he, "as I have need to grow wiser and better."

BUCKWHEAT CAKES.—The griddle on which cakes are baked should *never be touched with grease.* Firstly, because it imparts a rancid taste to the cakes. Secondly, if a cooking-stove be used, it fills the kitchen, if not the whole house, with the smell of burnt grease—to say nothing of the parade and boasting to one's neighbors, by betraying what we are to have for breakfast. Wash the griddle with hot soap-suds; scour with dry sand, and when heated for use, rub it well with a spoon-full of fine salt, and a coarse cloth. It will then be ready to receive the cakes. After each cake is removed the salt rubbing must be repeated. If the first does not succeed, try it again, and you will ever after follow this advice of an old housekeeper.

In a country church-yard is the following singular inscription: "Elizabeth, wife of Colonel Cheetham, who was married forty-seven years, and never did one thing to disoblige her husband." An extraordinary wife, truly!

ALFRED ACADEMY AND TEACHERS' SEMINARY

W. C. KENYON, A. M.,
IRA SAYLES, A. M., } Principals.

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical.

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for that purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms, as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

EXPENSES.

| | | | |
|---|---|---|---|
| Board, per term, | | from $14 50 to $18 | 00 |
| Room-rent, | | 1 | 50 |
| Washing, | | 2 | 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 | 50 |
| Tuition, | | from $3 50 to 5 | 00 |
| Lights, | | 1 | 50 |
| Incidental Expenses, | | | 25 |
| EXTRAS—Music on the Piano Forte, | | 10 | 00 |
| Oil Painting, | | 7 | 00 |
| Drawing, | | 2 | 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition (except the extras above mentioned) need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

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## The Sabbath Recorder.

### LETTERS TO A YOUNG INQUIRER,

On the Necessity of adopting the Bible as the only Guide in making a Profession of Religion.

### LETTER III.

MY DEAR DAUGHTER,—In compliance with my promise, in my last letter, I resume my remarks, to illustrate the importance of adhering, rigidly, to the Bible, as the only Guide in making a profession of religion; for which task I feel myself ill qualified, at this time, from great prostration, arising from very arduous duties, (as this is my busiest season of the year,) yet I cannot keep you in suspense any longer, when you have assured me, that my former letter was a precious one to you.

If I could thus interest the listless multitude, and be instrumental in exciting the minds of a decimal of the lazy disciples who disgrace their profession, I should consider myself amply rewarded for any labor it might impose upon me—yea, even if it were to require all my time, day and night, I should not give sleep to my eyes, nor slumber to my eye-lids, to accomplish so desirable a consummation. But while this is not my object, still I will endeavor to enlighten you, my dear child, on this subject, that you may enter *the field of investigation* with some hints on the mazes you may encounter, should you be tempted to turn from the *fountain of living waters*, to seek revivifying draughts in murky, contaminated streams.

A distinguished writer of our day, Professor Tappan, has very justly remarked, that "a distinction between God's system of truth contained in the Bible, and a system of philosophico-theological doctrines received as a creed, *is all important*."* It is, my child, all important in many senses, but more particularly in the two following; which I have not time nor space to enlarge upon, but barely to announce the simple propositions, leaving to your own judgment the application. 1st. To God. 2d. To ourselves. Integrity to God's prerogatives demands it, as we are admonished to *let God be true, though it make all men liars;* and faithfulness to our own high calling demands it, for not any thing is more certain than that, for any dereliction of duty, we shall have to write bitter things against ourselves and entail endless confusion of face—shall have to endure the goadings of a culprit's conscience, if we despise *the statutes of the Lord*, and yield compliance to the *commandments of men*. See the predicament of Elder Hawes, in the *Christian Contributor*, which I send along with this hasty scrawl. God will have a controversy with willful delinquents; and wo unto those who contend with their Maker.

Thus thousands become bewildered—become willful victims to man-made systems of religion. They often become sensible of the difficulties by which they are surrounded, yet they are so blinded by their deep-seated prejudices, and are so trammeled by their crude predilections, or actuated by a pusillanimous desire to please friends, that few, very few, ever manifest moral courage enough to throw off the shackles, and declare themselves on the *Lord's side;* but continue to wear the fetters of sect; dishonoring both themselves and their Maker. Thus it is that these lamentable and equally dangerous prejudices are engendered and entailed upon our poor fallen race. And instead of serving as beacons to deluded man—man, erring, wayward man, blinks at them all—who, while he knows the right, yet the wrong pursues—and thereby presents one of the strongest instances of the force of prejudice which the whole history of man exhibits.

The prejudices of mankind, not only the crude obstinacy of the ignorant, but the inveterate, determined partialities existing among the more enlightened portion of the community, are the great, and I might almost say, the only obstacles to advancement in morals, science, and religion. Hence our endless theological controversies and philosophical squabbles, arising from blind, *wilful adherence to party or sect*, against *reason* and *against revelation*, for mere *party* or *sect's sake*.

Not wishing, my child, to inflict any thing like a recondite disquisition, to unfold this frailty of human nature, and elucidate its psychological bearings; and as a simple illustration of a common-place instance some times serves a better purpose to educe a principle, and may be so on this occasion, I shall adopt that course, as it may save arguing several points to get at my object.

Some years since, I was on a visit to a family in which an intimate female friend resided. Our intimacy was so great, that she thought it no rudeness, or breach of good feeling, to contradict me flatly, and question the veracity of representations, on the most trifling as well as on serious subjects, when they came in conflict with her inveterate prejudices. The next day after my arrival, I accompanied her to church, (Presbyterian,) where I, very unexpectedly, found an eccentric friend, (who has since, in the Eastern States, been styled, "*an animated beam of moon-shine*,") in the pulpit; who had come to the place, the evening before, on a special mission.

The propositions, in his sermon, he wished to enforce, were peculiar to himself, and were so subversive of all doctrine I had ever heard among that people, that my attention was riveted most intently. I never before nor since found it so completely chained. The sermon was such a strange medley of far-fetched argument, beautiful flights of fancy, and oddity of illustration, that the congregation some times stared in surprise and admiration—anon sported in the fields of imagery, by following his enchanting figures, and then, again, put on the broad grin, by his humor, amounting some times to levity.

On leaving the church, I asked my companion the stereotyped interrogation after hearing a discourse: "What do you think of the sermon?" "O, excellent," she replied; "he is a very interesting preacher." We got parted, jostling through the crowd, and I arrived at the house before her, and was detailing the very strange doctrine I had heard advocated by the preacher. She came in while I was relating it, and interrupted me, by contradicting, positively, what I was asserting—the heads of the discourse, and the points he laid down to maintain; and before I could appeal to her, to inquire whether I had not stated the case plainly, she denied, strenuously, that *he* had said any such thing, or intended to convey any such impression—that I must have misunderstood him entirely, or willfully designed to misrepresent; and so, throughout the whole discourse, contradicted every proposition I asserted, until she worked herself into such a passion that she could not eat her dinner.

In the afternoon, she went to church by herself, and returned quite inspirited with the idea of a triumph. "I knew you were wrong—I knew you were wrong," she exclaimed before she got the door shut. "I asked Mr. ——, and Mr. ——, two members of the church, (who sat by *me*, and whose observations on the sermon I had repeated before dinner,) and they both affirm, that the preacher did not say any such thing. He could not have meant so at all," she persisted—"he could not possibly advocate such principles. I also heard that Mr. —— (the stated minister) said, that all he had advanced was perfectly correct."

The next morning I called on the preacher as a mere matter of courtesy. He soon turned the conversation on the sermon in question, and remarked, that "he was gratified that I was present to hear it."

I told him, that "I thought I had never listened more attentively to a sermon than I did to his discourse; but it appears that I was not much benefitted, and that there were many in a similar situation; for there were very few who agreed upon the design and doctrine to be inculcated—that a member of the church, under the same roof where I was tarrying, denied every proposition as I understood it."

"I am not surprised at that," he replied, "though I thought that I had written my sermon with great care and perspicuity."

I then repeated how I understood him. He replied, that he "wished every one present had as clear a view of it, and that all persons could retain so perfect an outline of a sermon."

"If then I am right, sir," I returned, "will you be kind enough to give me the three heads of your discourse exactly as you stated them, and I will write them down—the three general propositions you wished to establish?"

"Why, sir," he replied, "if it will be of any use to you, you may have *the sermon* itself until to-morrow. Take it with you, and I will call to see you before I leave the place, and get it."

I took it with me to the house, and, on entering the parlor, asked my fair theological disputant: "Will you believe the preacher's own written sermon, were you to see it?"

"O, yes, certainly," was the reply.

"Well, then," said I, "I was to see him, and intended to bring the heads of the discourse on a slip of paper, as *he* confirmed every word I have asserted; but he thought, as there was some difficulty, I had better bring the sermon, that we might refer to any part of it." I, then, read aloud before the whole family, the heads of the discourse. To this she objected, and said, that "*I* was only picking out parts, without the connection, which would give a different phase to it."

I then handed the sermon to her, requesting her to read it, and in the evening she might give me her views of it. After the tea-table was removed, she resumed the subject, and told me, that I had entirely mistaken the subject of the sermon, that the preacher did not mean at all what I had asserted and maintained. So we dropped the matter. Next morning the preacher came to see me; and after a few friendly salutations, my fair friend broached the vexed subject.

"I am very sorry, indeed," said he, "that there should be such a difference of opinion in regard to my discourse, and I should think that I had made very bungling work of it, had not my friend, here, given me such good evidence of having received every idea I intended to convey."

"Why, sir," said she, "he asserts that you said so and so," repeating the prominent heads. "Did you intend to convey such ideas?"

"Yes, madam, precisely so," he replied, "and if they are wrong, I should esteem it a kindness for any one to enlighten me on the subject, and convince me of my error."

"O, sir, I cannot say that there is any thing wrong in it, only that it is different doctrine from that I am accustomed to hear."

"That may be," returned the preacher, and here the subject ended.

Our clerical friend took his sermon and his leave of us. After he had gone, she resumed the subject again, and insisted that he did not say, at this interview, what he had said in the sermon; but what he now said was merely out of compliment to *me*—she was sure that he *did not mean at all what he said*, for it "was opposed to all the received doctrines and views of *their church!*"

Here was the secret, the spring of her obstinacy—the fear of shaking the *infallibility* of *her church;* (for many Protestants hold as strenuously for the infallibility of *their church*, or rather, make the views of their church their faith, as the Catholics do;) and touching on this string, I told her that "the preacher did not give those views *as the views* of *their church*, but distinctly remarked, in his introduction, that he was a *froward child of the church*, and what he intended to say were *his own peculiar sentiments*, and any thing that might be deemed wild and exceptionable, must be charged *to himself*, and *not to the denomination* to which he is attached."

"O, that makes all right," she replied. "I was sure that he could not mean, that those views were the doctrines of *our church*. He is, certainly, a very *strange* man!"

I was no longer *mistaken*—no longer *misrepresenting*—no longer *contradicted;* but the preacher was *a very strange man*.

This exhibits the great importance, in endeavoring to overcome error, of discovering the springs of prejudice; and also shows the ease with which it may be overthrown when dexterously touched. Thus prejudice is much like a celebrated champion, mentioned by one of the ancient writers, who stood on a rolling ball, and no one could pull him off it; but a dexterous opponent knocked the ball from underneath him, and down he fell. So, in many of our efforts to combat error and prejudice, we may be foiled in a regular siege, when with a little art we may knock away the ball on which it is supported, and down comes the hitherto impregnable fabric.

The foregoing anecdote may illustrate more forcibly than any philosophical disquisition, my object of exhibiting the error of mankind, generally, in looking at things, and particularly religious matters, through *prejudiced lens;* for all error arises from our prejudices, the influence and extent of which but few persons are aware of, or are willing to acknowledge. Indeed, but few persons are sufficiently acquainted with themselves—the constitution and workings of their own minds, and the secret impelling motives to action, to detect their own frail propensities, and discover this all-important fact, that man's veneration for established modes of thinking and established forms in society and in the church, induce him, as by instinct, to adopt and pursue, mechanically, the systems which have been venerated before him, rather than *investigate* and *prove*. It is not only an *easier* process, but it saves the trouble of *defending*. It is popular, and incurs no prejudices. The writer I have already quoted, pertinently remarks: "The man of a sect will always find friends and support in his sect; while a man of the truth is likely to fall between all parties." Herein lies the aversion of man to investigation, and the secret, also, of his submission, in having the clogs of error riveted upon him. But, as it would take a long essay to expound the *Philosophy of Prejudices*, and apply it, I will endeavor to supply that desideratum by another illustration, occurring in my own intercourse with one of the best men it has been my fortune to become acquainted with—a clergyman of much intelligence, who became afflicted with a cancer on his neck, arising from decayed teeth; which he was advised to have removed as the only means of relief. This he did not like to submit to, as nearly all in his mouth were diseased, though it was the uniform opinion of all the faculty whom he had consulted. Being of Welsh origin, he retained many of their prejudices, and particularly their proverbial propensity for quacking; he tampered with his disease, against all the remonstrances of his friends. He had gotten hold of Morrison's book, written expressly to aid the sale of his *pills;* which have in several instances been presented by juries, in England, as the cause of death, in those who were gulled into the use of them by the swelling title of *Hygenian Pills*. I tried, time after time, to dissuade him from trifling with himself, and hazarding his valuable life on such a precarious hope. I endeavored to expose the fallacy of the reasoning of the author—the unsoundness of the discarded notions of pathology which he had assumed—picked out of some obsolete treatise, and which very well suited the prejudices of the people. Yet no representations of this kind had any influence, and I gave him over, a martyr to infatuation, when a slight glance, one day, at the title-page of the book, at his side, gave me a clue to strike the spring of his prejudices. I commenced thus: My friend, you have labored all your days to teach perishing mortals the plan of salvation as it is in Jesus Christ. You have seen many humble disciples of the cross triumph, in death, in that cross, and are happy yourself in approaching your latter end in that belief; while you have known many, who disregarded it, to go down to the chambers of death in the utmost distress, with their own condemnation upon themselves. You are convinced of the truth of it by your own experience, and the concurring testimony of thousands of others. Now, suppose I were to come to you and say: "My friend, you have been entirely mistaken in your theology; I have here a small book, entitled, *The Plan of Salvation made plain and easy, that none need fear or tremble;* By Thomas Paine, Esquire—*Not a Pious Man, but an Infidel*. Would you read it? Would you believe it? Would you trust in it?"

"No, sir, certainly not," he replied, "it would carry the antidote with it." "Just exactly so," I retorted, "this book professes to be the Principles of Hygenic Medicine, by a self-assumed *Hygenist*, without any credentials of being a Physician."

"I am satisfied," he replied, "your argument is sound—I shall have nothing more to do with it."

*But it was too late!* Before this, I had been arguing for weeks and months without any effect—this thought struck the spring, and dispelled all his empirical delusions. *But it was too late!*

So, likewise, there are many quacks, dangerous quacks, in religion and religious systems, so-called; and as in medicine, thousands prefer, and cling most tenaciously to, the empiric, so in theology, they flourish the best who obscure the truth the most, and render their worship the most superstitious and idolatrous. Christ Jesus is the physician of souls—the founder of the only remedy and the only system for the maladies of sin;—that remedy is *his blood*—and the New Testament the only true system which expounds the principles of restoration. The *modus agendi* HE has given in his own revelation, and has been careful to guard it against any abridgement or amplification. [See Rev. 22: 18, 19.] Man may *mar* that system, but never *mend* it. Whenever man leaves the plain and explicit teachings of the Head of the Church, to improve upon His declared *will*, he becomes a *quack*—a system-monger—and weds a bundle of prejudices of his own imagining; which, ever after, he strives to fasten upon the community, and is even willing, peradventure, to become a martyr in defense of his fallacies. Every former of a creed is a *quack;* and every man-concocted system of religion, is a *system of quackery*. "*To the law and to the testimony*" *is the only prescription* for a theological system, or a church government, given in the *Book of Inspiration!* Happy is he that walks therein. He shall find *wisdom*, and wisdom's ways are pleasantness, and all her paths are paths of peace.

Giving the foregoing anecdotes, their proper bearing, you will be prepared to understand the obliquity of mental vision we so constantly discover in hide-bound sectarians, and to fathom the inveterate prejudices we ever encounter in trying to overturn error and commend the simple truth as it is in Christ Jesus.

I have one more illustration, and that is directly to the point, which will complete my sketch, though rude it be, which I desire to keep before you as a mirror; wherein you may behold the folly of adherence to *extra-scriptural* opinions and dogmas, forsooth they are the *assumed* principles of a party or sect.

At the time the "*Discussion on the Sabbath*" by "E. W. D." and "Indagator" was being published in the *Christian Chronicle*, (which you saw at the time,) I happened to get engaged in conversation on the subject with —— ——, a first-day Baptist minister. He was much perplexed and annoyed by the admissions of "E. W. D.," and equally dreaded the legitimate result which must follow the position of "Indagator"—namely, no *holy day* commanded—which, in reality, was the corner into which he was finally driven. After contending, in vain, to overturn the main position of "E. W. D.," he, —— ——, (the gentleman alluded to,) exclaimed, "Well, it is not *Baptist* doctrine." "Ahah!" I retorted, "that may be—but is it not *Bible* doctrine? Is it the Baptist doctrine, that you must put on *Baptist spectacles*—see all things in the Bible through *sectarian lens?* Why, Jack Downing must have been as much a *philosopher* as a *wag*, to have suggested the 'wunderwurkynge' transformation of the '*Gineral's spectacles*.' Alas! alas! for Protestantism, when the doctrines and the institutions of the Bible have to be discerned through *sectarian spectacles!* Where is the *Rule of Faith*, the Bible? Where is private interpretation? Where is individual responsibility, if professors are obliged to look through *church glasses*, and be tied down to the dogmas of party? Shame! shame! on such Protestantism! You disgrace your calling and your church!" He cried, "*Peccavi!*"—and really looked truly ashamed of himself, as he made several lame attempts to get out of his unenviable predicament.

This is but a sample, and nothing but a common sample, of rigid sectarianism; which might be very profitably illustrated by specific allusions, but that would savor of an invidious and uncharitable spirit, and perhaps would wound the feelings of some of your good friends whom you are among, who probably will expect to see my letters to you. My object is not to attack individuals or denominations. I deal, solely, with generalities, and desire, only, to root out unbecoming prejudices, by driving off the *chaff* of *party* from the *grains of truth*, which lie buried beneath the heaps of error, and which cannot be discerned by reason of the *contracted focus* of their *sectarian spectacles*.

There is more truth in the sneer of Infidels than we are willing to acknowledge, if we assume present Protestantism to be the embodiment of the Gospel, or when the remark is applied to the sectarian systems of our day, that "Christianity is a bundle of prejudices." The Gospel is *truth*—is the tree of life. Sectarian systems are not the Gospel, but the abuse of it. Sects are, in most instances, *excrescences* growing on the bark of the tree—*attached to it*, but *not of it*—having no free, healthy circulation of vitality, energy, from it. They fasten themselves upon the tree—the tree tries to get rid of them—still they fasten themselves to it, to be of it, and yet, it may be, the Lord, in the last day, may say, *I never knew you*. We have had several false Christs and the world has seen innumerable Anti-Christs. Every Creed, or Confession, or Covenant, departing from the explicit institutions of the Bible, is an Anti-Christ and a fraud.

Sects, generally, have arisen from false teachers, but more particularly from their mingling the tenents of philosophy with the pure doctrines of Revelation; and thereby giving a *false gloss* to the whole original system of the Master. All historians agree in ascribing the corruptions of Christianity, and the consequent divisions into contending sects, to three kindred sources: 1st. To the influence of Pagan Philosophy; 2d. Opinions as to the Nature of Christ; 3d. Doctrines in regard to the human will and original sin—the latter two being metaphysical controversies, reduces them all to the same category—the influence of *metaphysical philosophy*. This has been the case from the beginning of the Christian era to the present day. The most learned and best of men, in all ages, have chimed in with the philosophy of the times, and have unwittingly perpetuated the difficulties, by continuing to attempt to reconcile the Christian doctrines with the preconceived philosophical system which they embraced in their preparatory education, or imperceptibly imbibed by association with like spirits; and, thus, all their views become tinctured with *human speculations* and *sectarian dogmas*. And the most unfortunate part of the matter is, that *Philosophy* usurps the province of *Religion*, and all disciples have to bow to its reveries, and read its mongrel medleys through the *glasses* of the *founder* of the sect.

All sects, my dear child, have become system-mongers, and every proselyte has to put on the *sectarian spectacles;* and, thus it is that false systems are promulgated under the noon-day light of *modern Protestantism*,—which *professes* to render man free, with the freedom wherewith the Gospel has made him free. Thus, the blind lead the blind; and man may not hope to attain to the full stature of an enlightened, Bible disciple, until he dash the *sectarian spectacles* from his eyes, and looks into the *Inspired Volume* through an independent medium—untrammeled—with impartial, child-like eyes.

I declaim not against Christian association in church capacity, for that is their duty—not against a name to distinguish themselves as a family of disciples—all that is right and fitting—I only protest against the abuses, arising from its perversion, which binds the mind in the bondage of error, excludes the light of truth, and condemns him to the perpetual darkness of party. Neither do I ascribe these sad defects in the professing Christian Church, to the legitimate organization of the primitive pattern; but to the errors of the *prevailing philosophy*, in each successive age, *engrafted* upon the *Christian system* and polluting its pure stream by the fatal confluence—the unhallowed wedlock. Being *wise above the written word*, has entailed all the difficulty; and this presumption must be cast aside—sundered forever—before the church can emancipate herself from this baneful, destructive thraldom.

Professor Tappan, who is a *churchman*, yet one who has an unbiased perception to analyze ecclesiastical history, and ingenuousness enough to publish irresistible deductions has very beautifully and pertinently pourtrayed the legitimate sphere and purpose of human philosophy, and, at the same time, has exposed its unwarrantable encroachments on the domain of theology; together with its pernicious tendency to subvert the pure doctrines of the Bible, in his *Theses on the Unity of the Church;* which you will find in the volume I herewith send to you, running from Th. XV. to XXIV. inclusive—commencing on page 620.

There you will find a graphic, though a lamentable picture—yet true, lamentable as it may appear. That state of things is to be perpetuated, by persevering in the systems which have engendered it, and which now weighs like a mighty incubus on *free inquiry*, or is to be removed, and only removed, by throwing off the *spectacles of party*—casting aside all creeds and commentators, and looking, continually, to the true source of light and truth, the pure, ungarbled, unmutilated *Word of God*.

Ponder well these admonitions. Look before you leap. Give not half a heart to the Lord, but let it be moulded thoroughly and completely *by the Word of Truth*.

Your affectionate Father.

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* Biblical Repository, No. LX.

### THE MOTHER'S LAW.

"Forsake not the law of thy mother," is the text of a sermon preached by the Rev. Mr. Robbins, a few months ago, and more recently published, occasioned by the death of the mother of the late Judge Story. The following is an extract from it:—

"It is told to the honor of the late Lord Bacon, that he felt he could never repay his obligations to her who had directed his studies as well as nourished his virtues—that he delighted to speak of her through life, and in his will left the injunction, 'Bury me in St. Michael's church, for there was my mother buried.'

Let it also be told of the great American jurist, whose fame is as pure, and will be as enduring, as that of England's renowned Chancellor, that it was his request also, that the remains of his mother be laid close to his own, at Mount Auburn, that their dust might mingle in the grave, whose hearts had been so tenderly united on earth, and whose spirits should be as one in heaven.

Happy mother, who enjoyed the faithful obedience and abiding love of such a son! Happy son, who enjoyed the discipline and received the blessing of such a mother! Like the good and great of every age, he kept his mother's law, and it led him to honor. She, by her fidelity through the quiet years of his domestic education, helped to weave the crown of his mature and puclic life; and he, by his manly virtues, twined a perennial wreath to adorn her memory."

SUNSET.—I have thought a hundred times says Jean Paul, that if I were an angel, and had wings, and no specific gravity, I would soar just so far upward, that I could see the evening glimmer o'er the edge of the earth, and, at the same time against its motion on its axis, would hold myself always in such a position, that for a whole year long, I could look into the mild, broad eye of the evening. But at length I would sink down, drunk with splendor, like a bee o'er fed with honey, in sweet delirium on the grass.

SERFS OF RUSSIA.—It is generally known, that if a Russian noble buys an estate, he buys the serfs with it. Dr. Baird, in a lecture at N. York on Wednesday evening says—"If the serfs acquire wealth, they still remain in bondage. One of the nobles in Moscow has a serf who is richer than his master, but cannot purchase his freedom because the noble prides himself on the richest serf in Russia waiting at his table. The present Emperor desires to liberate this class, but is opposed by some of the Princes."

There is a devotion that resembles the blaze of a straw; but that which is spiritual resembles the fire on the Jewish altar—kindled from above, and which never expired. It is a stream fed by a living fountain; not a sudden torrent, however wide and impetuous at any one time, produced by the melting of the snow, or a sudden thunder-storm. "The water," says the Savior, "that I shall give him shall be in him a well of water springing up into everlasting life."

# The Sabbath Recorder.

New York, December 21, 1848.

## SABBATH TRACT OPERATIONS.

The American Sabbath Tract Society was organized in 1843, "to promote the scriptural observance of the Sabbath, in connection with the interests of vital godliness and sound morality." During the first five years of its existence, this object was sought mainly by the preparation and printing of tracts, which were furnished gratuitously for distribution by the missionaries of the Seventh-day Baptist Missionary Association, and were sold at a cheap rate to auxiliary societies and individuals who desired to distribute them in different parts of the country. By this mode of operation, the tracts were quite extensively circulated, and many persons were brought to know and observe the Bible Sabbath. For two or three years past, however, the friends of the Society have felt that they ought not to content themselves with simply furnishing tracts to the missionaries and those who may volunteer to distribute them at their own expense, but that, in addition to this, some more enlarged and direct mode of reaching the public ought to be adopted. Accordingly, at the meeting of the Society in September last, the Board were instructed to employ colporteurs at such points and on such thoroughfares as they might deem most inviting, and thus to secure a more general circulation of the tracts. We are happy to state, for the information and encouragement of the friends of this measure, that the Board have entered upon the work thus laid out for them with a zeal somewhat commensurate with its importance.

The city of New York was thought to be an inviting field, and accordingly a colporteur was stationed there, who has found plenty of business. On the numerous steamboats which leave the city every day for the East, the North, and the South, may be met persons of all classes, bound to nearly every section of the country. A very little observation enables the colporteur, in passing round among these persons, to discover who will be likely to make a good use of his tracts and papers, and to such he tenders them gratuitously. Of course their presentation often leads to conversation, in which the views of both the distributer and the receiver are brought out, and the popular objections to the Sabbath answered. Various, and sometimes amusing, are the expressions which the tracts bring forth. One man is very glad to meet a distributer of Sabbath publications, and bids him God-speed; but soon learning that they are in favor of the seventh day, he shakes his head, expresses doubts of the usefulness of such publications, and concludes by declining to take them, because *his mind is already made up, and he don't care to have it unsettled.* Another man has always thought the seventh day ought to be kept, and has more than once told his minister so, but he could not induce him to entertain the subject, although he could give no scriptural authority for neglecting the seventh day, or for keeping the first day in its stead; however, he is glad to get some publications on the subject, which he will read and distribute. By supplying such persons, and also the tables of the various boats, publications may easily be sent to the most inaccessible points, where the living witness might never go. And then there are ships sailing every day for distant ports, and often the passengers are glad to get hold of any thing, the reading and discussion of which will break the monotony of the voyage. Thus the city of New York furnishes a field where one can do a great deal of work in a short time.

The villages and towns on the line of the railroad from Boston to Albany, were also thought to afford a good field for tract distribution, and a colporteur was appointed to occupy that field for a while. A third colporteur was directed to visit the towns and cities, west of Albany, on the line of the railroad to Buffalo, not only supplying the residents of those places, but occasionally supplying those who pass through them by the cars. A fourth colporteur has been designated to the southern tier of counties in New York. A fifth has been appointed, whose labors are mostly directed to the State of New Jersey. The Board have other fields of labor under consideration, which they intend to occupy at as early a day as they consistently can.

This sketch is sufficient to show the friends of the Tract Society that their agents are not altogether negligent of the trust committed to them. With a deep conviction of the importance of tract distribution—a conviction grounded upon the promises of God, and the facts which have come to light in years past—they desire to put forth such efforts for the dissemination of the truth as will clear them from guilt in the matter. What the result will be, is known only to God, whose command is, "Cast thy bread upon the waters," and whose promise is, "My word shall not return to me void." In view of such a command and such a promise, they do not hesitate to go forward, confidently expecting to be blessed of God, and sustained by their brethren.

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**Miss Marietta Smith**, the young lady who so mysteriously disappeared from New York a few weeks since, and about whom so much has been said in the newspapers, has been found in Boston. It seems, that upon leaving this city she went to Boston, where she remained one day; then she went to Berwick, Me., where she remained several days in the family of a partial acquaintance; thence she returned to Boston, and commenced learning the dress-making business. It is now said that she left on account of a family difficulty, she thinking that her friends claimed too large a share of her salary for teaching.

## CHURCH AND STATE IN FRANCE.

Under the old dynasty in France, the ministers of every denomination recognized by the law, received a partial support from the State treasury. But this order of things has always been opposed by a portion of the Protestants, and they have lately used their utmost endeavors to bring about an entire separation of the Church from the State. The subject was presented to the National Assembly, while deliberating upon the new Constitution; but we regret to learn, that the proposition for separation was not responded to in that body. The clause of the constitution, as reported by the committee, was to the effect that every person should have the right of professing freely his own religion, and that the ministers of the denominations recognized by law should have the right to receive support from the State. M. Leroux moved in favor of the suppression of the provision for the payment by the State of ministers of any denomination. The existing arrangement, which was thus incorporated in the proposed constitution was, he said, founded upon the concordat, which was a creation of hypocrisy, the sole purpose of which was to make of religion a political instrument, and he trusted that the clergy would comprehend, that it was for the interest of the Church as well as of the State, that the relation between them should be abolished. The clergy could not be independent while they were in the pay of the State. There was also a crying injustice in forcing citizens to contribute to the expenses of a denomination to which they did not belong. Every denomination should be supported by the free contributions of its members. Abolish all public salaries to clergy, and give an equal liberty to all sects. Each would then engage more zealously in its own work, and the truth would profit by their emulation. This was the reasoning of M. Leroux, and one might suppose that it would have some effect. If it did not, it was not because it lacked force. M. Coquerel followed him with a statement called forth by one of his observations, to the effect, that the Protestants of France had always contended for precisely that liberty and independence of the State which were the objects of M. Leroux's motion. After remarks from three or four other representatives, the motion was lost.

## HOME MISSIONS—NO. 2.

The increasing population of the great West, calls upon us, in common with others, to establish among them ministers of God, who will preach to them the Gospel of Christ. We are aware that the task is not a desirable one. There are many impediments arising to the mind of a young man, who thinks of engaging in the work of the ministry. While inquiring after duty, he links with it his interest, ease, and popularity; and these, all together, sway the mind to the conclusion, that he had better *teach, labor*, or *trade*, until, in the providence of God, a call is given him by some of the old churches, where he can live with friends, and in some degree be useful in building up the Church of God. Brethren, shall we not begin to pray, that men may be raised up among us, who will go out, call together, and build up *churches*, and not wait for *churches* to call them.

Ever since foreign missions have been established, young men have been more ready to enter upon a foreign field, than to traverse the western wilds. We do not at all wonder at this; we are aware that the home mission is the most of a self-denying work. The Church has never viewed it in this light, but such is our view. Let the Church think and feel right on this subject, and more would then be willing to embark in this heaven-approved enterprise. The foreign missionary begins in his youth to prepare for his future field of labor; and it is generally known, so that in all his preparation he is identified with the Church, and they rejoice with him in view of his future prospects. But the more secluded and unpretending, have none of these encouragements; they live almost unknowing and unknown; and when they engage in the work, they look for a field of labor, and by the dint of effort they succeed in doing something with God's help, and become useful in the world. The foreign missionaries are sure of being amply sustained, and on their starting out, the benevolence of friends is tested in preparing for them an outfit. Previous to their starting, the periodicals give publicity to it, and the field they are intending to occupy. And when they have departed, their names, with the plaudits of the Christian world, are chronicled by the religious, literary, and political press, throughout the nation. *This is as it should be.* But how is it with the home missionary? He goes to his work with no such encouragements. No public parade; no newspaper gives intelligence of his departure. He goes empty-handed; no boxes of goods or luxuries—no library of books, or bills of exchange upon which to draw. But he goes on a noble errand, and Heaven will richly reward him. The foreign missionary has no fears of being forsaken, or his support being withheld; and if he wishes to abandon the field, his expenses are borne, while he returns to his friends. But in the home mission this is not expected; after a few years their support is withheld for the want of funds, and they turn their attention to agriculture or other employments. The foreign missionary locates with his family; generally, in a city, where he can easily obtain all the comforts of life, and his preaching station is generally in his own house, or near by. The home missionary locates his family in a new settlement, where the conveniencies of life are few and hard to be obtained; and he leaves them among strangers, to see them only occasionally, and then more as a transient visitor than as one of the family. There are men traveling and preaching who do not see their families oftener than once a quarter, and receive for their services not more than one hundred or one hundred and fifty dollars a year. Such ministers I have known to carry in their saddle-bags a peck of beans, a piece of pork, a roll of butter, some groceries, and small articles of dry goods, sixty miles, and glad to get them on such conditions. The foreign missionary is with his children, and has the government of them, until they are of sufficient age to go from home, when they are taken by friends, or by the denomination, and educated for future usefulness in life. They are obliged to part with them, but with the assurance that they are among kind friends. Was it ever thus with any of the home missionaries? Gladly would they part with their children to be thus cared for; but with the rude and wild inhabitants on the field of their father's labor, they must live, until, by their own industry, they obtain a stinted education.

Many a foreign missionary falls a sacrifice to the climate after laboring only a short time in the field; but the widow and her family receive the sympathies of all, and are not turned away empty. Many a young man has been cut down by death in our own country, worn out by over labor, and the denomination or acquaintances have hardly thought of inquiring after those of his family who are left behind.

Brethren have been getting rich, and accumulating for their children, while he who has been spending his time, and strength, and life, to bestow upon them spiritual things, dies poor, is buried in some lonely and secluded spot, and not a monument marks the spot where the man of God lies. These are not fictions; they are sad realities. When, oh! when will we learn to view them in their true light, and engage in the work of home missions with the spirit and energy that would be becoming to Christians professing godliness? Not till then shall we see Zion triumph. W. B. GILLETT.

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**Protestantism in Italy.**—Efforts have been made of late to introduce Protestantism into Italy, and even into Rome itself. That these efforts have been not altogether in vain, may be inferred from the fact, that the Pope has recently taken the opportunity of the centenary of the death of a noted Saint, to make a public declaration of his hostility to Protestantism. The following is his language:—

"It is distressing to see that in our day men have been found audacious enough to attempt to introduce, by thousands and tens of thousands of accomplices, Protestantism into all Catholic Italy, yea, even into the center of Christendom itself. Whilst professing the most ardent love for Italian nationality, they employ in its service an abominable means, directly calculated to destroy it. At the moment when Germany, animated by a similar spirit, confesses that religious differences are the greatest obstacle to the attainment of the end in view, so much so that the very Protestants form projects of union, there are in Italy men who, not afraid to cause an immense religious scandal, as well as political danger, pretend to aim at National Unity by means of the pestilential seed of separation from the unity of the faith. Such is the blindness of passion. Let us pray God to dispel this darkness, and confiding in the divine promises, let us bear in mind that the gates of hell shall not prevail against the Church."

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**Cheap Postage.**—The Cheap Postage Association, recently established in this city, has been actively engaged in preparing for the present session of Congress, and it is expected that petitions and remonstrances will flow in upon that body in such abundance as to make an impression. The most important reforms which they propose are—First, the repeal of the obnoxious measure of the 'retaliation bill' of last session upon foreign letters and newspapers, which bears so heavily upon all classes of merchants and individuals, as well as the newspaper press. Secondly, the abolition of carriers' fees in the principal cities, and the adoption of the principle which has always prevailed in England, of delivering letters as directed at the national postage rate, by carriers employed and paid by the Post-Office Department. Thirdly, the abolition of the pre paid charge of three cents upon transient newspapers, it being a partial tax upon individuals. Great exertions will also be used to urge the entire abolition of the franking privilege, and sufficient statistics will be brought forward in a pamphlet now in progress, to demonstrate, that if these reforms are adopted, postages could be reduced to two cents for all distances, pre-paid, by stamps—would produce a much larger amount than is now collected, and make the Post-Office Department establish new routes in sections of the country that are rapidly rising into importance, which are now without mail facilities.

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**Greek Chapel in London.**—A Greek Chapel for the accommodation of the members of the Greek communion resident in London, is in course of erection, and rapidly advancing to completion in London Wall. There are about thirty Greek commercial houses, and connected with them a considerable number of Greek families in London, for whom this Church accommodation has become necessary.

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**The Promise Redeemed.**—One of our exchanges says, that when Rev. Henry Ward Beecher was invited to leave Indiana and accept the pastoral charge of the Plymouth Church in Brooklyn, one of the arguments used to reconcile his friends there to the loss, was, that he could do more for the West by procuring Eastern aid for their enterprises, than by remaining to engage personally in them. One of these enterprises was Wabash College, of which Mr. Beecher had been a trustee and a principal supporter. Dr. White, the President of this college, recently visited Brooklyn to collect funds for its benefit. One of the first places he went to, was, of course, the Plymouth church. In presenting his case, he *reminded them of the above argument*, and added, that as they had taken away the corner stone of the college, they were at liberty to repair that damage, by giving ten thousand dollars, which would be sufficient to endow the first Professorship. The church and congregation responded heartily to the call, and several individuals of their number having subscribed $9,780, the rest was made up by a general collection during the services on Thanksgiving day.

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**Sweden.**—We learn from the London Primitive Church Magazine, that the Rev. A. P. Foster, of the Baptist Church in Copenhagen, recently passed over into Sweden on a missionary tour, and baptized five persons, and organized a little church under the care of a brother who had been previously baptized at Hamburg. In speaking of this event, the first instance of a believer's baptism in Sweden, Mr. Oncken says:

"I rejoice exceedingly in the glad tidings which brother Foster conveys to you. I could fain have wished to have been with our brother on the night when the first Swedish believers were baptized into Christ's death; the account brings so forcibly back to my mind the first immersions at Copenhagen, Bremen, and a number of other places to which God called me in his gracious Providence. Let us now pray much for our new Swedish brethren; they will need it, as doubtless they will be called to endure a great fight of affliction ere long. How comforting to know that He, under whose banner they have enlisted, is not only King of Zion, but also King of Kings.

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**Conscientious, very.**—The following fact, illustrating the conscientiousness of Romish priests, was stated by Rev. Mr. King, during his visit at Cincinnatti. We are indebted for it to the Presbyterian of the West:—

"A Roman clergyman in Ireland, with whom he was personally acquainted, recently died. In his will he bequeathed to another priest the sum of *one hundred pounds*, on condition that he would agree to say masses to that amount, at *two shillings and six-pence each*, for certain persons from whom he had received that amount to pay for masses for themselves, but for whom he had neglected to say the masses. This will was recorded in court, and thus the fact became known."

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**The Jews at Vienna.**—According to the *Ami de la Religion*, the Austrian capital swarms with Jews. The new radical print, entitled *Wiener Allgemeine Zeitung*, is said to be Jewish property, and written almost entirely by Jews. It assails the Romish Church and hierarchy with great bitterness. It is to the influence of this print, and of the party by which it is supported, and with which the so-called German Catholics are accused of making common cause, that the nomination of a Jew to the Vice-Presidency of the National Assembly is ascribed.

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**English Estimate of Liberian Affairs.**—A letter to Anson G. Phelps, Esq., of N. York, dated London, November, 23, 1848, says:—"On the first of December, President Robberts of the Republic of Liberia, wife and sister, expect to embark from England to Africa in a government ship, which is put in requisition by the liberality of the British Government, to convey them home. Their reception here has been most gratifying, and all things pleasantly settled. Their daughter is now with them, but we are to take her back with us tomorrow to "The Elms" boarding school, near Liverpool.

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**Recompense for Slaves.**—It is said that the French Government will pay the late owners of slaves in Guadaloupe, at the rate of about seventy dollars per head, excepting for children under five years, and those above sixty. This will be received by them in ten years, at seven dollars each year.

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**The North British Review** for November, being the first No. of Vol. 5, American Edition, has been issued by Leonard Scott & Co. It contains articles on Juvenile Criminals, the Historical Foundation of the Church of Rome, the Life of Keats, the Authorship of the Letters of Junius, the works of Thomas Reid, Charles Lamb and his Friends, the Castlereagh Papers, and the State and Prospects of Germany.

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Three new missionaries for Wisconsin, and one for Alabama, were a short time since commissioned by the Episcopal Board of Domestic Missions.

In the month of November, a single church in New England has paid into the treasury of the American Baptist Missionary Union, five thousand dollars.

The Jesuits who were driven from Rome last spring, and who subsequently sought an asylum at Unwok, in Devonshire, the celebrated mansion of Lord Clifford, have arrived in the United States.

Miss Fleureau, of London, has recently presented to the London Missionary Society, funds to the amount of $31,000, for the permanent support of a Mission in China.

## PETITION AGAINST CHAPLAINS, &c.

In the Senate of the United States, on the 11th inst., Mr. Badger presented the following petition or remonstrance, which was read and ordered printed. We publish it, not only as a curiosity, but as significant of the spirit of the times:—

The Ministers and Delegates representing the Churches which compose the Kehukee Primitive Baptist Association, assembled in conference with the Baptist Church at Great Swamp, Pitt county, N. C., the Saturday before the first Saturday in Oct., 1848:—

*To the Honorable the Congress of the United States:*

Viewing with distrust the rapid strides of priestcraft now being made in the the United States, and dreading for themselves and posterity that worst of all scourges, an ecclesiastical despotism, your memorialists most respectfully beg leave to submit to your honorable body this their memorial, petition, and remonstrance.

1. They beg and entreat that you will, in your wisdom, abolish all laws, provisions, or resolutions, now in force by the authority of your honorable body, "respecting the establishment of religion," whereby Chaplains of Congress, the army, navy, and other public stations, are employed by the General Government to exercise their religious functions, and are paid for their services out of the public treasury, and whereby religious teachers are employed and religious schools established at the expense of Government.

2. Your memorialists respectfully suggest, that the Christian religion is of Divine authority, that it came down from heaven to earth unceremoniously, asking no favors of and begging no emoluments from earthly sanhedrims, senates, principalities or powers; that it came to man contrary to the will of men, of flesh and blood, but according to the will of God, and having made its way to near the middle of the nineteenth century through persecution, and being upheld and supported by God Almighty, needeth not now the aid of human laws for its farther existence or advancement, but will prosper as heretofore, in defiance of human enactments, opposition, or persecutions; and that all attempts to promote the happiness of man by uniting it with human governments, in bygone days, have signally failed, and served but to establish an ecclesiastical despotism, totally at variance with the simple laws, mild reign, and spiritual kingdom of the King of Kings and Lord of Lords, who worketh all things after the pleasure of his own will.

Your memorialists, therefore, for the sake of Christ, the purity of his religion, and the honor of his cause, as well as the happiness and liberty of themselves, those whom they represent, and thousands yet unborn, beg you to legislate no farther on the subject of religion, but entreat you to undo what they humbly conceive had been prematurely, wrongfully, and unconstitutionally done. All ministers should attend the heavenly injunction recorded in the second chapter of the first epistle of Paul the apostle to Timothy, to "pray and intercede for kings, and for all that are in authority;" and this can be done as effectually in the closet or in family prayer, either in America, Europe, Asia, or Africa, for the well-being of the American Congress or its members, as if the minister were in the immediate presence of those for whose special benefit he may intercede, since the Creator and preserver of mankind is an infinite and omnipotent being. And, in conclusion, they suggest that, if ministers cannot preach and pray for the army and navy, for Congress, and the Indian tribes, for the love of Christ, without conferring with flesh and blood, and a salary in filthy lucre, stipulated and agreed upon before services rendered, then they cannot, acceptably to God, do so with this salary; for such constitutes them hirelings to all intents and purposes, in whom there is no dependence, and in whose counsels there is no safety.

Wm. HAYMAN Moderator.
By order: Josh. D. Biggs, Clerk.
Oct. 2, 1848.

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**An Anti-Slavery Resolution.**—The following joint resolution was presented to the Legislature of Indiana on the second day of the session recently commenced:—

*Whereas*, The people of Indiana regard the institution of Human Slavery as a great moral and political evil, and *Whereas*, The people of the United States have recently acquired from the Republic of Mexico a large amount of territory, which is now free, and which, in the opinion of this General Assembly, ought forever to remain free; and *Whereas*, It is the opinion of this General Assembly that Congress possesses the power under the Constitution to prohibit the extension of Slavery into such territory, and that it is right and proper that such power be exercised by Congress. Therefore, be it

*Resolved, by the General Assembly of the State of Indiana*, That our Senators in Congress be, and they are hereby instructed, and our Representatives requested, to use their influence and vote in favor of the passage of a law providing that there shall be neither Slavery nor involuntary servitude in any of said territory, otherwise than in the punishment of crime, whereof the party shall have been duly convicted.

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The Boston Chronotype says that the Treasurer of the Committee appointed to solicit funds and conduct the defense of the persons indicted for transporting slaves from Washington, acknowledges to have received from Gerritt Smith, Esq., of Peterboro', N. Y., an additional sum of two hundred dollars for that purpose. This, with the liberal donation of five hundred dollars formerly made by him, forms much the greatest amount yet contributed to that object; and has enabled the Committee thus far to sustain the cause of humanity. As the amount hitherto received is yet much below that required for the successful issue of the trial, it is earnestly hoped that this noble example will be followed by the affluent friends of freedom.

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A colporteur in the West writes: "In one small county I found two hundred and fifty families without the Bible. Riding to-day through a rather thickly settled neighborhood, I found seven contiguous families without a copy of the Bible.

# General Intelligence.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

### The Senate.

On Second-day, Mr. Douglass reported a bill to make California and New Mexico a State; read twice and laid on the table. A memorial from Mr. Aspinwall was presented to both Houses, asking contract for transporting Government property across the contemplated railroad over the Isthmus of Panama.

On Third-day, nearly forty adverse reports were made from various committees, on petitions, &c., presented at the last session, all relating to unimportant matters, and all were agreed to. A resolution yesterday offered by Mr. Bradbury, setting apart Fifth-day of each week for the consideration of private bills, was adopted.

On Fourth-day, a petition was presented by Mr. Benton, of Mo., from the citizens of New Mexico, praying Congress to legislate in favor of the establishment of a Territorial Government. The petitioners in their prayer protest against the admission of Slavery, and wish the enactment of no slave laws. Mr. Benton said that the petition was reasonable in its character and ought to be granted. Mr. Calhoun declared that the petition was insolent and unreasonable. Mr. Benton rose and replied to Mr. Calhoun very warmly. Mr. Calhoun rejoined in some animated remarks. A flare-up was threatened. Mr. Rusk, of Texas, and Mr. Westcott, of Fla., condemned the petition. Mr. Westcott opposed the petition, and pronounced it an imposture and ungenuine. This view of its character he briefly supported by arguments which he adduced. Mr. Clayton, of Del., said that the petitioners had a right to offer the petition, provided it was not disrespectful. Mr. Calhoun reiterated his previous remark, that the petition was insolent and ought not to be received. Mr. Benton replied with much warmth, and was very dogmatic. Finally the motion to print was put, and the yeas and nays were ordered and decided in the affirmative. Yeas 33; Nays 14. The Petition was then referred to the Committee on Territories, and ordered to be printed.

On Fifth-day, Mr. Benton reported favorably upon the memorial of Messrs. Aspinwall, Stephens, and Chauncy. The bill proposes to contract with them for twenty years for the transportation of Government property and troops across the Isthmus of Panama. The contract is proposed to be made as soon as the railroad is under way. Mr. Benton moved to make the bill the special order of the day for Monday, which was agreed to. Resolutions upon the death of Mr. Sims were received from the House, and after the usual proceedings in such cases, the Senate adjourned over to this week.

### House of Representatives.

On Second-day, much time was spent in discussing the best mode of having the debates of the House printed. A resolution was adopted, inquiring of the President the cause of the detention of American citizens as prisoners in Ireland. Adjourned.

On Third-day, a resolution of inquiry was adopted in reference to a survey of the mineral lands on Lake Superior. Mr. Wentworth offered a resolution instructing the Judiciary Committee to inquire into the expediency of making all Government Officers elective by the people; adopted. A resolution of inquiry was adopted as to the expediency of a survey of New Mexico and California, and securing by law the application of the mineral wealth of those territories to the extinguishment of the Public Debt. Mr. Meade offered a resolution instructing the Territorial Committee to inquire into the expediency of reporting a bill transferring to Texas, agreeably to the terms of annexation, the territory lying east of the Rio Grande; adopted.

On Fourth-day, Mr. Palfrey, of Ms., asked leave to introduce a bill for repealing all acts of Congress passed for establishing and maintaining Slavery in the District of Columbia. On this the yeas and nays were demanded, and decided in the negative, by yeas 69, nays 85. Mr. Goggin on motion called up his Postage Bill, which was made the order of the day for the 3d of January. Mr. Root, of O., offered a resolution instructing the Committee on Territories to prepare bills for establishing governments in California and New Mexico, so framed as to provide for the exclusion of Slavery from said Territories; passed by a vote of 107 to 80.

On Fifth-day, little else was done than to hear the announcement of Mr. Sims' death.

Sixth-day was devoted to Private Bills. After a session of some two hours, the House adjourned over to this week.

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Mexican Affairs.—The following extract from a N. O. paper will show how things go now-a-days in Mexico:—

The news from the insurgents of Sierra Gordo is again deplorable. We might give a column of their exploits in attacking the haciendas, killing and plundering the inhabitants. Bustamente dispatched a force against them from Queretaro, but they took refuge at once in inaccessible fastnesses, losing only a few men in killed and wounded. The Government was about to reinforce Bustamente, and there would seem to be need of it, as serious fears had been entertained lest the insurgents should gain possession of the City of Queretaro.

Durango is overrun by Indians—said to be Camanches. The small villages can make no resistance to their ruthless foes. The road from the City of Durango to the port of Mazatlan is in their possession. A valuable commerce is carried on by this route. Men of character and note are often killed by these savages.

Three robbers were lately taken on the road to Mexico. They resisted, and two of them were mortally wounded before taken.

Robbers in Mexico are at this moment, according to the papers, more rampant than ever, bidding defiance to all the forces of the Republic and the Department.

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There are now on the stocks at New York two of the largest merchant ships in the world. The first and largest is 204 feet in length, custom house measurement, extreme breadth 43 feet, and depth of hold 28 1-2 feet. She will have three decks, a poop, and top-gallant forecastle.

## FOREIGN NEWS.

The steamship Niagara reached Boston on the 16th inst., bringing Liverpool papers to the 4th.

There has been a revolution at Rome, which has reduced the authority of the Pope to a nullity, compelling him to appoint a ministry acceptable to the revolutionists. The French Government has dispatched four steam frigates, carrying a brigade of 1,500 men, to Civita-Vecchia, for the purpose of securing the liberty of His Holiness and respect for his person. Paris advices of Dec. 1, state that the Pope had left Rome secretly, and was on his way to France.

The war in Hungary occupies everybody's thoughts. A numerous army of Imperialists is about to enter Hungary, and the German papers state that the Hungarians will give them a warm reception.

The execution of Dr. Beecher, and Dr. Jellinck, for their participation in the late events at Vienna, has been officially announced. Beecher was an Englishman. Martial law has been relaxed into the more modified form which prevails in Germany before the usual tribunals.

The Frankfort journals state that a plot for a republican and socialist rising, and for the assassination of several members of the German Parliament, has been discovered in that city.

As the period approaches for the election of President of France, the excitement daily increases. The interpellation and explanation which took place in the National Assembly, terminated in the complete triumph of Cavaignac, as far as regards the declared sentiments of the Chamber. A majority of 503 to 34 carried a vote of confidence that General Cavaignac had deserved well of his country. His prospects for the presidency are thought to be good.

From Ireland, we learn that the Government has at length resolved to set at liberty a number of state prisoners, whose conduct in the late crisis was very conspicuous. From the Dublin jails—Dr. West, Mr. Timothy Dexter, Mr. Edward Trouton, and Messrs. Ryan and Bergen, (the two latter natives of America,) have been discharged. Both Mr. Ryan and Mr. Bergen are ordered to leave Ireland forthwith, under pain of farther imprisonment. Mr. Henry Law, of Cork, has been set at liberty, and Mr. Halpin, late Secretary of the Irish League, has been, at his own request, transferred from Naas to Kilmainham. Mr. Hurnett, confined in Limerick jail, has also been released. Mr. O'Brien continues indisposed, and is at present confined to his bed. His ailment proceeds from a severe attack of lumbago, a very painful, but not dangerous disease.

In England and Scotland the cholera appears to be on the decrease.

The news of the death of Ibrahim Pacha is confirmed.

St. Helena Advices to October 1, have come to hand. Several slavers had been taken into St. Helena as prizes. One had no less than 345 slaves on board.

## SUMMARY.

There were seven persons drowned in the Mohawk River at St. Johnsville, Mont. county Dec. 10th, at 7 o'clock in ihe morning. Six of them are Iiishmen from East or West Troy, and the remaining one is a Dutchman who attended the ferry. It appears that the Irishman came here from Troy on Saturday evening in the cars, and stopped at Peter Price,s until Monday, and were going over the river for the purpose of obtaining work on the canal. The water being high the boat capsized, and they were drowned before any assistance could be rendered them.

The Utica Gazette says that the police of Waterville, N. Y., have recently arrested several members of a family by the name of Loomis, charged with having been engaged for a long time in a system of thefts, by which they have collected large quantities of valuable goods. They are a father and several sons, and have been reputed wealthy farmers, owning farms in Oswego and Waterville. It is alledged that they have practiced their thefts along the line between the two places, occupying their respective farm-houses as rendezvous, and that a brother in Vermont, (who has or will soon be arrested,) is also in connection with them.

In Talbot county (Md.,) Court, Ben Thomas, slave of W. H. Goat, was convicted on four indictments of enticing slaves to run away, and sentenced to the penitentiary for fifteen years and six months. James E. Work, a white man, formerly of Baltimore, was convicted on two indictments of abducting slaves, and three other indictments against him for similar offences, were removed to Queen Ann's County Court to be tried.

The prospect of a water communication between the Atlantic and Pacific oceans appears to be most favorable. The wealthy and enterprising English house in Mexico, Manning & Mackintosh, have undertaken to unite the two oceans by a canal across the isthmus of Tehuantepec. A temporary road is now being made for the transportation of materials. The importance of this work cannot be fully estimated.

The will of General James Taylor, of Kentucky, disposing of his immense estate, was lately rejected by a county court on presentation for probate. Yet it is said that no litigation will ensue among the heirs. They have emancipated his slaves, forty in number. The aged and children are provided for.

Gevernor Young, of New York, respited Hays, convicted of murder, until the 21st of January, which falls on Sunday. He will have to be again respited, or executed on that day—a very unusual thing. Hays committed the murder in a state of delirium tremens, and his sentence may be commuted so imprisonment for life.

It is said that the government of Brazil are making efforts to break up the slave-trade. The effort meets with strong opposition on the part of some among the wealthy residents, both Brazilian and Portuguese.

Robert C. Matherson, one of the editors of the Genius of Liberty, published in Vera Cruz during its occupation by our army, has obtained judgment at New Orleans for ten thousand dollars against Colonel Wilson, then civil and military governor of Vera Cruz, as damages for his arrest and imprisonment, and being sent out of the country, for an alledged libelous article which appeared in the paper at that time.

The City of Boston lately purchased in Weston, near the line of the Worcester Railroad, a gravel hill, two acres in extent, and in some places forty feet high, for one thousand dollars, the land to revert to the original owner as soon as the gravel is removed. The gravel is to be brought into Boston by the Worcester Railroad for the purpose of filling up the twelve or fifteen acres of City Flats, on the "Back Bay," so called.

The Bunker Hill Aurora gives an account of a scamp who visited several towns in Middlesex County, and succeeded in passing himself off upon several credulous persons as their long lost brother or relative. His game was to live a week or two with his victims and borrow or beg of them all the money and valuables he could. He was highly successful, until he happened to light upon the wrong customer in Malden, who blocked his game by taking him before a magistrate. He was finally lodged in Cambridge jail, where he now remains.

The Philadelphia Republic says that the colored people who reside in Moyamensing, are afraid to go home at night for fear of being stuck with a bowie-knife, or knocked down and rendered powerless by a slung-shot. A gang of white scoundrels infest that district, who seem to sport with the life and blood of colored people, regardless of age or sex.

The Chronotype says that the President's Message was transmitted entire from Baltimore to St. Louis by Messrs. O'Reilly, and appeared in print at the latter place, one thousand miles distant from Washington, twenty-four hours after its delivery. This is probably the greatest telegraphic feat ever performed in this or any other country.

A correspondent of the Rochester (N. Y.) Advertiser mentions a case where chloroform was successfully used for delirium tremens. The jaws of the patient were set, and his case was pronounced hopeless. As an experiment, chloroform was used, it worked admirably, and the man got well.

One of the members of the New York Electoral College did not attend the meeting, and his place was supplied by the election of another. The reason of his non-attendance was that he had promised his wife he would never hold an office, and she being a strict constructionist, would not let him off.

The Chronotype says that Col. Whittlesey who lately visited Raving Lake, upon the northern border of Minesota, upon a government survey, states that a species of wild rice grows in the water of that region, quite equal to the rice of the southern States. It is gathered and used extensively by the Indians as an article of food.

John Brown has just recovered a verdict of $9,336 against the Mohawk and Hudson (N. Y.) Railroad Company, for damages by flood to his lands in 1832, by the construction of certain embankments. The suit has been pending for fourteen years.

Dr. Boisson, a distinguished French physician, says that a vapor bath is a sure cure for that awful malady, hydrophobia. The virus escapes in the perspiration. Dogs and other animals in which this disease originates, never perspire.

The grading of the Erie Railroad is now completed from Binghamton west to Owego, and is paid for. The iron will be sent up as soon as the road is opened to Binghamton. This opening is fixed, as we understand, for the 27th inst., and the inhabitants of Binghamton are making great preparations to give the Company a hospitable reception. A train with 600 passengers went from Binghamton to Lanesboro on Friday.

The excitement in regard to gold-finding in California is somewhat allayed, but many expeditions are being organized for visiting this El Dorado. We hear of them in all directions. No less than four vessels are being fitted out at Sag Habor, and it is calculated that more goods will arrive in California in the next six months, than will supply the inhabitants three times over.

Capt. Kennard, of ship Goodwin, from Calcutta, last from St. Helena, October 12, reports that a brig, with upward of 400 slaves, arrived at St. Helena, in October, having been captured by H. B. M. ship Britomart, on the West coast of Africa, without colors or papers.

John C. Devereux died in Utica on the 11th inst., at the age of 74. He was one of the earliest settlers of Utica, where he was universally esteemed. He was a native of County Wexford, Ireland.

Benjamin Kendall died at the advanced age of 100 years, on Thursday last, at Milestown, a short distance from Philadelphia. He prided himself on being a servant to General Washington.

A company of doctors, printers, tailors, and lawyers, is organizing in Greensborough, Miss., to emigrate to California.

Van Buren had 85 votes in North Carolina. In Guilford Co. 47, Orange 16, Chatham 13, Surry 9.

Accounts of the splendid display of the Aurora Borealis, on Friday night, November 17, are given in newspapers from St. John to Galveston.

Several new papers, started n the city of Mexico, have for their titles, *El Punal de Bruto* (the dagger of Brutus,) *El Fantasma Vengador* (the Spirit of vengeance,) *El Infierno* (Hell,) and others with no less terrible titles.

A farmer in Genesee county, New York, states that his whole last year's crop of corn cost him but nine cents and three quarters a bushel, including the interest on the value of the land.

A young man recently fell from the Painted Rock, on the Mississippi, a descent of two hundred and fifty feet, without material injury.

The Salem Advertiser publishes a list of vessels belonging to that port, from which it appears that the whole number, large and small, is 154, viz: ships 21, barques 29, brigs 45, schooners 45, sloops 3, and yachts 11; all of which amount to about 30,000 tons measurement.

The Governor of Missouri appointed "Thursday, Nov. 24," as a day of Thanksgiving. As Thursday was the 23d, the people were at some loss which day to observe. In St. Louis, Thursday was preferred to Friday for Thanksgiving, and observed accordingly.

Mr. Colton has written to the Journal of Commerce, that he knows seven men who worked seven weeks at the California mines, and obtained 275 pounds of pure gold. He says a million of dollars per month, are now produced from these mines.

On the 17th inst., the New York and Erie Railroad will be opened from Port Jervis to Binghampton, an additional distance of 130 miles, making in all, upwards of 200 miles from Piermont. The new part of the road, by far the most difficult and expensive on the whole route, has been graded and built in a litmore than two years.

We see it stated, that on the third instant, Archibald Pebbles, a man sixty years of age, hung himself, in the lower part of East Hartford, Conn. He had been turned out of the house of one of his sons, and having no home of his own, thus put an end to his existence.

From a letter published in a Montreal paper, it appears that four of the men with the expedition in search of Sir John Franklin, having lost their way in a snow-storm, have perished.

The oldest person, probably, in New Hampshire, is Mrs. Elizabeth Grindell, of Goshen, who is in her 104th year. She has long been a pious member of the Baptist church.

The small pox is raging in Brattleboro', Vt. The selectmen have resolved to erect a hospital.

Four newspapers are printed in the Sandwich Islands.

### New York Market, Monday, Dec. 18.

ASHES—Pots $6 00; Pearls 6 25.——FLOUR AND MEAL—State and Western Flour 5 25 a 5 31; pure Genesee 5 50 a 5 62. Rye Flour 3 12. Jersey Meal 2 94.——GRAIN—Western Wheat 1 00 a 1 12. Corn has fallen two or three cents a bushel, and new sold at 57c., old mixed, 60c. Rye 62c. Barley 65c. Oats 32 a 36c.——PROVISIONS—Pork, prime 9 87, mess 12 87, which is an improvement. Beef is dull at previous rates. Butter 10 a 12 for Ohio, and 13 a 20 for State.

### DIED.

At Plainfield, Otsego County, N. Y., on Sunday, Nov. 19, Elias Fitch, in the 73d year of his age.

### LETTERS.

W. M. Fahnestock, Joshua Clarke, S P. Stillman, J. B. Wilbor, G. M. Langworthy, Ira Sayles, Albert Utter [sent by return express,] Alex. Campbell [wrote and sent the box by express on the 18th,] G. R. Scriven [wrote on the 15th, and sent the parcel by express on the 18th,] L. M. Cottrell [wrote and sent the parcel by express on the 18th.]

### RECEIPTS.

| | | | | | |
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| R. Dunham, Plainfield, | N. J. | $2 00 | pays to vol. | 5 | No. 52 |
| R. Titsworth, | " | 2 00 | " | 5 | " 52 |
| P. F. Randolph, | " | 2 00 | " | 5 | " 52 |
| I. S. Dunham, | " | 2 00 | " | 5 | " 52 |
| B. W. Bentley, Westerly, | R. I. | 2 00 | " | 5 | " 52 |
| Corydon Clarke, | " | 2 50 | " | 5 | " 52 |
| J. Chapman, | " | 2 00 | " | 5 | " 52 |
| A. C. Green, | " | 2 00 | " | 5 | " 52 |
| B. F. Burdick, | " | 2 00 | " | 5 | " 52 |
| H. C. Burdick, | " | 2 00 | " | 5 | " 52 |
| J. S. Davis, East Lyme, | Ct. | 2 00 | " | 6 | " 26 |
| S. Whitford, Gowanda, | | 2 00 | " | 5 | " 52 |
| R. W. Folger, New York, | | 2 00 | " | 5 | " 52 |
| Ethan Rogers, Preston, | | 2 00 | " | 5 | " 52 |
| Willett Vincent, | " | 2 00 | " | 6 | " 13 |

### CENTRAL ASSOCIATION—SEMI-ANNUAL MEETING.

The Seventh-day Baptist Central Association will hold a Semi-Annual Meeting, for missionary purposes, on the third day of the week, before the second Sabbath in January next, at 11 o'clock, A. M., with the Church in Scott, Cortland Co., N. Y. A full representation from the several churches composing said Association, is earnestly requested.

ELI S. BAILEY.

Brookfield, December 8th, 1848.

## BRITISH PERIODICAL LITERATURE.

REPUBLICATION OF

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

The wide-spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candor, and forbearance, not often found in works of a party character.

They embrace the views of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Radical. The "North British Review" is more of a religious character, having been originally edited by Dr. Chalmers, and now, since his death, being conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage, by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *facsimile* of the Edinburgh edition.

TERMS.

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## TRACT ON SUNDAY LEGISLATION.

At a meeting of the Board of Managers of the American Sabbath Tract Society, held on the 15th of October, the Corresponding Secretary was instructed to offer a Premium of Ten Dollars for the best Tract, not exceeding 16 pages on the subject of Sunday Legislation, showing its anti-Christian and anti-republican tendencies. Manuscripts on the subject are solicited, and may be forwarded to the Corresponding Secretary, Geo. B. Utter, before the 15th day of January, 1849, at which time those on hand will be referred to a Committee appointed by the Board for examination and decision.

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|---|---|---|---|
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IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

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☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid, except at the discretion of the publisher.

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George B. Utter, No. 9 Spruce St., New York.

# Miscellaneous.

From the Dublin University Magazine.

## HOPE AND HEAVEN.

BY REV. M. VICARY.

There is a bark unseen in which we glide
Above the billows of life's stormy sea,
As buoyant as the sea-bird on the tide—
Though dangers thicken round, from fear as free.

The winds may freshen, and the lightnings play,
At midnight streaming on the briny deck,
Yet in this airy bark we speed away,
Certain of port secure from rock and wreck.

She laughs at th' elemental war, and the wild wave
Dashes itself against the prow in vain;
A hand directs the helm that well can save,
And bid be hushed each doubting fear again.

There is a land, a fair and happy land,
Where all are welcome on her friendly coast;
No surges break upon that sunny strand,
But each dark care in pleasure pure is lost.

There sorrow's fountain pours no chrystal store—
Grief has no sigh, the heart no gnawing pain—
The mind no torture, and the eye weeps no more;
There smiles the captive o'er his broken chain.

Such is the clime we seek, and such the soil;
For it, from home all willingly we're driven;
Guide us, thou friendly star! breathe, gentle gale!
For that fair bark is Hope—that land is Heaven!

## THE CALIFORNIA GOLD REGION.

Presuming that our readers would like to know something more about the gold region, we give below the best account of it which has come to hand. Col. Mason, the military commandant of California, visited there in June last, for the purpose of learning the actual state of things, and thus qualifying himself to recommend the best course for the Government to pursue. His report, from which the following extracts are taken, is one of the documents accompanying the President's Message.

"Leaving our headquarters at Monterey on the 17th of June, we reached San Francisco on the 20th, and found that all, or nearly all, its male inhabitants had gone to the mines. The town, which a few months before was so busy and thriving, was then almost deserted.

On the evening of the 26th, the horses of the escort were crossed to Sousoleto in a launch, and on the following day we resumed our journey by way of Bodega and Sonoma, to Sutter's Fort, where we arrived on the morning of the 2d of July. Along the whole route mills were lying idle, fields of wheat were open to cattle and horses, houses vacant, and farms going to waste. At Sutter's there was more life and business. Launches were discharging their cargoes at the river, and carts were hauling goods to the fort, where already were established stores, a hotel, &c. Captain Sutter had only two mechanics in his employ, (a wagon-maker and a blacksmith,) whom he was then paying ten dollars a day. Merchants pay him a monthly rent of one hundred dollars per room; and while I was there a two story house in the fort was rented as a hotel for five hundred dollars a month.

At the earnest solicitation of many gentlemen, I delayed there to participate in the first public celebration of our national anniversary at that fort, but on the 5th resumed the journey and proceeded twenty five miles up the American fork to a point on it now known as the Lower Mines, or Mormon Diggings. The hill-sides were thickly strewn with canvas tents, and bush-arbors; a store was erected, and several boarding shantees in operation. The day was intensely hot, yet about two hundred men were at work in the full glare of the sun, washing for gold—some with tin-pans, some with close-woven Indian baskets, but the greater part had a rude machine, know as the cradle. This is on rockers, six or eight feet long, open at its foot, and at its head has a coarse grate, or sieve; the bottom is rounded, with small cleets nailed across. Four men are required to work this machine: one digs the ground in the bank close by the stream; another carries it to the cradle and empties it on the grate; a third gives a violent rocking motion to the machine; while a fourth dashes on water from the stream itself.

The sieve keeps the coarse stones from entering the cradle, the current of water washes off the earthy matter, and the gravel is gradually carried out at the foot of the machine, leaving the gold mixed with a heavy fine black sand above the first cleets. The sand and gold mixed together are then drawn off through augur holes into a pan below, are dried in the sun, and afterwards separated by blowing off the sand. A party of four men thus employed at the Lower Mines, averaged one hundred dollars a day. The Indians and those who have nothing but pans or willow baskets, gradually wash out the earth and separate the gravel by hand, leaving nothing but the gold, mixed with sand, which is separated in the manner before described. The gold in the lower mines is in fine bright scales, of which I send several specimens.

As we ascended the north branch of the American fork, the country became more broken and mountainous, and at the saw-mill, 25 miles above the lower washing, or 50 miles from Sutter's, the hills rise to about a thousand feet above the level of the Sacramento plain. Here a species of pine occurs which led to the discovery of the gold. Captain Sutter, feeling the great want of lumber, contracted in Sept. last with a Mr. Marshall to build a saw-mill at that place. It was erected in the course of the last winter and spring—a dam and race constructed; but when the water was let on the wheel, the tail-race was found to be too narrow to permit the water to escape with the necessary rapidity. Mr. Marshall, to save labor, let the water directly into the race with a strong current, so as to wash it wider and deeper. He effected his purpose, and a large bed of mud and gravel was carried to the foot of the race.

One day, Mr. Marshall, as he was walking down the race to this deposit of mud, observed some glittering particles at its upper edge; he gathered a few, examined them, and became satisfied of their value. He then went to the fort and told Captain Sutter of his discovery, and they agreed to keep it secret until a certain grist-mill of Sutter's was finished. It however got out, and spread like magic. Remarkable success attended the labors of the first explorers, and in a few weeks hundreds of men were drawn thither. At the time of my visit, but little more than three months after its discovery, it was estimated that upwards of four thousand people were employed. At the mill there is a fine deposit or bank of gravel, which the people respect as the property of Captain Sutter, although he pretends to no right to it, and would be perfectly satisfied with a simple promise of preëmption, on account of the mill which he has built there at considerable cost. Mr. Marshall was living near the mill, and informed me that many persons were employed above and below him; that they used the same machines at the lower washings, and that their success was about the same—ranging from one to three ounces of gold per man daily. This gold, too, is in scales a little coarser than those of the lower mines.

From the mill Marshall guided me up the mountain on the opposite or north bank of the south fork, where, in the bed of small streams, or ravines, now dry, a great deal of coarse gold has been found. I there saw several parties at work, all of whom were doing very well; a great many specimens were shown me, some as heavy as four or five ounces in weight, and I send three pieces labeled number 5, presented by a Mr. Spence. You will perceive that some of the specimens accompanying this, hold mechanically pieces of quartz; and the surface is rough, and evidently moulded in the crevice of a rock. This gold cannot have been carried far by water, but must have remained near where it was first deposited from the rock that once bound it. I inquired of many people if they had encountered the metal in its matrix, but in every instance they said they had not; but that the gold was invariably mixed with washed gravel, or lodged in the crevices of other rocks. All bore testimony that they had found gold in greater or less quantities in the numerous small gullies or ravines that occur in that mountainous region.

On the 7th of July I left the mill, and crossed to a stream emptying into the American fork, three or four miles below the saw-mill. I struck this stream, (now known as Weber's creek,) at the washings af Sunol & Co. They had about thirty Indians employed, whom they pay in merchandize. They were getting gold similar to that found in the main fork, and doubtless in quantities that satisfied them. I send you a small specimen presented by this company, of their gold. From this point we proceeded up the stream about 8 miles, where we found many people and Indians—some engaged in the bed of the stream, and others in the small side valleys that put into it. These latter are exceedingly rich, and two ounces were considered an ordinary yield for a day's work. A small gutter, not more than a hundred yards long by 4 feet wide and 2 or 3 feet deep, was pointed out to me as the place where two men—Wm. Daly and Parry McCoun—had a short time before obtained $17,000 worth of gold. Captain Weber told me that he knew that these two men had employed four whites and about one hundred Indians, and that, at the end of one week's work, they paid off their party, and had left $10,000 worth of gold. Another small ravine was shown me, from which had been taken upwards of $12,000 worth of gold. Hundreds of similar ravines, to all appearance, are as yet untouched. I could not have credited these reports, had I not seen in the abundance of the precious metal, evidence of their truth.

Mr. Nelligh, agent of Commodore Stockton, had been at work abont three weeks in the neighborhood, and showed me in bags and bottles over two thousand dollars worth of gold; and Mr. Lyman, a gentleman of education, and worthy of all credit, said he had been engaged with four others, with a machine, on the American fork, just below Sutter's mill; that they worked eight days, and that his share was at the rate of fifty dollars a day; but hearing that others were doing better at Weber's place, they had removed there, and were then on the point of resuming operations. I might tell of hundreds of similar instances; but to illustrate how plentiful the gold was in the pockets of the common laborers, I will mention a simple occurrence, which took place in my presence when I was at Weber's store. This store was nothing but an arbor of bushes, under which he had exposed for sale, goods and groceries, suited to his customers. A man came in, picked up a box of seidlitz powders, and asked its price. Captain Weber told him it was not for sale. The man offered an ounce of gold, but Captain Weber told him it only cost fifty cents, and that he did not wish to sell it. The man then offered an ounce and a half, when Captain Weber *had* to take it. The prices of things are high, yet Indians, who before scarcely knew what a breehcloth was, can now afford to buy the most gaudy dresses.

The country on either side of Weber's creek s much broken up by hills, and is intersected in every direction by small streams or ravines, which contain more or less gold. Those that have been worked are barely scratched; and although thousands of ounces have been carried away, I do not consider that a serious impression has been made upon the whole. Every day has developed new and richer deposites; and the only impression seemed to be, that the metal would be found in such abundance as seriously to depreciate in value. . .

The most moderate estimate I could obtain from men acquainted with the subject, was, that upwards or four thousand men were working in the gold district, of whom more than one-half were Indians; and that from $30,000 to $50,000 worth of gold, if not more, was daily obtained. The entire gold district, with very few exceptions of grants made some years ago by the Mexican authorities, is on land belonging to the United States.

It was a matter of serious reflection with me, how I could secure to the Government certain rents or fees for the privilege of procuring this gold; but, upon considering the large extent of country, the character of the people engaged, and the small scattered force at my command, I resolved not to interfere, but to permit all to work freely, unless broils and crime should call for interference. I was surprised to learn that crime of any kind was very unfrequent, and that no thefts or robberies had been committed in the gold region. All live in tents, in bush arbors, or in the open air; and men have frequently about their persons thousands of dollars worth of gold, and it was to me a matter of surprise, that so peaceful and quiet a state of things should continue to exist. Conflicting claims to particular spots of ground may cause collisions, but they will be rare, as the extent of the country is so great, and the gold so abundant, that for the present there is room and enough for all. Still, the Government is entitled to rents for this land, and immediate steps should be taken to devise them, for the longer it is delayed, the more difficult will it become. One plan I would suggest is, to send out from the United States, surveyors, with high salaries, bound to serve specified periods. A superintendent to be appointed at Sutter's fort, with power to grant license to work a spot of ground—say one hundred yards square—for one year, at a rent of from one hundred to one thousand dollars, at his discretion; the surveyors to measure the ground, and place the rentor in possession. A better plan, however, will be to have the district surveyed and sold at public auction to the highest bidder, in small parcels—say from twenty to forty acres. In either case, there will be many intruders, whom for years it will be almost impossible to exclude.

## GOLD IN VIRGINIA.

The following extracts in relation to the Whitehall gold mine in Virginia, owned by Com. Stockton, Major Heiss, and others, are from a letter written by a gentleman traveling in Virginia to a friend in this city. The statements, says the Evening Post, may be implicitly relied on as true and unexaggerated. We understand that the proprietors of this mine are erecting extensive works and employing a large force upon them, so that it is possible that a rich harvest of the precious metal may be reaped elsewhere than in California.

FREDERICKSBURG, Va., Dec. 1.

I was at the Whitehall mines—Mr. Redding was there in high spirits. In sinking a shaft yesterday, they cut through the border of a very rich vein, and Mr. R. washed from one pan-full of the ore, *one hundred and twenty-five pennyweights* of pure gold, worth $125. Mr. R. Ct Taylor, of Philadelphia, was there, and saw i washed, and weighed it. * * *

Com. Stockton, with three negroes, last week pounded out, in hand-mortars, from the common ore, six pounds of pure gold in two or three days.

You must not think that I am exaggerating in what I say about Whitehall, for I have written nothing but facts.

## A NUBIAN LOOM.

Early one morning, when walking ashore, I came upon a loom which would excite the astonishment of my former fellow-townsmen, the Norwich weavers. A little pit was dug in the earth, under a palm,—a pit just big enough to hold the treadles and the feet of the weaver, who sits on the end of the pit. The beam was made of a slender palm stem, fixed into two blocks. The shuttle was, I think, a forked twig. The cotton yarn was even, and the fabric good,—that is, evenly woven. It was, though coarse, so thin, that one might see the light through it; but that was intended and only appropriate to the climate. I might have wondered at such a fabric proceeding from such an apparatus, if I had not remembered the muslins in India, produced in looms as rude as this. It appears, too, from the paintings in the tombs, that the old Egyptian looms were of nearly as simple a construction, though the people were celebrated for their exports of fine linen and woolen stuffs. The stout-looking, gayly checkered sails of the boats, and the diversified dresses of the people, represented in the tombs, were, no doubt, the produce of the rude looms painted up beside them. The baskets made by the Nubians are strong and good. Their mats are neat, but neither so serviceable nor so pretty as those of India; but then this people have not so much material as the Hindoos. The rope-making is a pretty sight, prettier even than an English rope-walk, though that is a treat to the eye. We often saw men thus employed, one end of their stands being tied to the top of a tall palm, while they stood at the other, throwing the strands around till they would twist no more.

[Miss Martineau's Eastern Life.

## TIME'S CHANGES.

A letter in the Concordia Intelligencer has the following notice of a gentleman who died recently in Mexico: "Among the recent deaths here I noticed one that scarcely attracted a passing remark, but he was a man, who, twenty years ago, stood at the head of society—Martin Duralde. Born of an influential and affluent family in Attakapsas, extensively connected, augmenting his hereditary fortune by successful investments, married to a daughter of the Hon. Henry Clay, who was then at the zenith of his popularity and power, Mr. Duralde was on all sides courted, consulted, and caressed. But reverses overtook him; city property rapidly ran down; his wife died; his friends diminished with his fortune; and at the commencement of the Mexican War, this man, once so rich, so popular, and so honored, found himself obliged, for subsistence, to follow our march with a few packages of merchandize. He recently embarked on a trading schooner at Tampico, to return home; the deadly fever of that coast swept off every one of the crew but a small boy, and when the vessel, after beating about in the gulf, finally made the bar of the river, with a signal of distress, the captain was found dead on a pallet, and the unfortunate Duralde by his side, in the last agonies, and no medicine, no water, scarcely a ration of food on board. What an illustration of the vanity and vicissitudes of life!"

EXTENT OF OREGON TERRITORY.—It appears by the official documents, that on the east it skirts 800 miles along the Rocky Mountains; on the west, 700 miles along the Pacific Ocean; on the north, 250 miles along the N. American possessions of Russia and England. This area, or immense valley, contains 350,000 square miles—capable, undoubtedly, of forming seven states as large as New York, or forty states of the dimensions of Massachusetts.

THE LEARNED SLAVE.—Rev. H. W. Ellis, the learned slave liberated by subscriptions in the Presbyterian Synod of Louisiana and Alabama, has commenced his labors in Africa with great zeal. He is studying the languages of two wild tribes, in order to preach to them in their own tongue. He says that the Mandingoes claim him for their countryman because his grandfather was born in Africa. This tribe are Mahomedans, and some of their priests are intelligent, being capable of reading Hebrew when written in the Arabic character. He speaks in glowing language of Liberia and its prospects.

LOSS BY WAR.—It is estimated that thirty thousand millions of human beings have perished to satisfy the insatiable maw of war. Among the most disastrous of battles upon record, and the numbers slain, are Austerlitz, 20,000; Dresden, 30,000; Waterloo, 40,000; Eylau, 50,000; Bordino, 80,000; Issus, 110,000; Arabella, 300,000; in two of the battles of Cæsar, 700,000; in the siege of Jerusalem, more than 1,000,000; at the taking of Troy, more than 2,000,000. The New York Observer says that in the Russian Campaign there perished in six months, more than 500,000; during the twelve years of the recent wars in Europe, no less than 5,800,000. The army of Xerxes, probably more than 500,000, was reduced in less than two years to a few thousands. Jenghis Khan butchered in the single district of Herat 1,600,000,

## VARIETY.

"Got a paper to *spare?*" "Yes, sir; here is one of our last. Would you like to subscribe, sir, and take it regularly?" "I would—but I am too poor." That man had just returned from the circus, cost fifty cents; lost time from his farm, fifty cents; whiskey, judging from the smell, at least, fifty cents—making a dollar and a half actually thrown away, and then beggi g for a newspaper, alledging that he was too poor to pay for it! That is what we call "saving at the spile and wasting at the bung-hole."

A person in England, lately rummaging among his family documents, found written on the back of an old deed some words indicating that a pot of gold was buried in a certain place in the garden. It was at first regarded as a hoax, but on digging in the spot an iron pot came to light, containing fifteen thousand guineas, and a scrap of parchment, much decayed, on which was written, "The devil shall have it sooner than Cromwell."

A live Yankee, says an exchange, keeping a grocery out West, was asked by an Irishman, for a *yard of pork*—when the Yankee threw on the counter *three pig's feet.* Pat, not understanding the joke, inquired, "and sure you're not after callin' this a yard of pork?" "Certainly," gravely responded the native of the land of wooden nutmegs, "don't you know that in this country *three feet make a yard.*

An interesting scientific acquisition has just been made in Europe, says "Galignani," by M. Andrand, the engineer so well-known by his works and experiments on compressed air. At the shop of a dealer in second-hand articles, he discovered and purchased the electrifying machine, still, after a lapse of nearly 80 years, in an excellent state of preservation, of Benjamin Franklin, which is supposed to have been made at Philadelphia.

The late disturbances in the French capital and other portions of the European continent, have had the effect of causing so large an influx into England of diamonds and other valuables, that they are now a mere "drug in the market," and nearly unsaleable, except at a very depreciated rate.

A man named Whitford beat his wife to death, in Hertfordshire, England, and when the neighbors entered, they found the murderer pacing the room beside the naked body of his wife, and crying that he "had killed the great Goddess Diana." On his way to prison he read aloud the 108th Psalm, and said that he thought he was fulfilling the Scripture.

A gentleman of Philadelphia recently saw a man struggling in the water. He immediately divested himself of his coat, handed it to a by-stander, and bravely sprang into the water, and succeeded in reaching the drowning man. Upon looking up his coat to put it on again he found that the scoundrel with whom he left it had eloped.

Some gentlemen of the New York bar lately made a calculation by which it appears that their aggregate nett receipts are so small as not to average over two hundred and fifty dollars a year, to at least one-third of the members of the legal profession. There are over 900 attorneys in New York, and it is believed 200 of them do not earn $200 a year.

The Rutland Herald states that a horn seven feet in length, together with a huge rib and leg bone, were dug from Mount Holly, on the line of the Rutland and Burlington railroad, on Friday last. A bone which corresponded with the above in size and appearance, was taken from the same hill some weeks since.

The physicians of Constantinople have recommended the use of figs, with great success, as a preventive of Cholera. The fruit is said to exercise a healing influence on the stomach and bowels, and is highly useful in diseases which manifest themselves in a derangement of the digestive functions, and which generally precede an attack of cholera.

Dr. James Hill, resident surgeon at the Peckham House Asylum, in England, states that he has tried choloroform in ten cases of malignant cholera, with complete success; six of the patients having perfectly recovered, and four being convalescent.

Baked apples are generally improved by being baked in bright tin or earthen plates, with a little water in, and a small quantity of sugar sprinkled over them. To our eating they are quite as pleasant as common apple-sauce, and very much less labor is required in their preparation.

As the snow-drop comes amid snow and sleet, appearing as the herald of the rose, so religion comes amid the blight of affliction, to remind us of the perpetual summer, where the bright sun never retires behind the wintry cloud.

"Tell your father," said John Randolph, "that I recommend abstinence from novel-reading and whiskey punch. Depend upon it, sir, they are both equally injurious to the brain."

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IRA SAYLES, A. M., } Principals.

As isted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULATIONS.

1. No student will be excused to leave town, except to visit home, unless by the expressed wish of such student's parent or guardian.
2. Punctuality in attending all regular Academic exercises will be required.
3. The use of Tobacco, for chewing or smoking, will not be allowed either in or about the Academic buildings.
4. Playing at games of chance cannot be allowed.
5. Using profane language cannot be allowed.
6. The use of any kind of intoxicating drinks cannot be allowed, unless prescribed in case of sickness, by a regular physician.
7. Passing from room to room by students during the regular hours of study, or after the ringing of the first bell each evening, cannot be permitted.
8. Gentlemen and ladies of the Institution will not be permitted to visit the rooms of the opposite sex, except in cases of imperious necessity, and then it must not be done without permission previously obtained from one of the Principals.
9. Good order must be maintained at all times, and in all the rooms and halls of the Institution, and in all the intercourse of students with each other.
10. All students are required to retire regularly at the ringing of the bell designated for th t purpose, as occasion may require; and to rise at the ringing of the morning bell, also designated.
11. Any room, occupied by students, will, at all times, be subject to the visitation of the Teachers of the Institution, who are required to see that the regulations are complied with.
12. Students will be required to keep their own rooms in good order, and to pay all unnecessary damages, either of rooms or of furniture furnished with the rooms.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

GOVERNMENT.

The Government of the students will be in the hands of the Principals, and will be strictly and steadily exercised, and at the same time, strictly parental. The object of our academic government being to secure the greatest possible amount of physical, intellectual, and moral good to the students themselves, regularity and order of exercises, and good and wholesome citizens to society. No unwarrantable means will be made use of to enforce the observance of the above regulations; yet our constant endeavor will be, to make the means resorted to as effective as humun means may be.

Parents who place their children in this Institution, and all students who are sufficiently old to understand the necessity of order, cannot be too well assured that the foregoing regulations form the most essential part of the contract between them and us; and that whatever student wantonly violates them, and shows himself incorrigibly determined on pursuing his waywardness, will be expelled from the privileges of the Institution, and will not be permitted to re-enter it again, without special proof of reformation. Nor will an expelled student have any deduction made from full term charges.

Farther, parents are requested not to place money for expenses, in the hands of students who are not old enough to use money with discretion and economy. Either of the Principals, or the Book-keeper of the Institution, will act as fiscal guardian of such students without charge.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| EXTRAS—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extras above mentioned, need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 28. NEW YORK, FIFTH-DAY, DECEMBER 28, 1848. WHOLE NO. 236.

## The Sabbath Recorder.

### LETTERS TO A YOUNG INQUIRER,

**On the Necessity of adopting the Bible as the only Guide in making a Profession of Religion.**

### LETTER IV.

My Dear Daughter,—It will now be so short a time until you return home, and we enjoy the privilege of free, personal intercourse, that I should not consider it worth while to write another line on the subject which has occupied my last three letters, but from your having apprised me, that you have had presented to you a copy of Pike's "*Guide for Young Disciples.*" I shall take advantage of the opportune occasion which that circumstance affords, (as you remain longer than you expected,) to exhibit, farther, the truth of some of my former remarks, elicited by looking into the very work you have alluded to; which, in the main, is a very excellent work, but lacks consistency between profession and practice—no infrequent thing among that class of writers.

That work was lying on my table when I received your letter, and on picking it up I accidentally opened it at page 299, and was delighted with the remarks running over the four following pages, on the subject of *prizing the Scriptures.*

Those are excellent, judicious remarks—pertinent and true—worthy of profound contemplation—and I began to think, that you had received a *rare* treasure—a rare production of man—a gem of a book. But alas, alas, for poor, twisted, system-bound humanity. I was constrained to exclaim, in a paraphrase of the poet's hacknied adage: "*Frailty, thy name is* MAN!"

The Holy Scripture, among its thousands of irresistible truths, announces two very lamentable facts, which the whole history of man abundantly confirms, namely: Man has *polluted his ways,* and *corrupted the oracles of God* his Maker. On a few preceding pages you will find the evidence of this sad defection of frail man, in so good and, apparently, judicious a writer—a striking illustration of what Dr. Barnes, in a note to one of the gospels, justly asserts: "*None are so blind* as they *who will not see.*" Turn to page 287, and read sections second and third of that chapter.

[*We insert a passage from the book referred to, to enable the reader to understand, distinctly, the criticism appended.*]

"God, *at the beginning* of time, appointed a Sabbath. This solemn season for rest and religion he ordained should then be the seventh day. 'God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made.' There is reason to believe that this day was regarded as sacred by the patriarchs, and it is decisively clear that it was esteemed holy before the time when the law was given at Sinai. For some time before that period, Moses is described as speaking to the Israelites respecting it, and speaking of it not as if it were a new institution, but one well known to them. 'He saith unto them, This is that which the Lord hath said. To-morrow is the rest of the holy Sabbath unto the Lord.'

"When the Lord, with appalling and terrible majesty, gave the law from Mount Sinai, the observation of the Sabbath was the subject of one of the ten precepts that he delivered on that tremendous occasion. 'Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.'

"This solemn law of the Most High does not appear to have been introduced at this time as a new law, but as a law referring to a subject with which the Israelites were well acquainted. Remember the Sabbath day. This phraseology implies that they were acquainted with the day and with the law, which they were now solemnly commanded to regard.

"With respect to the change of the Sabbath from the seventh day of the week to the first, it may be observed, that the Lord Jesus Christ was Lord of the Sabbath, and consequently possessed authority to alter the day on which the Sabbath is to be observed. 'The Son of Man is Lord even of the Sabbath day,' and that the Scriptures lead us to believe that he, OR his divinely-inspired apostles, did make such alteration."

Here you have an astounding example of much intelligence, and the semblance of a proper appreciation of the value and true province of the Holy Scriptures, and, likewise, just views of the institution of the Sabbath—yet so swerved by his early predilections, that he cannot suffer himself to look the truth in the face; for instead of appealing "*to the law and to the testimony,*" he sinks his character as a valiant *advocate* for Bible truth, and Bible interpretation; resorts to *strained inferences,* flies to *tradition,* and at last ensconces himself behind Justin Martyr, instead of bringing forth *one* "*thus saith the Lord,*" to justify *the transfer.* If the Bible contains a single passage, expressing *the transfer* from the *seventh* to the *first day* of the week, why did he not put his finger upon it, and proclaim it to the world? Why, if *Christ* changed the day, did he (Pike) not give the authority—the book, chapter, and verse? If done by the *Apostles,* why did he not point to an unequivocal passage *directing the transfer?* Why resort to the weak subterfuge of an *equivocal* expression, calculated to deceive the ignorant, and mislead the misinformed? Can we suppose, that a Heaven-appointed institution, which the Almighty solemnly hallowed, set apart for all future time, and declared should remain sanctified, could be set aside by any less distinct expression of the Lord of the Sabbath? Is it not trifling with the revelation of the Majesty of Heaven, thus to treat his holy testimonies and his abiding statutes? Could we act thus in reference to any human legislation? And is not the Legislator of heaven to be regarded with higher reverence, than that of our equals—poor, frail man? Should we respect their delegated authority above the prerogatives of the Sovereign of the Universe? O, shame, shame, on the degeneracy of man—on the inconsistency of professing Christians! "*The Scriptures,* (he says,) *lead* us *to believe* that *he,* (Christ,) OR his divinely inspired Apostles, did make the alteration." Christ OR his Apostles is an assertion so puerile that any one professing to make the Bible the *Rule of Faith* ought to be ashamed, truly ashamed of it. It not only savors of ignorance, doubt, and imperfection, but smacks strongly of downright deception. If the Scriptures bear any testimony to the point, it would be easy to determine it by direct reference to the passage containing it. This has *never been done,* and *never can be done,* for it is not to be found there. If the Apostles had done it, they would, certainly, have left some distinct record of so important a transaction as setting aside the Father's first enacted institution, and not treat *Him* so unceremoniously, and leave the disciples of after ages to blind groping and strained inferences of texts, which bear an entirely different interpretation. The Scriptures lead us to *believe!* Believe what? The Scriptures no where require us *to believe* any thing they *have not declared*—clearly, explicitly, unequivocally *declared.* Belief without *legitimate* authority *is vain*—as action without faith is sin. Not one of the passages* the writer has adduced, in a subsequent section, and on which he professes to found a belief in the change, intimates any thing like a *transfer* of the *holy day of rest,* nor attaches any thing like *sacredness* to the *first day of the week.* It is a miserable exhibition of the weakness and folly of man, in leaving the fountain of truth to pander to the prejudices of party, and that at the wanton sacrifice of the Word of God. How, then, do the Scriptures *lead* him to believe, that a change has been made? It cannot be in any other way than that of looking at them through the Articles of his church—the Confession of his church—the Covenant of his church. *These* may *lead* to that *belief*—not the Scriptures; for many of these Articles, Confessions, and Covenants, are sadly obscure—dimming and blurring the light of truth by "*the inventions of men*"—that they *see* the Scriptures as *party systems;* somewhat like unto the expression of the blind man who was brought to the Saviour at Bethsaida, when his sight was *partially* restored: "*He saw men as trees walking;*" and such is our condition when our spiritual vision is obscured by *party glasses;* renewed application to the *Word,* like the repeated touch of Jesus, in the above case, will make us see "*clearly.*"

Our Author asserts, and justly asserts, that "the Scriptures are the *only* guide to eternal life"—yet he goes about to write "*A Guide for Young Disciples,*" himself! as if the Scriptures were not sufficient themselves, unless they have *his* own *spectacles* astride their noses, that they may see things in the light his fancy places them.

This is not the only institution of the Majesty of Heaven which has received damage from this license of *straining inferences,* and urging them as *established truths.* The ordinances of Baptism and the Lord's Supper suffer, likewise, from that overt culpableness, and that derelict laxness in interpretation. It is not my design to enter upon the defense of either of these institutions, the Sabbath, Baptism, and the Lord's Supper, at this time, (all of which I may treat of hereafter,) I, here, only allude to as much of the author's (of the Guide for Young Disciples) assumptions as serves to show the result of his departure from the Word of Truth; which, at one moment, he commends so ably, and, at the next, stabs as with the dagger of an assassin, inasmuch as he does it with artful stealth.

I have no disposition to add any further strictures; the above must suffice to illustrate my object. I was pleased with many parts of the book, and regretted to find so good a work marred by such jejune subterfuges to sustain party purposes. It may serve as a beacon to advertise you, not to place too much confidence on any human production, however *specious.* It is another admonition, arising from the folly of the learned, to "*prove all things*" for yourself. Receive nothing at second hand—"*to the law and to the testimony,*" in all matters; "if they speak not according to this Word, it is because there is no light in them." That is the TEST RULE. Adhere to *it* implicitly, or you make shipwreck of your profession.

It gives me no pleasure to make war against the errors and follies of others; but when I find those errors and follies set up in the place of the *declared will* of the Master, I am called upon, as a disciple, to "*contend for the truth*"—to "*cry aloud and spare not.*" I war not with men, nor parties, but with false, *perverted systems.* Each and all professing Christians have an important mission to fill—to glorify the Master, by extending his kingdom; and to do that, understandingly and efficiently, they must imbue themselves deeply with the Spirit of Christ, by living continually at the foot of the Cross, *receiving the law at his mouth,* and at his *mouth alone;* and keeping themselves from becoming corrupted by the inventions of men, which often set at naught the pure doctrines and ordinances of the Redeemer.

Undoubtedly the great cause of divisions among the Protestants, is their departure from the Bible, and the adoption of man-made systems. When they shall learn to prize the Bible, then, and not till then, will they take the first step to consociation; and not till then will there be any abiding approximation to that hallowed confraternity, which ought to subsist betwixt all the scattered flock of the Great Shepherd and Bishop of Souls. The Bible must be prized—Bible institutions must be cherished, for the one sake, that they are the ordained, sanctified, unmutilated institutions of that Holy Book. Then, and not till then, may we look for the fruition of the Spirit, crowning the professing church with complete prosperity. I repeat—then, and not till then, shall we see the resplendant glory of the Church, in all her majesty, which her elevated and ennobling principles are destined to display among her hosts. Mosheim says truly: "As long as the Scriptures were the only rule of faith, religion preserved its native purity, and in proportion as their decisions were neglected or *postponed* to the *inventions of men,* it degenerated from its primitive and divine simplicity." And Lardner says: "In about *three hundred* years after the ascension of Jesus, without the aid of secular power, or church authority, the Christian religion spread over a large part of Asia, Europe, and Africa; and at the accession of Constantine, and at the convening of the Council of Nice, it was almost every where, through these countries, in a flourishing condition. In the space of another *three hundred years,* or a little more, the beauty of the Christian religion was greatly corrupted, in a large part of that extent, its glory defaced, and its light almost extinguished. What can this be so much owing to, as to *the determinations* and *transactions* of the *Council of Nice,* and the measures thus set on foot, and followed in succeeding times."*

The united testimony of ecclesiastical history confirms this position most conclusively—that forsaking the plain teachings of the Bible, and adopting man-made systems of theology, has inflicted all the diversity of faith, and has entailed upon us the pandemonium of sects, which the Protestant church now presents. "I do appeal to any man who is acquainted with the Christian community, (exclaims the eloquent Mr. Duncan, of Baltimore,) whether the technical terms of scholastic theology do not make up the vocabulary of both ministers and people? and their meaning, the subject of their preaching and of controversy? How is the object in view to be gained? By force? Can you compel men to think—to believe—to love—to hope? Did ecclesiastical power ever enlighten, convince, or sanctify one immortal mind? Did Christ adopt this method? Did his disciples pursue, or recommend, such a course? What does God mean by the phrase, 'Not by might, nor by power, but by my Spirit?' How rapidly would men make philosophers in this way? Shall we whip children into the fear of God? What has ecclesiastical power ever done in the world, excepting to aid the civil arm, or compel the civil arm to aid it, in degrading the human mind to the lowest state of ignorance and bondage? . . . . Assuredly the Bible is not constructed as a sectarian creed is. God, in instructing the human mind, has adopted a very different course, having furnished it with a popular book, and employed men to address it, not with fixed scholastic formalities, but under the full flow of sympathies most highly excited. The scholastic exercises He has identified with a father's anxieties, with a mother's feelings, and with domestic scenes. This thing called a CREED, Jehovah never made; but has sought to teach the human mind according to its own characteristics, and by agencies belonging to its own essential relations. As a popular instructer of the mind, of varied mind, of mind in various countries and ages, never was there a book, on pure philosophical principles, to be compared with the Bible. The time is at hand, when it shall take its own proper place, and be hailed from the rising to the setting sun, *as the world's guide to everlasting glory.*" Mr. Erskine, in his *Remarks on the Internal Evidences for the truth of Revealed Religion,* says: "Most people in this country, (Britain,) and probably even the majority of the population of Europe, think that they understand Christianity; and yet a very small portion of them have read the Bible with that degree of ordinary attention, which they bestow on the common concerns of life. Their ideas on this subject are derived, almost entirely, from creeds, and catechisms, and church articles, or *human compositions* of some kind. The evil consequences arising from this, are most grievous. To convince ourselves that they are so, to a high degree, we have only to compare the two methods. In the Bible, the Christian doctrines are always stated in this connection: They stand as indications of the character of God, and as the exciting motives of a corresponding character in man. Forming thus the connecting link between the character of the Creator and the creature, they possess a majesty which it is impossible to despise, and exhibit a form of consistency and truth, which it is difficult to disbelieve. Such is *Christianity in the Bible;* but in *Creeds* and *Church Articles,* it is far otherwise. Their *tests* or *summaries,* originated from the introduction of *doctrinal errors* and *metaphysical speculations* into religion; and in consequence of this, they are not so much intended to be the *repositories of truth,* as *barriers against* the *encroachment* of *erroneous opinions.* The doctrines contained in them, therefore, are not stated with any reference to their great object in the Bible, the regeneration of the human heart, by the knowledge of the divine character. They appear as detached propositions, indicating no moral cause, and pointing to no moral effect. They do not look to God, on the one hand, as their source; nor to man, on the other, as the object of their moral urgency. They appear like links severed from the chain to which they belonged; and thus they lose all that evidence which arises from their consistency, and all that dignity which is connected with their high design." And Hilary, Bishop of Poictiers, in Aquitania, who flourished in the *fourth* century, boldly declares, that "it is a thing equally to be deplored and *dangerous,* that there are as *many creeds* as there are opinions among men; as many doctrines as inclinations; and as many sources of blasphemy as there are faults among us; *because we make* CREEDS *arbitrarily, and explain them as arbitrarily.* And as there is but one faith, so there is but one only God, one Lord, and one baptism. We renounce this one faith, when we make so many different creeds; and that diversity is the reason why we have *no true faith* among us. We cannot be ignorant, that *since the Council of Nice,* we have done nothing but make *creeds.* And while we fight against *words,* litigate about new questions, dispute about *equivocal terms,* complain of authors, that every one may make his own party triumph; while we cannot *agree,* while we anathematize one another, there is hardly *one* that adheres to Jesus Christ. . . . We make creeds every year; nay, every morn we repent of what we have done, we defend those that repent, we anathematize those that we defend. So we condemn either the doctrine of others in ourselves, or our own in that of others; and, reciprocally tearing one another to pieces, we have been the cause of each others' ruin."*

This is the sad lamentable state to which creed-following has reduced the professing church. Professor Tappan, whose excellent writings I have, repeatedly, introduced to your attention in my letters, pertinently remarks on this point of my subject, (which I avail myself of freely, as I like to fortify my opinions by such judicious authority:) "Neither Athanasius nor Calvin, the Council of Trent nor the Synod of Dort, can be supposed to think so well, or speak so plainly, as the Divine Saviour and his inspired apostles. There is no book so plain as the Bible itself, interpreted by itself. The Westminster Confession is not so intelligible to our children as the discourses of Christ. What are the writings of the Fathers, compared with the writings of the Apostles? Where do we find the clearest springs of truth?" And at the close of his timely essay, adds: "There are three great labors to be performed in our day, by minds nobly inspired with the love of truth and righteousness. First, To set forth the pure Gospel system, by comparing Scripture with Scripture, without any foreign admixture, that all the true servants of God may see eye to eye, and dwell together in goodly and loving fellowship. Secondly, To show, from the history of philosophy and of the church conjointly, how this pure system has been debased. Thirdly, To set forth, on its own legitimate basis, a true philosophy, as an element in human nature, which *responds to all God's revelations,* as the statue of Memnon was said of old to send forth strains of sweet melody, when the morning sun shone upon it. In fine, it is to redeem the Bible from false philosophies, and to redeem philosophy itself from the product of these false philosophies appearing in the form of tyrannical ecclesiastical dogmatism."

Aunt —— has, very properly, advised you to "*begin right*—to *count the cost* in setting out," and "persevere unto the end, with all diligence and alacrity." To *begin right* is *to take God at his word,* and render implicit obedience to Him—perfect submission to all *his* requirements, and to walk faithfully in all *his* ordinances. *Counting the cost,* is yielding up all predilections to particular forms and interests—to embrace, and comply with, all the Master has imposed upon his disciples, however others may regard them, or despise them. Not to be an eye-servant to any one, but a doer of the work, as it is commanded by the Lord of your salvation.

This is imperatively required of you. Nothing short of it will suffice. "My son, give me thy heart," is the rightful requirement of the Almighty—to serve the Lord, and Him alone, with all thy heart, and soul, and strength, and might. This admits of no *compromise*—no yielding to partialities of friends or party. It demands an entire dedication of all your affections and powers to the Author of the Bible and the institutions of the Bible *to the very letter.*

I leave this subject, my dear child, with the foregoing effort to enlighten you, and, also, to advertise you, of the dangers that may beset you, in making a profession of religion; commending you to the Author of all Truth, in whom there is no darkness. Go to his *Word* and to his *audience chamber*—the foot of the Cross—and learn of him. Ask him earnestly, devoutly, submissively: "Lord, what wilt *thou* have me do?" Then turn to his *Word,* and there you will find his answer. Follow it in all *his* appointed ways—all Heaven-appointed ways. When you think that you have found your duty made plain, and you think of attaching yourself to any particular church, get their Creed, Confession, or Covenant, *if you find the Bible prescribes, authorizes,* or *warrants* any such *extra-scriptural formularies* of faith and practice—*sift* them and try them, to see whether they are free from the admixture of philosophy, "*falsely so called,*" which has corrupted all the *concocted systems* of man, in all ages, even down to the present day; *examine* the *ordinances,* whether they are after the *pattern* of the Master—if not, cast them all to the moles and the bats; and be not satisfied short of "thus saith the Lord" for all you profess, and all you adopt. Throw yourself on the broad platform of the Bible; and make no profession which will detract from the integrity of God's Holy Word, or do damage to the plain prescription of that blessed Book; and the God of the Bible will be with you and sustain you, in life, in death, and at the Judgment—for it is *that Word,* which is to be your Judge in that great, that awful day, for which all other days were made. Then take heed that you cleave to *it,* as the very periapt of your life—as it is the amulet to secure your safety.

Your affectionate Father.

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* John 20: 19, 26; Acts 20: 6, 7; 1 Cor. 16: 2; Rev. 1: 10.

* Duncan on Creeds.

* Gibbon's Dec. and Fall—Locke's Com. pt. bk. Apud Duncan.

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Reverse of Fortune.—A very touching case of misfortune came to the notice of the public a few days since. The captain of the ship Ocean Monarch, from Havre to this port, observed among his passengers a lady in middle life, and her daughter, a young woman, who seemed to have known better circumstances, and gave evidence in their deportment of a quiet refinement of manner very different from those with whom they were placed in companionship. He bestowed many little attentions upon them during the voyage, and endeavored to make them as comfortable as their situation would admit. What was his astonishment, when a gentleman came on board to pay their passage, to find that they were the widow and daughter of Lafitte, the celebrated banker and minister of finance; also the daughter-in-law of Marshal Bertrand! Here were ladies, who but a short time ago, received in their saloons the greatest men in Europe, and even royalty itself, enduring the worst of all miserable situations—the steerage of a ship during a long voyage. [Que. Mer.

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From the Washington Union.

### THE DEAD SEA EXPEDITION AND FOREIGN MISSIONS.

When the small party just returned from the Dead Sea, first entered upon its waters, its members came, one and all, to the conclusion, that having undertaken what others failed to accomplish, the honor of the American name was at stake, and that it were better to die like them than return unsuccessful.

On the evening of the ninth day, however, on the southern sea, we were prostrated by the hot blasts of a simoon, sweeping from the deserts of Arabia, which was followed by five days of intense and stifling heat. On the afternoon of the 14th day, on the coast of Moab, to our surprise, we were greeted by a deputation of *Christians,* from Kerak, the Keijath Moab of the Bible.

The joy of this people at meeting us was unbounded. They caressed us, brought us water and laban, (sour milk,) all they had, and some of them spent nearly the whole night hunting a boar wherewith to regale us. When told that our forms of worship in America were different from theirs, they replied: "What matters it? Christ died for all! Do you not believe in him?" When told that we did, they said: "Then what are forms before God? He looks to the heart! We are brothers!" And brothers they continued to call us to the last.

We could not trace their origin, but concluded they were either one of the lost tribes converted to Christianity, who, in the fastnesses of the mountains, had escaped the Mohammedan alternative of the Koran or the sword, or of the Crusaders under the Christian Lord of Kerak. They number about 150 families, and live in the town—the only one now left in the once populous country of Moab. Within the walls are also the huts of 100 Muslim families, and outside are the black tents of the fierce tribe Kera-Ceyeh, numbering 760 fighting men.

The Christians gave us an invitation to visit their town, about seventeen miles distant in the mountains; but while hospitably urging us to go, they did not conceal the perils of the visit; for they confessed that they were out-numbered and over-awed, and in an emergency would not dare openly to assist us.

I determined, however, to accept their invitation at all hazards; for it was evident that unless recruited by a more bracing atmosphere, we must inevitably perish. In this opinion the lamented Mr. Dale concurred with me.

I will not tire you with an account of the visit—of the treachery with which we were threatened, and our return in battle array, with the hostile Sheikh as prisoner—but simply express my opinion, that but for the timely information given by the Christians, we should never have seen our homes again.

These poor Christians are much tyrannized over by their Muslim neighbors. Their only place of retreat when threatened with violence is their little cell of a church, which can scarcely hold twenty families. Their account, which in its narration bore the impress of truth, seems confirmed by the circumstance that in the centre of their little church there is a well which supplies them with water until their provisions are exhausted, or the restless nature of their persecutors takes them elsewhere. The object of all their hopes is to build a church sufficiently large to contain all their wives and children; for, with all their intolerance, the Muslims respect the house of Him whom they call "Issa, the Prophet of the Christians."

The foundation and a part of the walls of a church have been built, the sirocco and locust have swept their harvests for several years. They gave me an appeal to their Christian brethren in America, which I promised to deliver. With many apologies for the phraseology, they begged me to write it out more fully for them; but I prefer sending it forth in its own simple and touching brevity. I will only add, that little should be given, and that discreetly, so as not to excite the cupidity of the Muslims. The Board of Foreign Missions at New York will doubtless receive what may be given, and forward it either to their brethren in Beirut, or to the Anglican Bishop at Jerusalem, for distribution. One cent from each humane person in this land of charity would be more than sufficient.

APPEAL.

By God's favor: May it, God willing, reach America, and be presented to our Christian brothers, whose happiness may the Almighty God preserve: Amen. [8642]

BEDUAH.

We are in Kerak, a very few Christians, and are building a church.

We beg your Excellency to help us in this undertaking, for we are very weak.

The land has been unproductive and visited by locusts for the last seven years.

The church is delayed in not being accomplished for want of funds; for we are a few Christians, surrounded by Muslims.

This being all that is necessary to write to you, Christian brothers in America, we need say no more.

The trusters in your bounty,
ABD'ALLAH EN NAHAS, (Sheikh,)
YACOB EN NAHAS.
Kerak, 21 Jamad Awak, 1264.

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Obedience to parents has ever been regarded as a fundamental duty among the Jews. As a result of this feature of their domestic discipline, an intelligent Jew recently remarked that no Jews were found criminals at any of our courts, or in any state prison.

The Sabbath Recorder.

New York, December 28, 1848.

## THE MONTHLY CONCERT.

The Seventh-day Baptist Missionary Association has repeatedly urged upon its friends the importance of maintaining a Concert of Prayer for Missions, and has recommended that it be held on the first Sabbath in each month. Many of the churches, we rejoice to know, have complied with the recommendation, and have found the season to be a most interesting and profitable one. We wish all the churches might have some such experience, and we are sure they would then need no urging to continue the practice. There are some churches, however, in which the Concert has never been established, and of course none of its benefits enjoyed. To such, what more appropriate suggestion can be made just now, when a new year is about to open, than that the present is a good time to commence what has thus far been neglected. Let the first Sabbath of the new year be signalized in every church by the establishment of a monthly concert of prayer for missions, and there would be good grounds to hope for a better state of things at home and abroad. God is not deaf to hear, nor slow to answer, the *united* prayer of his people. If they could all be induced on that day to approach the mercy seat in concert, and with a determination to continue to do so monthly throughout the year, it is impossible fully to estimate the results. The prophet Isaiah said that in his time, "as soon as Zion travailed she brought forth." Who can doubt that a similar result would follow the same cause in the present day.

There are always reasons, sufficiently weighty, why the friends of the missionary cause should be frequent and importunate in their addresses to the throne of grace. The conversion of a sinner, under the most favorable circumstances, is a miracle of mercy—a monument of God's power; how much more their conversion in heathen countries, where all their interests and prepossessions have to be overcome by the influence of divine truth and the Spirit of God! Yet the missionary goes forth in expectation that heathen will be converted through the instrumentality of his labors. Surely he ought to be a praying man himself, and to be supported by praying men at home. But while there are always weighty reasons why the friends of missions should be earnest in prayer on behalf of those whom they send into the field, there are peculiar reasons why we should be earnest on behalf of the brethren whom we have sent to China. They are establishing a *new* mission, and are therefore in special need of divine guidance. They are surrounded by *adverse* influences, which render their position one of peculiar delicacy, and demand great circumspection on their part. They are, indeed, placed in circumstances where no wisdom but that which is from above can be sufficient to direct them, and where no strength short of that from above can sustain them. Will those who have sent them forth forget them in such circumstances? God forbid. Let our alms and our prayers on their behalf go together. So shall we have no reason to fear for their safety, or for the effect of their labors.

Again we say, the commencement of a new year is a good time for those churches not already enlisted, to commence the Monthly Concert of Prayer for Missions. Let the ministers and leading brethren bear this in mind, and take such a course in relation to it as will free them from guilt in the matter.

## MILEAGE OF CONGRESS.

The N. Y. Tribune is urging an amendment of the law in relation to the mileage of Congress, and illustrates the necessity of such amendment by some curious facts. It seems, that when the law was passed, twenty miles' travel was regarded as about equal to a good day's work; accordingly the law was so framed as to give each member eight dollars for every twenty miles traveled in coming to and returning from Congress. It is easy to see, that at the present time, when men can travel by steam, and for comparatively little expense, from one to three hundred miles per day, such an allowance, giving persons in some instances one hundred dollars a day clear of all expenses, is unreasonable. Even that could be got along with, however, if the persons who receive such pay would be satisfied to charge for no more miles than it is necessary for them to travel. But they are not; the law says that mileage shall be reckoned "by the usually traveled route," and as each man judges for himself what is the usually traveled route, he can make up a bill very much to his own liking. For instance, it is said that one of the Louisiana members charges from his residence down the Red River to the Mississippi, down the Mississippi to New Orleans, thence *back up that same Mississippi* by the mouth of Red River to the Ohio, and so up to Wheeling, and by Baltimore to Washington. This enables him to charge nearly double the actual number of miles by post-route, and to obtain about one thousand dollars more mileage than he would be entitled to if he had traveled the route by which the mail goes. From a complete table of mileage of members of the present Congress, it appears that the extra miles charged by the members of the House of Representatives amount to 59,030, for which they receive $47,223 80. The number of extra miles charged by Senators is 18,602, for which they receive $14,881 40. Take the Representatives and Senators together, and we have total extra miles charged 77,632, and total extra mileage paid $6[illegible],105 20! These charges, it is supposed, are all consistent with a liberal construction of the existing law. If so, who can doubt that the law ought to be amended?

## HOME MISSIONS—NO. 3.

Notwithstanding all the discouragements thrown in the way of engaging in home missionary labor as ministers of Christ, yet it is not without its inducements. Nothing sweetens labor and toil like success. If a person's business is not very lucrative, yet, if he succeeds, he is encouraged. Some of our best, most pious, and faithful ministers, in some of the old churches, labor for years with but little if any apparent success. There are constant drawbacks upon those churches. Business prospects in our cities and large towns draw the attention of the young; and many, in view of the prospects west, leave their native land and emigrate. There are but a few of the eastern churches that can expect any permanent growth. Can a young, enterprising minister of Christ, be satisfied with this? We would think not. Let a young man of piety, talents, and learning, go out into the western field—his place of study the back of his horse, his library in his saddle-bags, and his pulpit in the woods—he will not be crying from day to day, "*Who hath believed my report, and to whom is the arm of the Lord revealed?*"—for success will attend his labors. Society is there to be formed; people have moved to those settlements from different parts; in their religious practices, they are to form new relations; and the influence of old established habits, and friends, will have lost its power, and they are to be moulded and fashioned, either by the errors of the age, or by the truth of GOD. Under these circumstances a minister may raise up a church adapted to himself; and with such a people he may live happily, and not be subject to the yearly auctioneering that is practiced by some churches, such as, Will we have our minister another year? and, What can he be obtained for? We must get him for such a price, or he may leave. Where churches have got in the habit of frequently changing their pastor, it seems to them to be necessary. Formerly it was not so. The argument for it is the practice of the apostles; but the pastors are not apostles. The apostles instructed the bishops and pastors to ordain elders in the churches; but we have no account of a change, or a removal, of these elders and pastors thus located. Often, under present circumstances, it becomes necessary and expedient for ministers to move, and oftener by far, I think, than what it ought to.

Another inducement we would present, is the command, "*Go ye into all the world.*" A young man of enterprise, who wishes to be a farmer, does not hesitate, and say it is not expedient, because my father's farm is small and there is not sufficient room for me. No! He says, "*there is much land to be possessed,*" and gladly he leaves the dwelling of his father, and goes to seek his fortune in a strange land; and all this for filthy lucre. The object of God's ministers is by far more lucrative—not for filthy lucre, not for the bread that perishes, but for souls, immortal souls, that may become the equals of angels. I once spoke to a young brother in the ministry upon this subject, who was unsettled, when he replied, "*Oh, no, I cannot go; here are my friends, and it is my duty to live with them.*" I could but think of the words of our Savior, "*He that loveth father, or mother, or wife, or children, more than me, is not worthy of me.*" Nothing of a religious nature appears to be more ungospelwise, than for ministers to be idle from year to year, waiting for a call. If they are God's ministers, the call is in their commission, "*Go ye.*" Destitute churches and settlements are constantly saying, "*Come over and help us.*" I do not mean those who are superannuated, or those who may be so circumstanced as to forbid it. I mean young men, who are *zealous, gifted, strong,* and *pious.* And such I hope will not pass the best of their days in getting ready to begin, remembering that what they do they must do quickly.

I am of the opinion, that we have never felt enough on this subject, neither ministers nor people. There are many weighty reasons why we should do more for home missions. The ground will be occupied, and what we do not occupy others will. It was the policy of the early Christians to go where they could be successful; and would it not be wisdom in us to adopt a similar course? There are but few among us who have not friends who have emigrated west, and are raising up families to be citizens of this great republic. They are constantly asking us for help, and shall it be withheld? The West, in all probability, is to become the dwelling-place of our children; the present prospects are that our sea-board and sea-ports will be possessed by foreigners, and the present native inhabitants will go West, or at least in a few generations we may expect this. Have we no anxiety about the society with which our posterity are to mingle? In that country, institutions of learning are rapidly multiplying, and will mould in a great measure the state of society; and is it not our privilege to participate in this great work? Let us lay ourselves out for this work, and though our numbers are few, and our means limited, yet we can do much. The God of heaven will prosper us. Let us pray for God to raise up men, and I believe that means may be obtained. Have we not individuals who would give some young man an hundred dollars a year, and he get what he can upon the field of his labor? Let the offer be made, and possibly the Executive Board may find the man.

W. B. GILLETT.

KIDNAPPING IN NEW YORK.—On the 20th instant, a respectable colored man, named Belt, was walking in Duane-st., N. Y., with a companion, when he was suddenly seized by two white men, who thrust him and his friend into a carriage, evidently at hand for that object, charging Belt with having stolen a coat worth five dollars at the fire the night before. As they were driving off, the men commenced putting handcuffs on Belt, and having examined his companion, told him he was not wanted, and put him out. Belt requested him to see his landlady and meet him at the tombs, which he proceeded to do. But the carriage never came there. On the contrary, it was driven to Gravesend Beach, a spot on the shore of Long-Island, some ten miles from New York, opposite which a vessel was waiting for a fair wind to sail for a southern port. A writ of habeus corpus was immediately obtained for the body of the colored man, and the matter has thus been brought before the proper authorities. Two officers, Lydney Clayton, of Brooklyn, and Charles Bird, of New York, have also been arrested on the charge of abducting Joseph Belt, a fugitive from labor, out of the State. It is said that the kidnappers have exposed themselves, under the statute, to ten years imprisonment in the State Prison.

## POSTAGE REFORM.

First Assistant Postmaster General, S. R. Hobbie, having enjoyed very favorable opportunities of witnessing the operation of the best-conducted Offices in Europe, was requested by the Postmaster General to report to him the results of his observations and reflections—a request with which he complied. This report having been called for by both Houses of Congress, is now made public. It gives a very full and interesting account of the manner in which the operations of the European Post-Offices are carried on, together with many suggestions as to the improvement of our service. The result of Mr. Hobbie's observations is a firm conviction, that postage ought to be farther reduced In this country. He recommends a uniform letter postage of three cents, and a uniform rate for newspapers, which he would put at our lowest denomination of coin, one cent the single newspaper, not to exceed two ounces in weight, where regularly issued to subscribers. Transient newspapers and pamphlets he would charge the same as letters, three cents, for any thing weighing less than two ounces. Mr. Hobbie thinks that an appropriation by Congress would be required for the first year or two under this system; but that the amount of mail matter would soon be sufficient to defray all expenses. He agrees with every body else whose interests do not stand in the way, that the franking privilege should be abolished. The Government and officers of Government can afford to pay for the use of the mail-bags as well as private citizens. There is pretty good reason to hope that the present Congress will farther reduce the rates of postage.

## ITEMS OF FOREIGN RELIGIOUS INTELLIGENCE.

THE BIBLE IN BELGIUM.—The *Glaneur Missionaire* gives accounts of meetings held in different parts of Belgium, for promoting the circulation of the sacred volume. These meetings were thirteen in number, and the aggregate attendance in various localities was about three thousand. We rejoice to learn that they excited much interest, and, in more than one place, have been attended with beneficial results. It is worthy of remark, that the Bishop of Liege, terrified by the progress of Protestantism in his diocese, has recently addressed a letter to his clergy and laity, putting them on their guard against the "new doctrines," and urging them to prevent their further spread. As a means of attaining that end, he recommends every one of his flock generously to contribute to the erection of a new church.

DISSENTERS IN PRUSSIA.—The Minister of Public Worship in Prussia has commanded that the use of Protestant churches be granted to the Protestant Dissenters and German Catholics, wherever such is the desire of the public authorities. It is also announced, that existing laws are about to be modified, so as to secure a wider religious liberty to all Christian sects.

CONVENTS IN AUSTRIA.—The Austrian government is, it is said, about to suppress all monastic institutions existing in that country. It has begun by appropriating to civil uses the convent lately occupied by the Liguarians. This measure, if carried out, will enrich the State by about one hundred million florins.

PIEDMONT.—We regret to state, says a late number of the Evangelical Christendom, that the political changes which have taken place in the kingdom of Sardinia, have ameliorated the lot of the Vaudois of Piedmont, far less than was generally believed. Their condition, practically speaking, has undergone scarcely any improvement. The apparent concessions which have been made to them are neutralized by the most arbitrary conditions. Thus, though the Vaudois may now take up their residence in any part of the kingdom, they may not celebrate public worship, except in the valleys!

[Christian Watchman and Reflector.

PREJUDICE AGAINST COLOR NOT INVINCIBLE.—An exchange says that prejudices against color seem to be rapidly disappearing in Cortland and Tompkins counties in this State. In the first named, Rev. Mr. Ward, a negro black as ebony, is settled as minister over a large and very respectable congregation, composed mostly of white people, and enjoys in every respect the social consideration due to a man of unexceptionable piety, of correct deportment, and of high and cultivated abilities. In Tompkins county, as we learn from the Syracuse Journal, the trustees of a certain school district lately employed a colored man to teach the district school for the winter. Notwithstanding the general liberality of sentiment prevailing in that section, this selection of a teacher was rather too much, and finally an appeal was made to the Secretary of State, to decide whether *black* persons are competent teachers. We understand, says the Journal, Mr. Morgan gave it as his opinion, that the trustees have not acted illegally, but that it was their duty to consult the wishes of the district in the employment of a teacher.

REVIVAL IN NEW HAMPSHIRE.—The New England Puritan has a letter from Candia, N. H., dated November, 16th which speaks of an interesting and extensive revival as in progress in that town. The pastor writes:—

"For the last seven or eight weeks, the all-absorbing subject—the almost entire topic of conversation has been, the soul and its salvation; and my constant work has been, to lead sinners to the Lamb of God. More than a hundred have often met me in the inquiry meeting; and a majority of these are now rejoicing in hope. Last Monday evening, at my meeting for young converts, I found myself encircled by sixty or seventy who trust they find the Saviour precious. I have found it so necessary to be on the ground all the time, and so evidently has it been the work of the Sovereign Spirit, that I have not felt authorized to call in any aid except the co-operation of the church. Many of the members have worked faithfully, and the blessing of Heaven has seemed to attend our united, though feeble efforts."

THE CHOLERA IN NEW YORK.—The Cholera, so-called, was brought to this neighborhood some three weeks ago, by the packet-ship New York. Up to the present time, the steerage passengers of that ship have remained at the quarantine, about six miles from the city, where several new cases have occurred, and a few deaths. On the 23d, two new cases were reported there, and one death. On the 24th there was one new case and one death. In the city, there were two or three cases soon after the arrival of the New York, but none have occurred for several days past. If the disease is the real Asiatic Cholera, it is of a very mild type, against which temperance, cleanliness, and warm clothing are regarded as a pretty sure protection.

In New Orleans, and some other sea-ports, cases have occurred of what is called Cholera, but they are generally among emigrant passengers, and do not occasion much alarm. The cold weather will probably check it to a great extent. Meanwhile it is hoped that such steps will be taken to remove whatever favors it as to prevent its ravages on the return of spring.

AN EXAMPLE WE WOULD LIKE TO SEE IMITATED.—Not long ago one of our Local Agents requested us to send him an account of what was due for the Recorder in his neighborhood, so that he might attend to its collection. Accordingly we sent him a list of subscribers, with their accounts, showing that fifty-two dollars was due us, all told. Just two weeks from the day we sent this list, we received a reply, accompanied with the fifty-two dollars, and the pay in advance for two new subscribers. This shows what can be done by trying. May the example prove contagious.

NEW YORK CITY TRACT SOCIETY.—This society held its anniversary one evening last week, at which the reports of the various officers were read. It appears from the Treasurer's Report that the last year's receipts have been $13,585.82, and the expenditures $13,340, leaving a balance on hand of $245,82. The Annual Report states that 1,024,140 tracts, comprising 4,715,351 pages, have been distributed; 1,275 Bibles and 880 Testaments supplied; 5,894 volumes lent; 2,080 children gathered into Sunday-schools, and 226 into Public-schools; 181 persons induced to attend Bible-classes, and 2,385 to attend church; 1,627 district prayer-meetings held; 1,655 temperance pledges obtained; 17 backsliders reclaimed; 170 persons hopefully converted; and 125 converts united with evangelical churches.

CONVENTS IN SWITZERLAND.—The Grand Council of the Canton of Lucerne, Switzerland, has declared the suppression of all the convents in that canton. Two of them are to be suppressed immediately, and the others, by a gradual extinction. The Grand Council of Fribourg has likewise suppressed all the convents there.

BLACKWOOD'S MAGAZINE for December has articles on Mrs. Hemans; on the Miseries of Ireland and their Remedies; the Caxtons—Part VIII.; Republican First-Fruits; Prophecies for the Present; Sigismund Fatello; the "Green Hand;" Eastlake's Literature of the Fine Arts. This number closes the 64th volume. A new volume commences with the new year, making the present a good time to subscribe. Republished by Leonard Scott & Co., 79 Fulton-st.

☞ The following, from the Philadelphia Ledger and Transcript of Dec. 19, shows how the business of punishing barbers for shaving their customers on Sunday, is progressing in the city of brotherly love:—

THE BARBERS' CASE.—The *certioraris* of prosecutions for violation of the Sunday laws, which have been instituted by one portion of the fraternity of barbers against the other, came up before the Court of Common Pleas yesterday. They were argued at considerable length upon the abstract question, whether it was illegal to shave on Sunday, and whether it was "a necessity" within the words of the act of Assembly. We do not consider it necessary to give these arguments *in extenso*, because, after the counsel had concluded their remarks, the Court told them that the question of the "necessity" or non-necessity of shaving on Sunday was not before them. The judgment of the Court must be upon the return of the certioraris—the record showed no facts upon which the Court could found a judgment. It merely stated that the Alderman had found the defendants guilty of a violation of the Sunday law. And the Court could not know the facts upon which his judgment was based. They cannot decide on the subject unless they have some means of judging as to the necessity. They could do nothing on the subject but affirm the judgment of the record before them. If the parties want to get the question before the Court, the best way would be by an information according to the common law—the Alderman should then set out the evidence on both sides, and the case would then be properly before the Court. "Paley on convictions" would furnish forms. The counsel then said that they would agree upon a case stated, or make some other arrangement to bring up the case fairly; and so the cases went off.

☞ The editor of Zion's Herald makes the following sensible suggestions, the remembrance of which would save newspaper correspondents a great deal of uneasiness:—

COMMUNICATIONS.—It is a generally understood law of the press, that articles in the hands of the editor are not to be returned—correspondents should always keep copies if they deem it important to preserve them. From one-third to one-half of our communications are rejected; the task of preserving and returning them would be a serious one. No paper in the land does so; in most cases it would be impracticable. We hope our correspondents will bear this in mind. One word more: the disposition we make of communications must not be misapprehended, but borne with good temper. We are compeled often to reject really meritorious articles; we are in a position to judge of their effect, and can see circumstances which may not be discernible to our readers. We reject a great deal of poetry, portions of which are at times very fine, while other but inseparable parts are too defective for publication. In such cases we summarily put it under the table, for we are not poet enough to rectify the defect. Poets are usually sensitive, but we are happy to find our own quite good natured in such cases, and disposed to "try again" when we think they "miss fire."

A SAW-FISH.—Geo. W. Bowditch, Secretary of the Commissioners of the new Custom House at New Orleans, has sent to the National Institute the jaws, saw, part of the back-bone, and an egg of a very large female saw-fish caught by him in July, 1846, at the mouth of the Mississippi river. He says:—

"She was first enclosed in a seine (while hauling for red-fish) which she took away with her and run up the bay about half a mile, when, finding the water shoaling, she turned suddenly and made for sea. It is supposed that the seine blinded her, as it was very much entangled about her saw and head; and she struck with such force on the extreme point of the reef, that she ran part out of water, and could not get off. She was then shot in the head with a large rifle; it took three shots to kill her. She measured 21 feet 3 inches in length, and 8 feet 9 inches in a direct line from fin to fin across the back. There were taken from her maw 5 red-fish, 3 sheep-heads, and a large drum-fish—the latter weighing some 30 lbs., which had been caught that morning, beside some two or three barrels of other fish partly digested. Her liver was tried out, and filled a pork barrel with pure oil. There were two bags, about the size of Liverpool salt-sacks, filled with spawn, or eggs. The one with the saw is a specimen. In drying, it shrunk to about half of its original size. The color was a bright yellow."

PROSPECTS OF THE SANDWICH ISLANDS.—The Boston Recorder reports the most interesting items of missionary intelligence communicated at the recent monthly concert in that city, and from its report we copy the following:—

"From the Sandwich Islands we learn that at nearly all the stations, there has been more than usual interest. The number admitted into the churches during the last two years, has been 2,559. The whole number of communicants is now 23,846. In the general revival, fourteen of the children of the missionaries had united with the church. Some of these are looking forward to the gospel ministry, and will rise up and take the place of their fathers, and preach the unsearchable riches of Christ to that people, and to those who may reside on those shores.

"The Sandwich Islanders are advancing in Christian liberality. The contributions collected for benevolent purposes during the last two years, are greatly in advance of what they have been in former years. The principle of systematic benevolence is taking hold on the hearts of the people. They begin to feel it not only a duty, but a privilege, to give.

"The educational prospects of the Hawaiians are represented as steadily improving. And the state of public sentiment in relation to the use of intoxicating drinks is remarkable. 'The King, the Government, and the nation,' say the missionaries, 'adhere to the principles of temperance; and the whole body might not unaptly be designated as one great temperance society.'

# General Intelligence.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

*December* 18.

In the SENATE, Mr. Douglass called up his bill, of which previous notice had been given, relating to the admission of California and New Mexico as a State, and moved that it be referred to the Committee on Territories. Mr. Berrien, of Ga., moved that it be referred to the Judiciary Committee. The question was discussed at some length, when finally the original motion was put and lost; Yeas 24, Nays 25. It was then on motion referred to the Judiciary Committee. Mr. Downs, of La., offered a resolution on the expediency of establishing a United States Mint in California, which was read and adopted. Mr. Miller, of N. J., offered a resolution calling on the President for information concerning any correspondence with Spain in favor of purchasing the Island of Cuba; which was adopted. Mr. Benton then brought up the bill for a railroad across the Isthmus of Panama, which led to considerable discussion, but upon which no action was taken.

In the HOUSE, a long discussion arose upon a motion to reconsider the vote adopting Mr. Root's resolution respecting slavery in California and New Mexico. Mr. Giddings asked leave to introduce a bill giving to the people of the District of Columbia the privilege to express their sentiments on the subject of Slavery in the City and District, which was read twice. Mr. Jacob Thompson and Mr. Tompkins, of Miss., each interrogated Mr. Giddings as to the interpretation of the bill. He replied that it meant to include both whites and blacks. He knew no difference of color in these matters. Mr. Thompson, of Miss., moved to lay the bill on the table. On this motion the yeas and nays were demanded, and on being taken resulted in the affirmative; Yeas 115; Nays 77. So the bill was laid upon the table.

*December* 19.

In the SENATE, the resolution offered yesterday, calling upon the President for information concerning correspondence had with the Government of Spain, for the purchase of the Island of Cuba, led to considerable discussion, and was finally laid over. The project for a railroad across the Isthmus from Chagres to Panama was also discussed, and informally laid aside.

In the HOUSE, various petitions and memorials were presented and duly referred. Several bills were also presented and appropriately referred; after which the session was occupied in discussing the reference of the President's Message.

*December* 20.

In the SENATE, Mr. Breese moved that the bill for the graduation of the price of Public Lands should be made the order of the day for the second Monday in January next, which was agreed to. The bill for reclaiming by drainage the everglades of Florida came up for consideration, and gave rise to some discussion. The establishment of a collection district at Whitehall, was taken up. After being considered and amended it was postponed.

In the HOUSE, Mr. Vinton, of Ohio, reported a bill for carrying into effect the thirteenth article of the Mexican Treaty, respecting the appointment of a Commissioner and Engineer to run a boundary line between the two countries, which was read and referred to the Committee of the Whole. Mr. Hubbard, of Conn., offered a resolution instructing the Committee on Foreign Relations to make inquiry respecting the present Consular system established in China, which was read and referred to the Committee of the Whole. Mr. Smith, of Ind., reported a bill providing for the establishment of a Government in Upper California, which was referred to the Committee of the Whole.

*December* 21.

In the SENATE, several memorials and petitions relating to various subjects were presented by different members, received, and referred. Mr. Dix, of N. Y., moved to take up the bill for the establishment of a Collection District at Whitehall, which after some consideration was passed.

In the HOUSE, among the petitions presented was one by Mr. Evans, of Md., from messengers, bringing the Electoral votes for President and Vice President of the several States. They pray that inasmuch as their mileage has been cut down from 25 cents to 12 1-2 cents per mile, which is amply sufficient, that Hon. Members of Congress should also reduce their own mileage. On motion, the memorial was laid on the table.

The call of the States for Resolutions being in order, Mr. Gott, of N. Y., offered the following resolution, and moved the previous question thereon:—

*Whereas*, The traffic in human beings as chattels now prosecuted within this Metropolis of the Republic is contrary to natural justice, to the fundamental principle of our Political System, and is a notorious reproach to our country throughout Christendom and a serious hindrance to the progress of Republican Liberty among the Nations of the earth: Therefore,

*Resolved*, That the Committee on the District of Columbia be instructed to bring in, as soon as practicable, a bill prohibiting the Slave-Trade in said District.

The previous question being seconded, and the main question ordered by the House, a motion was made that the Resolution do lie on the table—on which the yeas and nays were ordered, and taken—yeas 82; nays 85. So it was *not* laid on the table. The question then recurred on the passage of the Resolution, and, the main question having been ordered by the House, and the yeas and nays demanded, the resolution *passed* by a vote of 98 to 87.

*December* 22.

The SENATE proceeded to the consideration of the bill in favor of draining the everglades of Florida, which, after considerable discussion, was postponed. Mr. Dix offered a resolution of inquiry in regard to any change required in the Consular system with China and Turkey, which was also adopted. Some other unimportant matters were attended to, and the Senate adjourned till after Christmas.

The HOUSE resolved itself into Committee of the Whole on the state of the Union, Mr. McClelland, of Mich., in the chair, and took up for consideration sundry private bills, and the Committee soon after rose and reported progress, when, on motion, the House adjourned.

*December* 23.

The Senate was not in session. The House held a session, but did little else than to debate about adjourning. It finally adjourned over to the 27th.

A THREE-FOLD TRAGEDY.—Thursday afternoon last, about 2 o'clock, the neighborhood of Walnut-st., N. Y., was the scene of a tragedy, in which two men named Francis Geiger and Frederick Willam Marks, both Germans, were killed, and a woman named Maria Bochine so horribly wounded in the breast that she was not expected to survive more than a few hours. The origin of this frightful occurence seems to have been jealousy, as it appears that the woman, some time since, was brought to this country from Belgium by Francis Geiger, with whom at first she lived. She left him for Marks a few weeks ago, and went to the house at the corner of Walnut and Henry-sts., where she assisted him in his business as a tailor. Their residence was, however, discovered by Geiger, who is a large and rather respectable looking man, and after proceeding to the locality in one of the Grand-st. stages, he entered their room, surprised them, and drawing a broad spanish dirk-knife from his breast, attacked the woman, giving her four frightful gashes, and almost cutting away the right breast. After she had fallen, he attack Marks until he killed him. He then stabbed himself in the breast four times, and finally drove the blade through his heart. All the parties concerned in this horrible transaction are foreigners. The woman could speak only French.

TAX ON CALIFORNIA GOLD.—A Washington letter mentions a rumor that the Government in Cabinet Council decided to send immediately a number of small vessels of war, brigs and schooners, to enforce an embargo upon all merchant vessels going into the harbors of Monterey, San Francisco, and other ports on the coast of California, requiring them to come under bonds not to receive on board for transportation any part or parcel of the gold ore dug from the public lands or mines on the Sacramento, or other parts of the gold region of Alta California. The decision has been come to, doubtless, to prevent European vessels, as well as those of South America, from transporting vast quantities of the gold ore to be coined in foreign mints, without paying the rightful tax or per centage to the Government of the United States. [Phil. Inq.

A BLACK REPRESENTATIVE.—At a sitting of the National Assembly of France, a considerable movement took place in the Chamber, in consequence of the appearance of M. Mazuline, whose admission was lately announced for the colony of Martinique. The Representative, who is of the blackest hue, walked up to the extreme end of the Chamber, and took his seat immediately under the clock. His features were then visible, and presented to view the true negro type. The movement through the Chamber continued to increase, and arrived at its highest pitch when the new comer coolly drew forth an eye-glass, and proceedod leisurely to examine the different parts of the Assembly. It was some time before the President could secure sufficient attention to allow the discussion on the constitution to proceed.

DREADFUL OCCURRENCE.—The Springfield (Ill.) Journal, of Nov. 28th, published the following:—A most melancholy occurrence took place at the house of Mr. Harrison Baker, on the South Fork, in this county, on Saturday last. The parents were not at home, and there were some small children of the neighborhood present. The eldest son of Mr. Baker, aged about 7 years, took down a gun, which was heavily loaded for deer, and discharged it. The charge carried away a portion of his sister's head, two years older than himself, and instantly killed her; it cut off some of the fingers of another child, and then passed through the side of a third, which was alive yesterday noon; but there was little expectation of its surviving.

NEW ZEALAND.—An arrival with papers of Aug. 23, from Wellington to New Zealand, furnishes us with the following: The missionary brig John Wesley, Capt. Buck, arrived in port on Wednesday morning, from the Friendly Isles, the only group at which she touched since her departure hence. She brings no other news, except that in April a terrific hurricane swept those lovely islands, leaving the unfortunate natives without shelter or food. King George has sent to Gov. Gray for some horned cattle, and to others he has written orders for tea, coffee, sugar, flour, earthenware, and clothing.

A telegraphic dispatch for the N. Y. Tribune, dated Boston, Dec. 18, says—"A vessel which arrived at this port this morning, from the Sandwich Islands, reports them to be almost depopulated, the inhabitants having left for California. We learn by the papers that a most horrid massacre had occurred at the Ice Islands on the 15th of April, the particulars of which, however, are not given. Two English men-of-war had gone there to investigate the matter.

An afflicted father would be grateful to receive information where he can find his son, named Uriah Springstein, aged about 28, who left his home in Windsor, Broome county, N. Y., on the 6th of November last, deranged, and has not since been heard of. Any person who will return him to the subscriber, will be reasonably rewarded, and receive the thanks of his parents. Information may be sent to Windsor Post Office, Broome county, N. Y.

The Philadelphia Ledger says—"We yesterday saw exhibibited in the reading-room of the Exchange, by Mr. Evans, a very ingeniously constructed combination door-lock, for banks, stores, &c., the invention of a young German. One of the principal peculiarities of the invention is the key, which is so formed as to be changed by a guage belonging to it, into a variety of forms, with either one of which the lock may be locked, but can only be unlocked by the key in the same form as that in which it locked it.

## SUMMARY.

The Boston Eve. Journal states that Mr. S. I. Bigelow, a teacher in the Trenton Medical School, has made known a discovery of the highest importance as it regards surgery. It consists in a new and certain method of procuring the union of incised wounds by first intention in a few hours. A paper was read before the Boston Medical Society, by Dr. H. Bigelow, a surgeon of the Hospital, who stated that it had already been introduced there with success. It is said to be a preparation of gun-cotton and sulphuric ether—the two great lions of the day yoked in some way for *drawing* together wounds.

A machine has been invented by Billings & Harrison, which rots, breaks, scutches, and turns out, four hundred pounds of clean flax or hemp per day, equal to any foreign article. This must produce a revolution in this business, and instead of being importers of flax and hemp, we must become manufacturers of them, and extensive exporters to other portions of the world.

The Ashtabula Sentinel states that Messrs. Mills, Convers & Co., of that county, recently shipped in one week, five entire cargoes of cheese, amounting to over five hundred tons, from Ashtabula harbor. They have purchased in Ashtabula, Lake, and Geauga counties during the last two months, over 1000 tons of cheese for shipment to New York.

A telegraphic dispatch to the New York Tribune, dated Louisville, Ky., December 21, says that the steamer American burst her steam and connection pipe below Madison, on Tuesday night, by which ten persons were severely scalded. Lockwell, the first clerk, was badly scalded and otherwise injured; Samuel Price, the first engineer, and the second clerk, F. M. Leeker, are not expected to live. The American was towed to the city.

The Springfield Republican says that Gen. Wool and Mr. A. B. Smith arrived at the Union House from Boston; each of them upon his arrival found himself moneyless. General Wool had while in the cars, about fifty-five dollars, chiefly in gold. Mr. Smith had four hundred and twenty-five dollars in bank-bills. Each carried his money in his pantaloons pocket.

Three negro boys were kidnapped from their homes, in Hamilton county, Ill., on the evening of the 4th inst. The citizens of the county offer a reward for their recovery and the detection of the kidnappers. It is supposed they were taken to the South.

Hon. Jacob Burnet has remitted five hundred dollars to the American Colonization Society at Washington, in aid of the efforts of the Pennsylvania Society to effect the liberation of five hundred and sixty-seven slaves, offered gratuitous emancipation on their assuming the expenses of their colonization.

At a meeting of the Board of Trnstees of the College of New Jersey, at Princeton, the honorary degree of D. D., was conferred upon, Rev. Nathaniel S. Prime, of Ballston, N. Y. and Rev. James Hamilton, of the Free Church' Regent Square, London; and the honorary degree of A. M. on Rev. Joseph Warren, of Allahabad, India.

A party of thirty persons recently left New Orleans for Chagres, on their way to California. The party is composed of persons belonging to the following different nations—Denmark 2, Ireland 3, Germany 6, England 2, Sweden 2, Switzerland 3, France 2, and Americans 10. The expedition will cross from Chagres to Panama, and take a coaster from that port to San Francisco.

The Pittsburg Gazette states, in order to afford some idea of the labor performed by the telegraphic operators, who transmitted the President's Message to the West, that the paper on which the telegraphic signs were made, in the Pittsburg office, measures seventeen thousand two hundred feet in length.

A mass meeting was held at Andes, Delaware county, "for the purpose of adopting measures to prevent the farther collection of rents—to establish confidence in the party, and transact other important business connected with the anti-rent organization."

A rich young gentleman of Troy has been fined one thousand dollars for running over and breaking the arm of a poor child in the street, while driving at a furious rate. The Judge bore down hard on the fact that he displayed no regret at the act, and did not stop to see whether the child was hurt.

The man who robbed the Treasurer's office of Bedford county, Pa., in August last, has been arrested. His name is Samuel Waters, a former steward of the poor-house in Bedford. $1,500 of the stolen money has been recovered.

The British and North American Royal Mail Steamship Company are said to pay one-eighth of the entire dock receipts of Liverpool, and to disburse in that port nearly ten thousand dollars a week in wages and tradesmen's bills.

The annual meeting of the New York State Agricultural Society will be held in Albany, on Wednesday, the 17th of January, 1849, at which time premiums will be awarded on grain and root crops, butter, cheese, fruits, &c.

Mrs. Royall says of editors—"Take them all in all, they are the greatest benefactors of the human race—the most worthy, and the worst rewarded." O, that the people would consider these things.

Look out for counterfeit fives on the Sacketts Harbor Bank. They are lithrographic imitations of the genuine. N. Quackenbush, Register, on the back.

Black River Canal is progressing daily to completion, and will be finished from Rome to High Falls, on Black River, during the next year.

At the palace of the Emperor of Austria a horse is always kept saddled and bridled during the night, for him to mount.

Since the introduction of croton water, it is stated that one hundred millions of dollars have been invested in manufactures in the city of N. York.

President Polk's Message, *containing upward of fifteen thousand words*, was flashed all the way from Baltimore to St. Louis in twenty-four hours, and this too, with the minutest punctuation marked in the document. Copies were also dropped on the way, at York, Harrisburg, Carlisle, Chambersburg, Bedford, and Pittsburg, in Pennsylvania; Massillion, Cleveland, Zanesville, Columbus, Dayton, and Cincinnati, in Ohio; Madison and Evansville, in Indiana; Louisville in Kentucky; and Saline, in Illinois.

Judge Burnet, son of the celebrated Bishop or Salisbury, when young, is said to have been of a wild and dissipated turn. Being one day found by his father in a very serious humor, "What is the matter with you, Tom," said the Bishop, "what are you ruminating on?" "A greater work than your Lordship's History of the Reformation," answered the son. "Aye! what is that?" asked the father. "The reformation of myself, my lord," replied the son.

The Bos. Cour. gives another instance of a serious bank mistake. The teller of the Exchange Bank paid out on a banking check, two one thousand dollar bills, instead of two one hundred dollar bills. Restitution of the money has been made.

Mr. Ellet, the engineer who constructed the Niagara Suspension Bridge, has proposed to the Mayor of St. Louis, to throw a similar structure across the Mississippi from that city to the Illinois shore. He estimates the cost of the undertaking at one hundred and fifty thousand dollars.

The Chronotype says that no little excitement was created in one of the streets of Albany on Monday evening by the appearance of a wolf prowling about. All attempts to take him were ineffectual. His wolfship possessed a sharp appetite, as he killed during the night some eight or ten geese belonging to one of the residents.

A man who has returned from California being asked what goods were the best investments to be carried to California, replied, "Green spectacles by all means, for they are needed to protect the eyes of the gold-diggers from the brilliancy of the metal."

A Washington correspondent of the New York Mirror says that Col. Taylor, a brother of the President elect, who resides at Baltimore, is literally flooded with the missives of office-seekers, who approach him with a view to his influence over his brother.

The Cincinnati Historical Society, says the Sunbeam, has received from Copenhagen, six superb volumes of antiquarian researches, proving that America was settled by the Scandinavians, in the tenth century.

A young man named Folger, says the New York Sun, who went out to California a year or more ago, returned recently with $15,000 in gold, to be expended in goods for a second California speculation.

The colored people of Pennsylvania have been holding a State Convention at Harrisburg, for the purpose of adopting measures to secure to themselves the right of suffrage.

The Bangor Democrat states that there will not be half the lumbering upon the Penobscot waters that there was last year.

The New York Sun estimates that fifty thousand persons will emigrate from this city to California, between now and next July.

Sterne used to say, "The most accomplished way of using books, is to serve them as most people do lords, learn their title, and then brag of their acquaintance."

A carpenter in Trenton, N. J., named D. S. Anderson, has contracted to build a dozen frame houses to be sent to California.

The United States steamer Dragon was lost at the mouth of the Rio Grande, on the 26th ult. Her cargo was saved.

Philadelphia is the honored burial-place of eleven of our old Commodores, viz:—Decatur, Bainbridge, Barney, Truxton, Shaw, Hull, Rodgers, Porter, Elliot, Dallas, and Biddle.

The members of the Illinois Legislature, under the new constitution, receive two dollars a day, for forty days, and at the expir that time, if they remain in session, dollar a day.

The culture of the *Banana* has been success fully attempted on several plantations at Galveston. The fruit matures well and has a fine flavor.

Col. Stephens' hotel, in Dodgeville, Wisconsin, was destroyed by fire on Sunday, the 26th ult. Loss estimated at 2,000; no insurance.

It is said that during the space of 713 years, England and France were at war 262 years.

### MARRIED,

In Plainfield, N. J., on the 17th instant, by Eld. L. Crandall, Mr. THOMAS F. RANDOLPH to Miss CAROLINE M. YARNOLL, all of Plainfield.

In Hopkinton, R. I., Dec. 10th, by Eld. A. B. Burdick, AMOS B. LANPHEAR, of Westerly, and ORRILLA R PROSSER, of Hopkinton.

In Pawcatuck, Dec. 17th, by the same, Mr. THOMAS L. PALMER, of Hopkinton, and Miss SUSAN E. GEAR, of Westerly.

### LETTERS.

A. B. Burdick, W M. Fahnestock, Wm. G. Quibell, Thos. M. Wilcox, I. W. Utter, H. J. Webb, L. Crandall, A. D. Titsworth, C. A. Osgood.

### RECEIPTS.

| | | | | | | |
|---|---|---|---|---|---|---|
| C. W. Church, Rockville, R. I. | | $2 00 | pays to vol. | 5 | No. | 52 |
| Simon Kenyon, | " | 2 00 | " | 5 | " | 52 |
| D. M. Crandall, | " | 2 00 | " | 5 | " | 52 |
| B. W. Crandall, | " | 2 00 | " | 5 | " | 52 |
| John Webster, | " | 2 00 | " | 5 | " | 52 |
| S. S. Davis, | " | 2 00 | " | 5 | " | 52 |
| Sam'l Crandall, Jr. | " | 2 00 | " | 5 | " | 52 |
| Wid. C. Maxson, | " | 2 00 | " | 5 | " | 52 |
| Catharine Davis, | " | 2 00 | " | 5 | " | 52 |
| Alanson Crandall, | " | 2 00 | " | 5 | " | 52 |
| Harris Lanphear, | " | 2 00 | " | 5 | " | 52 |
| C. N. Chester, | " | 2 00 | " | 5 | " | 52 |
| Nathan Palmer, | " | 2 00 | " | 5 | " | 52 |
| C. Matteson, | " | 2 00 | " | 5 | " | 52 |
| G. S. Kenyon, | " | 2 50 | " | 5 | " | 52 |
| Jonathan Boss, | " | 6 00 | " | 5 | " | 52 |
| M. S. Browning, | " | 5 50 | " | 5 | " | 52 |
| John D. Burdick, | " | 10 00 | " | 5 | " | 52 |
| L. A. Crandall, | " | 1 00 | " | 5 | " | 52 |
| J. M. Weeks, | " | 1 00 | " | 5 | " | 52 |
| P. M. Barber, Westerly, R. I. | | 2 00 | " | 5 | " | 52 |
| C. A. Osgood, Whitewater, Wis. | | 3 00 | " | 6 | " | 26 |
| J. R. Irish, DeRuyter, | | 2 00 | " | 5 | " | 52 |
| Waite Williams, Watson, | | 2 00 | " | 5 | " | 52 |
| D. P. Williams, Higginsville, | | 2 00 | " | 3 | " | 52 |

### RECEIPTS FOR MISSIONARY ASSOCIATION.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report through the Recorder:—

| | |
|---|---|
| Of H. C. Hubbard, for Church in Scott, | $16 65 |
| " " " Maxson Green, | 54 |
| Of A. G. Burdick, for 2d Church, Verona, | 5 00 |
| Of Wm. Maxson, for E. Beebe, | 50 |
| " " " Green Rogers, | 50 |

A. D. TITSWORTH, Treasurer.

### New York Market, Monday, Dec. 25.

ASHES—Pots $6; Pearls 6 25.——FLOUR AND MEAL—Flour 5 31 a 5 44 for common and good brands; 5 62 a 5 75 for pure. Jersey Meal 2 87. Rye Flour 3 12.——GRAIN—Genesee 1 23; Ohio is nominally 1 05 a 1 10. Corn, 59c. for new Southern, 61 for new Northern, 65 for Western mixed, 65 for old Jersey, 70c. for old yellow Northern. Oats 35c.——PROVISIONS—Pork, 10 50 for old prime, and 11 25 for new; 13 25 for old mess, and 14 00 for new. Lard 7½c. Butter, 10 a 12c. for Ohio; 12 a 20c. for State. Cheese 6½ a 7c.

THE SCRIPTURAL CALENDAR, AND CHRONOLOGICAL REFORMER, for the Statute Year 1848, Including a Review of Tracts by Dr. Wardlaw and others on the Sabbath Question. By WILLIAM HENRY BLACK, Elder of the Sabbath-keeping Congregation in Mill-Yard, and one of the Assistant Keepers of the Public Records, London: 1848. A few copies for sale at this office. Price in wrapper 10 cents; in cloth 18 cents.

### CENTRAL ASSOCIATION—SEMI-ANNUAL MEETING.

The Seventh-day Baptist Central Association will hold a Semi-Annual Meeting, for missionary purposes, on the third day of the week, before the second Sabbath in January next, at 11 o'clock, A. M., with the Church in Scott, Cortland Co., N. Y. A full representation from the several churches composing said Association, is earnestly requested.

ELI S. BAILEY.

BROOKFIELD, December 8th, 1848.

### TRACT ON SUNDAY LEGISLATION.

At a meeting of the Board of Managers of the American Sabbath Tract Society, held on the 15th of October, the Corresponding Secretary was instructed to offer a Premium of Ten Dollars for the best Tract, not exceeding 16 pages on the subject of Sunday Legislation, showing its anti-Christian and anti-republican tendencies. Manuscripts on the subject are solicited, and may be forwarded to the Corresponding Secretary, Geo. B. Utter, before the 15th day of January, 1849, at which time those on hand will be referred to a Committee appointed by the Board for examination and decision.

### CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

### PROSPECTUS OF THE
### EDINBURGH QUARTERLY MAGAZINE
### OF MOAAL AND INTELLECTUAL SCIENCE.

Volume I. for 1848—American edition.

GEORGE COMBE AND ROBERT COX, EDITORS.

THE many and earnest desires expressed by the lovers of Phrenology on this side of the Atlantic, and the hope of still further advancing this great cause, has induced us to publish an American edition of this profound and

SCIENTIFIC QUARTERLY.

Its character and merits need but little comment, further than that it emanates from some of the ablest minds in England and Scotland, and has been before the public more than twenty years.

GEORGE COMBE,

The distinguished phrenological writer, is its principal contributor and virtual conductor. This work embodies all the new discoveries, together with all of interest which appertains to Phrenological Science.

MAGNETISM

It also advocates, showing its adaptation to medical science, to the relief of human suffering, and to its other various and important applications.

It also urges, with great ability and pre-eminent success,

HUMAN RIGHTS,

Showing the bearings of this science of mind to legislation, moral and political government, as well as to individual self control and intellectual cultivation.

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| | |
|---|---|
| Single copy, one year, | $2 00 |
| Three copies, " | 5 00 |

All subscribers will commence and close with the volume.

Please address FOWLER & WELLS,
No. 131 Nassau-street, New York.

☞ Editors who copy the above, and send papers to Fowler & Wells, New York, shall receive the work.

### CONSTITUTION
OF A
### SEVENTH-DAY BAPTIST PUBLISHING SOCIETY.

ART. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

ART. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist denomination, and promote the cause of Christ generally.

ART. 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

ART. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body.

ART. 5.—The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

ART. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

ART. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, 25th day of the month; and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a Report of their transactions, together with the Treasurer's account.

ART. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

ART. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

☞ The above is the Constitution formed by delegates from the Eastern, Central, and Western Associations, at a meeting held in New Market, N. J., on the 5th and 6th days of September last. It is kept standing, for the purpose of giving all an opportunity to become familiar with it. Will not some friend of the cause, in each section of the denomination, volunteer to obtain what members he can in his own neighborhood, and forward their names?

## Miscellaneous.

### THE FLIGHT OF TIME.

BY J. G. PERCIVAL.

Faintly flow thou gentle river,
Like a dream that dies away;
Down the ocean gliding over,
Keep thy calm unruffled way;
Time with such a silent motion,
Floats along on wings of air,
To eternity's dark ocean,
Burying all its treasures there.

Roses bloom, and then they wither;
Cheeks are bright, then fade and die;
Shapes of light are wafted hither—
Then, like visions, hurry by;
Quick as clouds at evening driven,
O'er the many-clouded west,
Years are bearing us to Heaven,
Home of happiness and rest.

### MONKEYS IN INDIA.

Strangers are very much surprised to see monkeys romping about the tops of the houses in Madras, or dashing across the streets; and sailors, on landing, are greatly amused by them, and try to catch them, or hit them with sticks and stones—but all in vain, as they expertly jump out of the way, and then show their teeth, as if in derision of the assailants. Some years ago these animals were so numerous, so mischievous, and destructive to property, especially in pulling off tiles, and in stealing from people in the markets and bazaars, that it was determined to catch the depredators, put them in cages, and carry them off to distant jungles; for the people had a great aversion to kill them. After much trouble, many of them were caught; but they were so very refractory that some of them received a dozen lashes each, and were sent far away. Many of them found their way back again, and now the inhabitants are as much annoyed as ever.

Within the last eight or ten months, they have played all sorts of pranks in our houses; for, as we are obliged to allow the doors and windows to be open on account of the heat, they can easily enter my apartment. I had the mortification to find that a young fellow had got hold of my Pilgrim's Progress, and had actually torn down the plate where the Pilgrim receives his "parchment roll;" and as he saw me, leisurely walked off, seeming to say, as he looked around at me, "have I not done it?" Another rogue had no doubt seen some one use a tooth brush, and he carried it completely off. My wafers they are perpetually stealing, and several times they have taken away the box. Nay, the steel pens were quite in their way; and one day, when I was nearly blaming a servant, it was discovered that a monkey was the thief. As for tumblers, and various earthen vessels, I know not how many they have broken; and loaves of bread, if not watched or locked up, are soon in the hands of these gentry; and when the creatures have gone a short distance, they sit down to look at us, and then begin to eat. I ought to have said before, that they delight in my letters and notes; and after gravely inspecting them, they tear them in pieces.

Sometimes they get on my bed and scratch themselves, then roll about in their gambols, and leave plenty of marks behind. At other times they admire themselves in a looking-glass, and endeavor to touch what they believe to be one of their own kin. Not long ago they broke one of them and carried off a beautiful silver watch. They were soon on a neigboring house, and commenced their experiments; the glass was forthwith broken, the second hand, which no doubt astonished them by its movements, was torn off, and the other hands were severed in the same manner. The ticking of the watch was the greatest puzzle of all. The servants were after them; but no, Jocko could run well, and did not wish to part with his prize. A fine loaf of bread, however, was brought, and placed at some distance, and pug could not resist that. He abandoned the watch for what to him was far better, and the watch was regained, though sadly injured. This unfortunate transaction, however, had only stimulated their curiosity; and they one day succeeded in purloining from the table a large gold watch belonging to the writer of this paper, and carried it to the top of the house; but they were detected in their villainy, and frightened away.

"Well, but why not kill them?" say my young friends. I did shoot one, but I shall not soon do it again; he looked so much like a human being; his companions also made such a noise, and hooted me for days after; then the natives were much offended; so that I cannot try the plan again. Then I offered a large sum to any servant who would catch me one; for I determined to make an example of him, and trim him up a little, and crop his ears and tail, so as to frighten others; but all in vain. We got a large rat-trap, and put some bread in it. An inexperienced young monkey set at it, and was caught; but he worked hard, and assisted by his tapering head, succeeded after some deep scratches in liberating himself, and shortly returned with another, to show him the machine. They examined it and walked away!

The next day we tried again; and they so managed the matter as to carry off the bread. I procured poison and put it on bread and butter and preserves. An old fellow seized the prize, chewed a little, then looked at me, put it out of his mouth, shook his head, and bid us good morning. A young fellow came, and he did exactly the same thing.

[Juvenile Offering.

A Modern Jack Shepherd.—A boy of 17 was found hidden in a rubbish box in the New York Custom House, by the porter, recently. He had about him "The life of Monroe Edwards, the forger," "The life of Dr. Jennings, the celebrated victimized," "The Newgate Calendar," and the "Travelers' Guide," a pair of Colt's revolving pistols, loaded and capped, a flask of powder, bullets and moulds, a box of matches, two pieces of sperm candles, a pair of false whiskers and moustaches, a piece of yellow ochre, used to discolor the skin and make one look older, a small phial of chloroform and a sponge, and $45 in gold. In some of his pockets small pieces of paper were found, with directions, copied in neat writing, giving the manner to alter the complexion, to write invisible, &c.; and likewise two small memorandum books, in one of which were written cyphers, and the other had been kept as a diary since November 16. He turned out to be a boy who had been advertised as "missing." The father came and said his son used to be a good boy, but had latterly been ruined by reading bad books. The boy robbed his father of $160 and fled. Now he was trying to rob the U. S. Sub-Treasury in the Custom House. His book contains a list of all the jewelry stores in New York, and all the great rogues in the country. It is a strange affair.

### THE MAYOR OF LONDON.

The Lord Mayor of London has a salary of £90,000 a year. He has also a mansion or palace provided by the city corporation, which is furnished with great splendor; the banqueting hall and the Egyptian hall are magnificent apartments. There is a spacious and elaborately carved state bed. There are twenty-four footmen, in sumptuous liveries, allowed the Mayor, besides a sword-bearer, who rides with him in his state carriage, a chaplain, a toastmaster, two marshals, dressed in sumptuous uniform, and twenty marshal's men, in blue, red, and gold. The Mayor during his year of of office is always dressed in a court suit, and wears a scarlet mantle, trimmed with sable fur, a large gold chain, and diamond badge pending from it around his neck. His wife is called the Lady Mayoress, and should she become a mother during the time of her husband's mayoralty, she receives a silver cradle as a present from the corporation.

The carriage of the Mayor is generally most beautifully adorned with painting and gilding, and the liveries of the servants are generally gaudy in the extreme, being one mass of gold and silver lace. The state coach is an immense vehicle, of carved work, richly gilded, and having paintings representing the triumphs of commerce and civilization over barbarism. These paintings are by the celebrated Hogarth. "The Lord Mayor's Day," the ninth of November, the day of his inauguration into office, is one of great splendor; the state coach with six horses, accompanied by the footmen in state livery, the whole of the guilds, or city companies, in their mantles of ceremony, large banners of silk, with the arms of the companies and a number of knights in full armor, as in the days of the tournaments. This gorgeous procession returns by water. The boats are all gold and carving, the rowers in rich dresses, twenty to each boat, and the banners of all sorts streaming from them. The sheriffs of the city, two in number, receive no salaries; they have very splendid carriages and liveries during their year of office, and wear in the courts purple silk gowns, with fur trimming and gold chains.

[Boston Rambler.

### THE DISMAL SWAMP.

The Dismal Swamp of Virginia and North Carolina is a fearful place. It is full of wild birds, wild beasts, reptiles, and runaway slaves. Huge bull-frogs, nearly as large as a man's foot, with smaller specimens of the same genus, open a "concert" every night—great indolent herons and other aquatic birds, too lazy to take a fish unless he jumps out of the water of his own accord, sit around on the trees. Dense swarms of musquetoes, ephemers, and sand-flies, throng the air. At about sunset and later, all the animal life is in motion. Every throat is open. The croaking of the frogs, buzzing of insects, cooing of turtle-doves, like the strains from a thousand musical instruments, pitched on as many different keys, make an assemblage of harmony and discord that defies description. The vegetation of the Swamp is more luxuriant than can be seen in any other part of the world. The timber is pine, oak, and sweet-gum, black-gum, holly, the beautiful tulip-tree, the cypress, loaded down with festoons of moss, the mistletoe bough in dark green bunches growing about on many different trees with different kinds of timber. Immense cane-brakes, so thickly interwoven with vines that one might about as well attempt to walk into a stone wall as to force his way through. A canal is made through the Swamp, and part of the way it goes through the lake, and on its bank runs the stage road. Snakes, lizards, scorpions, and other loathsome reptiles, abound in great numbers.

### PUNCTUATION.

A country schoolmaster, who found it rather difficult to make his pupils observe the difference between a comma and a full stop, adopted a plan of his own, which he flattered himself would make them proficient in the art of punctuation: thus, in reading, when they came to a comma, they were to say *tick*, and read on to a colon or semi-colon, *tick, tick*, and when a full point, *tick, tick, tick*. Now it so happened that the worthy Dominie received notice that the parish minister was to pay a visit of examination to his school, and as he was desirous to show his pupils to the best advantage, he gave them an extra drill the day before the examination. 'Now,' said he, addressing his pupils, 'when you read before the minister to-morrow, you leave out the *ticks*, though you must think them as you go along, for the sake of elocution.' So far so good. Next day came, and with it the minister, ushered into the room by the Dominie, who, with smiles and bows, hoped that the training of the scholars would meet his approval. Now it so happened that the first boy called up by the minister had been absent the preceding day, and, in the hurry, the master had forgotten to give him his instructions how to act. The minister asked the boy to read a chapter in the Old Testament, which he pointout. The boy complied, and in his best accent began to read: 'And the Lord spake unto Moses, saying, *tick*, speak unto the children of Israel, saying, *tick, tick*, and thus shalt thou say unto them, *tick, tick, tick*.' This unfortunate sally, is his own style, operated like a shower-bath on the poor Dominie, while the minister and his friends almost died with laughter.

Lawyer's Fees.—The claim of Messrs Geo. M. Dallas and John M. Read, for services as counsel for the defendant in the suit of the city of Philadelphia vs. the Northern Liberties and Spring Garden, to restrain these districts from the free use of the Schuylkill water, and which suit these eminent lawyers gained, was the snug little sum of $10,000, or $5,000 each. The districts deemed the charge exorbitant, and would not pay it. The learned counsel agreed to abate three-fifths each, of their original claim, and take four thousand dollars between them. The Northern Liberties has resolved to pay her share, $2,000 of this amount.

The Gold Fever.—A friend asked our advice on the subject of emigrating to California, and trying his luck in gathering gold. We advised him to stay in New York, and be contented with a comfortable living here. We know of no greater misfortune to a country than that bread should be scarce and gold plenty. Look at the fate of Sir Walter Raleigh; look at all the expeditions in search of gold; look at the fate of Spain, once the first power in the world, now the last, in consequence of her gold and silver mines in Mexico and Peru. No greater calamity can befall a nation or people, than to be rich in gold and poor in comforts. Here are young men going on a five month's voyage round Cape Horn to California—they jump ashore and rush to the banks of the Sacramento river to pick up grains of gold—the more they find the less its value. If they are lucky enough to pick up 50 dollars a day, the whole goes for flour and other necessaries; and if they are lucky, and collect some thousands in gold, and wish to return home, they are robbed and murdered on the way. Bands of Indians and banditti will hover round the gold regions to intercept and rob the industrious gold gatherers, and finally a revolution will break out among the speculators themselves, and they will cut each other's throats. It has not been said without reason, that "gold is the root of all evil," and many a man, with a few hundred dollars in hand, a good business, and making a comfortable living, will throw them all up and hasten to California in search of the dross. Suppose he succeeds; he lives in no greater security and comfort than he does here. Rich and poor can secure nothing from wealth but a comfortable living. Can they not secure it here? This gold fever will destroy the profits of many persons, and the bubble will burst, and we shall hear no more of it.

[Morn. Star.

Husbands and Wives.—A Swiss Journal furnishes us with the following romantic tale of real life. A married couple who had lived for several years in a state of anti-conjugal harmony, determined to part, and made an appointment with each other to meet at the notary's to sign the deed of separation. To arrive at the office of the man of law they had to cross a lake, and, as it happened, they both embarked in the same boat. On their passage a storm arose, and the boat was upset. The husband being a good swimmer soon reached the shore in safety. On looking around to see the fate of his fellow passengers, he distinguished his wife struggling for her life, but in imminent danger. A feeling of his early affections returned to him, and plunging into the water, he swam to her and succeeded in rescuing her. When she recovered her senses, and learned to whom she owed her life, she threw herself into his arms, and he embraced her with equal cordiality. They then vowed an oblivion of all their differences, and that they would live and die together.

English Beauty.—Speaking of Englsh women, Mrs. Kirkland says:—

With a strong prepossession in favor of English beauty, and a notion that such an occasion as that of the drawing-room would afford a fine field for the display of it, we must confess to have been disappointed in our search. Very few of the ladies we saw were more than comely; a large portion fell behind even that. One beautiful woman there was, whom we were led to suppose to have been the Marchioness of Duro, though we could not ascertain it. We were told that that lady, the daughter-in law of the Duke of Wellington, and the Duchess of Argyle, daughter of the Duchess of Sunderland, were the only conspicuously beautiful women at court. Neither among the common people in the streets of London, nor in the country towns, did we observe the fresh complexion and buxom air which we had been taught to expect. Low-life beauty seems to have been spoiled by factories; and if there was rural beauty we did not see it."

Families of Literary Men.—With the exception of the noble Surrey, we cannot point out a representative in the male line of any English poet. The blood of beings of that order can seldom be traced far down, even in the female line. There is no English poet prior to the middle of the eighteenth century—and, we believe, no great author, except Clarendon and Shaftesbury—of whose blood we have any inheritance among us. Chaucer's only son died childless; Shakspeare's line expired in his daughter's only daughter. None of the other dramatists of that age left any progeny: neither did Raleigh, nor Bacon, nor Cowley, nor Butler. The grand-daughter of Milton was the last of his blood. Newton, Locke, Pope, Swift, Arbuthnot, Hume, Gibbon, Cowper, Gray, Walpole, Cavendish, (and we might greatly extend the list,) never married. Neither Bolingbroke, nor Addison, nor Warburton, nor Johnson, nor Burke, transmitted their blood.

How to Plant Chesnuts.—The plan for raising the chesnut is this: the nuts must not be suffered to become stock dry. Plant them in the spring of the year. The first winter protect them from the frost, or they are apt to be killed. The next spring transplant them in the following manner: select a dry soil, dig a hole eighteen inches deep and three feet wide; fill it with small loose stones and clay to within six inches of the surface, set your tree on that, take care of it, and it will grow well, and in four years bear nuts. The chesnut should be more attended to than it is. It is valuable food, and very nourishing. In Italy the chesnuts grow to the size of small apples, and are used for food by the peasantry.

Mode of Feeding Cattle in Madagascar.—The provision is sometimes placed in a kind of rack, but it is also placed so high that the animal is compelled to stand the whole time in feeding, in a position that forces the chief weight of the body upon the hind legs. Whether this custom originated in accident or design is uncertain, but it is universal, and is supposed to aid in fattening the animal better than our European mode of allowing them to stand on a level floor. Sometimes animals are fed in this manner for three or four years, and attain an enormous size.

## VARIETY.

A coach standing across a pathway in Boston, two gentlemen coming up requested the coachman to move. He would not, and a lady who had just alighted, came to the door of the shop in which she was, and insolently told the coachman not to stir. Thereupon the two gentlemen passed in at one side of the coach and out at the other, to the extreme discomposure of another lady who was inside the coach. Better still, a party of sailors coming up, followed the gentleman and scrambled through the carriage after them.

One of the greatest dairies in our country, is that of Col. Meacham, of Pulaski, N. Y. His farm consists of 1000 acres, 300 of which are devoted to grass; and he keeps 1000 head of cattle, and 97 cows. In one year he made 30,000 lbs. of cheese, 20,000 lbs. of which sold at one time in New York, for from 6 1-2 to 7 cts. a pound. He feeds his cows mostly on hay and carrots; of the latter he raises 2000 bushels, and gives each cow half a bushel per day. and besides the benefits derived from his grass for his stock, he gathers not less than 300 bushels of grass seed.

The Princeton (Ill.) Herald says—"Mr. N. B. Lucas, of Jefferson county, has just invented a new threshing and winnowing machine, which can thresh and clean with ease six hundred bushels of oats in a day, and about five hundred bushels of wheat. It threshes damp grain well, separating it from the straw easily. The inventor says that there is no machinery that winds with damp straw; no elevators to choke; no hands required to pitch straw from the machine, as the machinery throws it into a pile, to be taken with a horse-rake, and thereby saves the labor of a man."

We learn from the Lawrence Messenger that Mr. J. Robinson, of that town, has procured a patent for pegging boots and shoes, with which one man can drive one hundred pegs a minute. At every revolution it cuts pegs from the sheet, makes the holes, and leaves them neatly and firmly set in the leather. It is destined to be of much value to the boot manufacturer, and we have no doubt come into general use.

A recent Prussian paper announces that, "In Copenick, a lady's maid shot herself yesterday, from disappointed love." A subsequent number of the paper had the following curious correction—"The notice of a suicide is to be corrected, so far as to say, that the event took place, not in Copenick, but in Potsdam, that it was not a lady's maid, but a page, not of disappointed love, but on account of debt; and also, that the party did not shoot, but hung himself."

Richerand observes—"The exciting causes to which our organs are subject during the day, tend progressively to increase their action. The throbbings of the heart, for instance, are more frequent at night than in the morning; and this action gradually accelerated, would soon be carried to such a degree of activity as to be inconsistent with life, as if its velocity was not moderated at intervals by the recurrence of sleep."

Mr. Pope was with Sir Godfrey Kneller one day, when his nephew, a Guinea trader, came in. "Nephew," said Sir Godfrey, "you have the honor of seeing the two greatest men in the world." "I don't know how great you may be," said the Guniea-man, "but I don't like your looks: I have often bought a man much better than both of you together, all muscles and bone, for ten guineas.

Voss, of Dusseldorf, and D'Oench, of Liegnitz, have summoned all the master printers to a general meeting at Leipzig, on the 17th. The object is the discussion for fixing a uniform standard throughout Germany, for the rate of wages, as well as for printing, both for the government and the public.

In 1825, there was opened in Cochin-China a canal, twenty-three miles long, eighty feet wide, and twelve feet deep. It was begun and finished in six weeks, although carried through large forests and over extensive marshes. 20,000 men worked upon it day and night, and it is stated that 7,000 died of fatigue.

The Jacksonville (Ill.) Argus says that recently a large ox, fed by Jacob Strawn, of that county, passed through Jacksonville, on his way to New Orleans. His weight on the hoof is 3,200 pounds—he is seven years old.

A tame wolf, kept by a Mr. Harwood in Cincinnati as a watch-dog, took it into his head lately to give a specimen of his natural disposition, and seizing a man by the leg wounded him dreadfully. The animal was killed immediately.

The editor of the Arkansas Journal says:—"Where our office was two weeks ago, now runs the Mississippi river. Out of respect for the "Father of rivers," we left.

It is estimated that the tobacco consumed in Great Britain and this country costs annually $93,000,000.

The New Orleans Picayune, of the 6th inst. gives an account of a rencontre between Dr. Byrd, of Baton Rouge, and Dr. Skellman. The latter was killed, and the former dangerously wounded.

The road now existing across the Isthmus of Panama is traveled in two days. A large number ot trucks and carriages have been sent out for the purpose of conveying passengers and freight.

A Mr. Wake, of Troy Grove, Ill., a few days since, administered to his children, five in number, some strychnine for medicine, of which four of them died immediately.

The whole of the public property of the city of St. John, N. B., is advertised to be sold at auction by the sheriff, to satisfy an execution issued out of the Supreme Court for £116,000.

There is an astronomical clock in the telegraph office at Cincinnati, which can be heard to tick in the office at Pittsburg, three thousand miles.

Jacob Hays, Esq., was sworn in as High Constable of the city of New York on Tuesday. This is the 48th year that he has filled that office.

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## The Sabbath Recorder.

### ALLEDGED CHANGE OF THE SABBATH AT THE RESURRECTION OF CHRIST.

[Section X. of J. A. Begg's Treatise on the Sabbath.]

Notwithstanding the amount and various nature of the evidence already adduced for its continuance as originally instituted by God, it is still alledged that, at the Resurrection of Christ, and on account of His resurrection, the Sabbath was changed from the seventh to the first day of the week. We now, therefore, proceed to an examination of the authority for this assertion. One remark, however, we would simply premise. After what we have already seen of the seventh day being as truly a part of the divine appointment as that there is a Sabbath at all,—of God's design at first, in the hallowing of it, because of His resting thereupon,—and of its subsequently having been embodied among the Ten Commandments, and of the ratification of the divine law by Christ Himself, as well as His example confirmatory of it,—after all this, we should not surely seem unreasonable, if we were to expect evidence of a very decisive kind, to warrant our entire departure from an institution commended to our observance by so many and such important sanctions.

This evidence, then, adduced for the change, in so far as it professes to be derived from Scripture, we shall fully state, and endeavor fairly to meet. We do no injustice, however, to those who maintain the change, when we say that the chief force of the argument is rested on the supposed *traditionary* evidence—the *imagined* uninterrupted observance of the first day as the Sabbath by the Church, from the time of the Apostles downward. Here it is, we are persuaded, from the remarks we have been accustomed to meet, both orally put and in a written form, that the great proportion of Christians are not only deceived with regard to the facts which can be substantiated by testimony, but on which, unwittingly in very many cases, they place that confidence in the words as well as in the deeds of uninspired men, which should be reposed alone on the Word of God. Those who profess to know and state the truth, having themselves too often a bias, give a coloring to the facts of history; while others, founding arguments upon the facts so treated, help to lead the reader still farther astray, by inductions which even their own first statement of facts, biased as it is, does not warrant. The testimonies of ecclesiastical historians, (even if better supported than they often are,) could not be matter of faith. Yet, a supposed fullness of traditionary testimony to the earliest observance of the first day of the week as the Christian Sabbath has, without question, contributed to render the Church satisfied with a scantiness of Scripture testimony which would otherwise have been regarded as insufficient. Is it, in the circumstances of the case, uncharitable to believe, that few who have at all given the subject close attention, would have considered the presumed change to be well supported, if that change were rested wholly on divine authority? It is indeed admitted, even by those who are the public vindicators of the change, that for it "there is no direct and express authority."* To the church's instructors, engaged in such work, it ought to be a solemn question, how far they may be incurring the guilt deplored by Christ, of not only themselves breaking God's command, but also of teaching others so, in regard to the appointed day of rest. Our present design requires that we confine ourselves entirely to what is contained on the subject in the Scriptures of truth—embracing the statements and practice of the Apostles, and the example of the Apostolic Church. We have, therefore, now to ascertain whether the fact of the resurrection of Christ is assigned by God as a reason for changing the Sabbath from the seventh to the first day of the week,—and whether the inspired writers do at all state our Lord's resurrection to have actually been upon that day.

My gracious Saviour knows that I have no desire to undervalue His resurrection from the dead. This truth holds an important place in the economy of Redemption; and although there is no connection between the two truths, I do bless God, that since I first perceived the continuing obligation of the Original Sabbath, I have been taught more of the importance of God's having raised His Son from the dead, and given Him glory, than ever I knew before. But that there is any such connection between that event and the Sabbath, as either to intimate or justify a change in the hallowed day, is what I do not believe. Neither is it possible, that any man's sense of the importance of Christ's resurrection will be lessened by his being brought to a more correct understanding of its real place in the divine economy, even if it produce the conviction that such imagined change of the day of rest is wholly unauthorized.

Still, however, I must say, that even supposing no commandment of God had previously existed, intimating which day is the weekly Sabbath, and that in any contemplated arrangement we would not be exalting the day of our choice at the expense of that which God has named, still it might be made matter of question whether, in so seeking to honor the Saviour, the day of His resurrection was that most suitable for the purpose,—or whether, if we were at liberty to alter the appointed day of rest at all, we might not have preferred a different day for other reasons. Thus we might have preferred the day of Christ's birth for sanctification, as that on which all the other parts of His humiliation depended,—or, if Friday were known to be truly the day of Christ's death, we might have appointed it as the hallowed day, in commemoration of Christ's work*—or, if we knew the day, we might have appointed the observance of the day of Pentecost, because that on that day the Holy Ghost, the "promise of the Father," the gift of the Redeemer, was first poured out upon the Christian Church,—or, should the Lord again vouchsafe to invest His church with the same miraculous powers, another day might thereby be indicated as having an equal or higher claim to the church's sanctification.

We are but ill qualified to determine the relative importance of the events which form the Saviour's work and glory; but if this were to be adopted as the standard for determining, His death, that great proof of His love, might, for aught that we can perceive, be entitled to that preëminence, as being the reason assigned in Scripture for His resurrection and glorification. We read of His "blotting out the handwriting of ordinances that was against us, which was contrary to us," and it is added, "*nailing it to His cross.*" Col. 2: 14. While yet upon the cross, He said, "*It is finished.*" God, in His own wisdom and love, gave to Israel ordinances foreshowing both the death and resurrection of Christ; but if now only one day were to be thus observed in commemoration, and were it left for us to decide which would be the most appropriate day to observe in memory of our Lord, it might still be matter of question whether, in fixing upon the day of His resurrection, we were guided by the highest wisdom.

But supposing that the resurrection of Christ was ascertained to be more worthy of such a place,—and supposing that the work of Redemption was, as is often asserted, of more importance to man than the work of Creation, might not this be a reason for *a superadded* festival, rather than for a changed Sabbath? And how are we to account for the circumstance, that it does not seem strange to those who so believe, that such change should have been designed of God, and that yet not one word is mentioned of such a thing in the history of the resurrection itself, as declared to the disciples, or by the apostles?

True, indeed, it has been said, that the alteration of the Sabbath from the seventh to the first day of the week "was *doubtless* one of those many things which, concerning the kingdom of God, Christ taught them between His resurrection and ascension." The introduction of such a principle would be most dangerous, however convenient a mode it might be found of establishing the point. To those who desire to follow in the light, rather than in darkness, it will, "doubtless," be regarded as no very satisfactory evidence of the alledged change. Nor do I think that it would be speaking with less probability of truth, were we, on the contrary, to suppose that, foreseeing the corruption which would so soon be introduced into His church, this violation of the authority of God was an evil of which Christ had specially warned His friends, during these last forty days of His sojourn among them,—as He had, before His death, expressly said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 19. His faithful Apostle of the Gentiles, also, forewarned the church, when writing to the Thessalonians, that there should come an apostacy or falling away. If we are to assume a liberty of putting our own suppositions in place of Scripture verity, then, "doubtless," there is no imagination of man which may not be vested with divine sanction.

In reference to a different ordinance, and that one on which he is perhaps as much mistaken as in regard to that now under consideration, Dr. Wardlaw has said, "Explicit authority for *relinquishing a practice*, is quite as indispensable as explicit authority for commencing one." The principle is a sound one. We are not at liberty to introduce a change upon God's appointments, or to justify it when done, by any speculation on the propriety or fitness of setting apart a different day, or assigning reasons for the preference of another object than that which God has given. Yet both appear to be done in regard to the Sabbath. And feeling this to be a dishonor to Him who has a sovereign right to be implicitly obeyed, in the name of that God whose Law is our rule, and in the name of the Son who delighted to do His Father's will, I desire to be enabled to vindicate both against corruption and perversion.

Much stress, we have said, has been laid on the Resurrection of Christ, and on what has been called the frequency and regularity with which He afterwards appeared to His disciples, as being evidence of the change of the Sabbath. This, therefore, requires our careful examination. The first statement which we have of Christ's having risen from the dead, is in the account given of the discovery made by the women at the sepulchre, when they came with their spices and ointments, having "rested the Sabbath day, according to the commandment." "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdelene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay; and go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring His disciples word." Matt. 28: 1—8.

Here we have the angelic announcement of *the fact* of Christ's resurrection, and directions given to the disciples; but not a word have we, from this heavenly messenger, of the Sabbath being henceforth to be changed on that account,—although it seems a fitting opportunity, had it been true. Neither has the Evangelist, in recording the angel's words at a later date, said any thing from which it can be inferred, either that this was done or designed—although we find John accounting for their unbelief of the resurrection itself, that "as yet they *knew not the Scriptures*, that He must rise again from the dead." John 20: 9. He says nothing of "Scripture," or of any other authority for that which has since been appended to it—a change of the Sabbath from the seventh to the first day of the week. The Resurrection of their Lord gives "great joy" to these female disciples; but it arises not from a comparison between the importance of the first and the seventh day. The angel teaches them to rejoice in the Saviour's resurrection. He teaches them nothing derogatory of the Sabbath. Their "great joy," therefore, does not arise from a disparaging comparison between the importance of creation and redemption. [To be continued.

### THE VANITY OF PRIDE.

The Macedonian monarch, wise and good,
Bade, when the morning's rosy ray began,
Courtiers should call, as round his couch they stood,
"Philip! remember thou'rt no more than man.

"Though glory spread thy name from pole to pole,
Though thou art merciful, and brave, and just,
Philip! reflect thou'rt posting to the goal
Where mortals mix in undistinguished dust."

So Saladin, for arts and arms renowned,
Egypt and Syria's wide domains subdued,
Returning with imperial triumphs crowned,
Sighed when the perishable pomp he viewed.

And as he rode high in his royal car,
In all his pride of conqueror dressed,
Conspicuous o'er the trophies gained in war
Placed pendant on a spear his funeral vest.

While thus the herald cried—"This son of power,
This Saladin, to whom the nations bowed,
May in the space of one revolving hour,
Boast of no other spoil than yonder shroud."

### FAITH *vs.* WORKS.

To the Editor of the Sabbath Recorder:—

Accidentally taking up your paper of August 17th, I perceived an article from the Montreal Courier, headed, "NEW WAY TO GET RID OF GRASSHOPPERS." It appears that the editor, in one of his drives, met a cavalcade of sixteen calashes, and inquiring the cause of such a number being together, was told that they were farmers, and that their fields being ravaged by an innumerable army of grasshoppers, on application to their cure or priest, they were recommended to come to town and have masses said in the church here, (which is dedicated to the worship of the Virgin Mary,) for the destruction of the insects; and that they were so far on their way to repeat avas, and pay for masses. What effect was produced by their exertions, or whether their faith could or did remove the mountain, we are not informed.

Montreal is not the only place where grasshoppers have threatened destruction to the crops of the farmer. The Rev. S. W. Williams, late missionary to China, gives an account of a similar transaction in some of the provinces of the celestial empire. It seems, that the grasshoppers had appeared in unusual and alarming numbers, whereupon the government immediately issued orders for their destruction, not by the influence of priests; with their ceremonies of masses, avas, &c., but with force of arms, as their other enemies are conquered. The following extract is from Mr. Williams' Journal, which is introduced as evidence of the paternal and protective spirit of their government, and the final execution of their laws:—

"Su and Hwang, by special appointment of the districts of Nanhai and Pwanyu, hereby distinctly publish important rules for the capture of grasshoppers, that it may be known how to guard against them in order to ward off injury and calamity. On the 7th day of the 8th month, in the 13th year of Faukwang, we received a communication from the prefect of the department of Kwangchau, transmitting a dispatch from their excellencies the governor and lieutenant governor, as follows:—

We have heard that in the department of Kauchau, and its neighborhood contiguous to Kwangsi, grasshoppers have appeared which multiply with extreme rapidity. At this time the second crop is in the blade, (which, if destroyed, will endamage the people,) and it is proper, therefore, immediately, wherever they are found, to capture and drive them off. But we apprehend the people and officers do not understand the mode of capture; wherefore we now exhibit in order the most important rules for catching grasshoppers. Let the governor's combined forces be immediately instructed to capture them *secundum artem*; at the same time, let orders be issued for the villagers and farmers at once to assemble and take them, and for magistrates to establish store-houses for their reception and purchase, thus without fail sweeping them clean away. If you do not exert yourself to catch the grasshoppers, your guilt will be very great. Appended hereto are copies of the rules for catching grasshoppers, which, from the lieutenant governor must be sent to the treasurer, who will enjoin it upon the magistrate of the departments, and he again upon the district magistrates.

Having received the preceeding, besides respectfully transmitted it to the colonel of the department, to be straightway forwarded to all the troops under his authority, and also to all the district justices, that they all with united purpose bend their energies to observe at the proper time, that whenever the grasshoppers become numerous, they join their forces and extirpate them, thus removing calamity from the people; we also enjoin upon whoever receives this, that they catch the grasshoppers according to these several directions, which are therefore here arranged in order as follows:

1st. When the grasshoppers are in the fields of wheat and tender rice, and the thick grass, every day at early dawn they all alight on the leaves of the grass, and their bodies being covered with dew, are heavy, and they cannot fly or hop; at noon they begin to assemble for flight; and at evening they collect in one spot. Thus each day there are three periods when they can be caught, and the people and gentry will also have a short respite. The mode of catching them is to dig a trench before them, the broader and longer the better, on each side placing boards, doors, and screens, and such like things, one stretched on after another, and spreading open on each side. The whole multitude must then cry aloud, and holding boards in their hands, drive them all into the trench; meanwhile, those on the opposite side, provided with brooms and rakes, on seeing any leaping or crawling out, must sweep them back; then covering them with dry grass, burn them all up. Let the fire first be kindled in the trench, and then drive them into it; for if they are only buried up, many of them will crawl out of the openings, and so escape.

2d. When the swarms of grasshoppers see a row of trees, or a close line of flags and streamers, they usually hover over and settle; and the farmers frequently suspend red and white clothes, and petticoats, on long poles, or make red and green paper flags, but they do not always settle with great rapidity. Moreover, they dread the noise of gongs, matcklocks, and guns, hearing which they fly away. If they come so as to obscure the heavens, you must let off the guns, and clang the gongs, or fire the crackers; it will strike the front ranks with dread, and flying away the rest will follow them and depart.

3d. When the wings and legs of the grasshoppers are taken off, and (their bodies) dried in the sun, their taste is like dried sprawns, and moreover they can be kept a long time without spoiling. Ducks can also be reared upon the dried grasshoppers, and soon become large and fat. Moreover, the hill people catch them to feed pigs; these pigs, weighing at first only twenty catties or so, in ten days time grow to weigh more than fifty catties; and in rearing all domestic animals they are of use. Let all farmers exert themselves, and catch them alive, giving rice or money, according to the number taken. In order to remove this calamity from your grain, what fear is there that you will not perform this? Let all these rules for catching the grasshoppers be diligently carried into full effect.

Wherefore these, commands are transcribed, that all you soldiers and people may be fully acquainted with them. Do you all, then, immediately, in obedience to them, when you see the proper time has come, sound the gong; and when you see the grasshoppers and their young increasing, straightway get ready, on the one hand seizing them, and on the other announcing to the officers that they collect the troops, that with united strength you may at once catch them, without fail making an utter extermination of them; thus calamity will be removed from the people. We will also then confer rewards upon those of the farmers and people who first announce to the magistrates their approach. Let every one implicitly obey. A special command. Promulgated Taukwang, 13th year, 8th month, and 15th day. (Sept. 20th, 1833.) J. S.

### DEATH-BED OF REV. WILLIAM JANEWAY.

William Janeway was the father of the Janeways who were so distinguished among the early Non-Conformists of England. As we have not the means of tracing the particulars of his life and labors, a valuable page from the record of his dying hours, in the biography of his son John, may be introduced with advantage, and will be appreciated by every pious reader:—

Being under dark apprehensions of mind in his last illness, he expressed himself in the following manner to his son: 'Oh, John! this passing into eternity is a great thing; this dying is a solemn business, and enough to make one's heart ache, that hath not his pardon sealed, and his evidences for Heaven clear. And truly, my son, I am under no small fears as to my own estate in another world. Oh that I could say cheerfully, I can die; and upon good grounds be enabled to look death in the face, and venture upon eternity with well-grounded peace and comfort.' His son, after making a suitable reply, which, however, did not restore his peace, retired to solitary prayer, earnestly imploring that his beloved father might be filled with joy in believing, as a token for good in leaving the world. These intercessions were manifestly heard and answered by a very bright gleam of the divine countenance. Upon returning to his father, the son inquired how he felt himself. No answer was given; but the departing saint, though little subject to such emotions, wept for a long time in an extraordinary manner, till at last he broke forth in the language of impassioned exultation: 'Oh, son, now it is come, it is come, it is come. I bless God, I can die: the Spirit of God hath witnessed with my spirit that I am his child. Now I can look upon God as my dear Father, and Christ as my Redeemer: I can now say—this is my Friend, and this is my beloved! My heart is full; it is brim-full; I can hold no more. I know now what that sentence means, The peace of God which passeth understanding.' I know now what that white stone is, whereon a new name is written, which none know but those who have it. And that fit of weeping which you saw me in, was a fit of overpowering love and joy, so great, that I could not for my heart contain myself; neither can I express what glorious discoveries God hath made of himself unto me. And had that joy been greater, I doubt whether I could have borne it, and whether it would not have separated soul from body. Bless the Lord, O my soul, and all that is within me bless his holy name, that hath pardoned all my sins, and sealed the pardon. He hath healed my wounds and caused the bones which he hath broken to rejoice. O help me to bless the Lord! He hath put a new song into my mouth. O bless the Lord for his infinite goodness and mercy! O, now I can die! it is nothing; I bless God I can die. I desire to be dissolved, and to be with Christ.'

### A FEARFUL LESSON TO PARENTS.

'Poor old man,' said my companion, 'he has seen better days.'

This remark referred to an old man, whose tattered garments, tottering frame, and miserable appearance, indicated an object of charity of the most appalling class.

'O, yes, I have known him a long time. He built that splendid mansion opposite to us, and was for years its opulent possessor. Retired from business, he supposed himself comfortably situated, with a competence for life, but the intemperance, profligacy, and extravagance of a son, too much indulged and pampered, together with his own indiscretion, have brought him to his present state He lives now upon the charity of those very men who once looked up to him with admiration almost bordering upon envy.'

'And his son—what has become of him?'

'I will tell you. For years he was the most elegantly dressed young man in this neighborhood. Many a time have I seen him leisurely sauntering these streets, or driving furiously over them, a very coxcomb of the first water. He crossed the Atlantic, made a tour of the Continent, and returned a greater fop, and a more lavish spendthrift than before he traveled, Affairs grew worse, however, with the old man; unexpected misfortunes befel him; his means diminished, while the demands of the young man increased. I happened to be in the counting-room of a friend one day, where the old man was settling some business, when the son entered about half intoxicated, and demanded of his father two hundred dollars!

'I am not able to let you have it,' said the old gentleman. 'Times are changed with me, and my means are passing from my hands rapidly.'

'Upon this the son began to swear furiously. He gnashed his teeth, called him an old fool, and other harsh names, and swore he would have the money. As the old man turned aside and wiped the tears from his face, I caught hold of the young man's arms—for I was moved with indignation—and said to him, Sam, listen to me. You have been pampered, spoiled, ruined, and in turn you have ruined your father. You now curse him. Remember what I tell you. I shall yet live to hear that you have died in a poor-house. As sure as God lives, the child that curses his parent will not be permitted to prosper. Your infamy is already doing its work upon you; take care that a few years do not miserably wind up your career of folly.

'I can scarcely tell you why I uttered that prediction of the poor-house, but it came upon me with irresistible force, and the young man staggered for a time beneath the resoluteness and sternness of my gaze. A moment after he left the counting-room in moody silence.

'I felt a particular and painful interest in observing the career of that young man, as from one degree of infamy to another he plunged deeper and deeper, until he had become a miserable market-house loafer, and would be often observed gambling for pennies with negroes, upon the unwashed stalls. Presently disease attacked him, and poor Sam, sure enough, became the inmate of the alms-house. He died there after a somewhat protracted illness. The body was offered to that old man for interment, but he was too poor to have it removed.

'I suppose, then, it was consigned to the Potter's Field,' said I.

'No,' replied my friend; 'he had no burial. His skeleton at this moment hangs upon wire in the medical room—an anatomical preparation!' [Methodist Protestant.

A writer in the Advocate of Peace estimates that 70,000 men in various capacities were sent to Mexico during the war, and that the lives of not less than 30,000 have been lost, either by sickness or in battle. The ruin of character, morals, and health, to those who survive, cannot be estimated. The newspapers continually announce the death of returned volunteers, some from diseases contracted in the camp, others from intemperance, and some from suicide.

The memory of a beauty is like the memory of an orator. They both soon fade from tradition, unless the painter and the reporter help them to immortality.

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* McFarlane on the Sabbath, p. 61.

* The Mohammedans have fixed on Friday, but not on this account. "The chief reasons for fixing upon Friday as the Mohammedan Sabbath, were, it is said, because Adam was created on that day, and died on the same day of the week, and because the general resurrection was prophesied to happen on that day, whence particularly Friday was named the day of Elgoomah or the Assembly." *Lane's Modern Egyptians*, vol. 1. p. 112. [Library of Entertaining Knowledge.]

One of the Mohammedan Mullahs or priests at Peshawar asked Joseph Wolff, "As Christ had said that he came not to abolish the law, why then have the Christians changed the Sabbath day?" Wolff's Researches, p. 246.

It has been stated, that the following days of the week are set apart for public worship in different nations:—"Sunday, by Christians; Monday, by the Grecians; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Turks; Saturday, by the Jews."

# The Sabbath Recorder.

New York, January 4, 1849.

## FORSAKING TRUTH IN ORDER TO DO MORE GOOD.

We have some strange specimens of discipleship among the professed followers of Christ. It is amazing how men keep up a reputation for piety, while they disregard the express conditions of discipleship. We have reason to fear that not only the common people, but even ministers, fall into the delusion, that it is not worth while to be very exact in their adherence to divine truth. On this point, we feel moved to offer a few words, having in view more especially that portion of truth which distinguishes us as a denomination.

How often have we known ministers of the gospel to be so far convinced of the fallacy of the arguments by which the claims of the first day of the week to religious regard are supported, as to confess, without reserve or qualification, that the truth was with us, and yet refuse to come out publicly as the advocates of the Sabbath, lest it might abridge their usefulness! 'We believe you are right,' say they, 'but we think we can do more good by remaining where we are.' And once in a while (thank God, not very often) this delusion gets possession of a minister among us. He sees that the church over which he is placed is small, as compared with many churches which observe the first day of the week; that the prejudices of the communtty around are set against it; that opportunities of access to the people are thereby in a great measure closed against him; that the prospect of any extensive spread of Sabbatarianism is extremely dark; and he begins to debate with himself whether it would not be better for him to follow the popular current. Should he do so, he can at once preach to a large congregation, and perhaps be instrumental of leading a great many to repentance; whereas, if he remains a Sabbatarian, he wears out his life in preaching to a mere handful, and perhaps may not convert a dozen souls during the whole course of his ministry. Well, there is something very plausible in this way of reasoning, to be sure. But let us sift it a little.

You can preach to larger assemblies, and perhaps lead great numbers to repentance. To repent of what? Of sin? Surely nothing else needs to be repented of. But sin is the transgression of the *Law.* At least, so it reads in our Bible. Of course, in order to convince your hearers of sin, and so prepare the way for their repentance, you must teach them the claims of the Law. But the Law inculcates the keeping of the Sabbath. This you well know; you are too well enlightened to shut your eyes to it. Will you then teach them the claims of the Law only in part? 'Cry aloud; spare not; show my people ALL their abominations,' is the mandate of the Almighty. Will you show them only a part? Will you shun to declare all the counsel of God? What kind of repentance will you bring about by such a course? We seriously doubt whether God will honor your efforts at all, while you thus trifle with his word.

The idea of being the more useful, simply because we come into contact with a greater number of minds, is a perfect fallacy. A minister is useful just so far as the Spirit of God attends his labors, and no farther. 'Not by might, nor by power, but by my Spirit, saith the Lord.' Zech. 4: 6. 'Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.' 1 Cor. 3: 7. A man who preaches to a congregation of twenty persons, if the Spirit of God bless his labors, is more useful than the one who, without such blessing, preaches to a thousand. In regard to what constitutes a blessing, we are often greatly deceived. Some think, if they have been instrumental in adding to the church a hundred souls, who give tolerable evidence of piety, that they have been far more useful than if they had only been instrumental in adding half the number. And where all other things are equal, this is probably the correct view. But it may be that all other things are not equal. How then? Suppose one minister to be placed over a church of ten members. Being a man of apostolic spirit, 'full of the Holy Ghost and of faith,' he is not satisfied with a mere profession on their part, but he strives mightily to present every man perfect in Christ Jesus. Col. 1: 28, 29. He labors for them in prayer, night and day. He visits them at their houses, exhorts and confirms them, and charges every one of them, as a father doth his children, that they walk worthy of God. 1 Thess. 2: 11, 12. When any of them go astray, he travails in birth again until Christ be formed in them. Gal. 4: 19. Longing after them in the bowels of Jesus Christ, he addresses them, saying, 'Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.' 'For now we live, if ye stand fast in the Lord.' 2 John 8. 1 Thess. 3: 8. And thus he strives and toils; and the result of all is, that those ten persons are, throughout their lives, an honor to the Christian name. Each one of them exerts a mighty influence for good, and is the means of stopping the mouths of infidels, and of leading many souls to Christ. Will any one say, that this minister is not useful? Will any one say, that he is not moving in the very sphere in which God would have him to move?

Now suppose another minister to be placed over a congregation consisting of a thousand persons, of whom about four hundred are members of the church, and the remaining six hundred make no pretensions to piety. Such a situation evidently commands great opportunities for usefulness. He labors, and in the course of a year he gathers fifty of those six hundred into the church. He labors another year, and a hundred are added. He labors another year, and another hundred are added. The common judgment is, that such a minister is very useful. Possibly he is; but, after all, he may not be so useful, by a great deal, as the one who was placed over his congregation of ten. The hundreds whom he has added to the church may not walk worthy of the name of Christ. He may be content with just getting them into the church, or, at most, with such a course, on their part, as will give them a common reputation for piety. He does not agonize in prayer, with strong cryings and tears, that each one may attain to the stature of a man in Christ Jesus. He does not visit them from house to house, and inquire minutely into their spiritual state. He sees that all is fair outwardly, and he supposes that all is right. So he labors on from year to year, thinks himself exceedingly useful, and others think so too. But what, after all, is his usefulness, as compared with the minister who preached to the congregation of ten? The hundreds whom he has converted, as well as the four hundred who were already in the church, are so much conformed in spirit to the world; at least, by reason of their defective training, they exhibit so many inconsistencies and weaknesses, that they exert no influence for good; infidels take occasion from them to speak reproachfully of the cause, and perhaps the agency of the whole of them does not lead one soul to Christ.

But take another view. Your congregation consists of ten, twenty, fifty, or it may be of a hundred persons. While you are mourning that your circle of influence is so small, a congregation of from five hundred to a thousand persons, all observing the first day of the week, becomes vacant. The situation is proffered you, on condition that you will give up your peculiarity. You say, 'O what a field is here open for me! What an opportunity for usefulness! Can it be right for me to bury my talents, as I have been doing? Is not the Lord moving in this business, and plainly pointing me to this field?' But stop a moment. Instead of its being of the Lord, it may be only a strong temptation. It may be intended simply to put your integrity to the proof. Before you yield, call to mind that Scripture which says, 'He that is faithful in that which is least, is faithful also in much.' Luke 16: 10. Then ask yourself seriously, as in the sight of God who searcheth the heart, whether you have been faithful in your small and narrow sphere;—whether you have done all that you could to promote the spirituality and growth in grace of your small congregation;—whether you have faithfully availed yourself of every means to extend your influence beyond the immediate limits of your church? If you have not, you deceive yourself in supposing that you will be more useful in a larger field. The same spirit of unfaithfulness which contracted your usefulness in the smaller field, will go with you to the larger; and instead of doing more good, you will only be doing more injury. See this illustrated in first-day ministers themselves. One of them has a small congregation, perhaps not over fifty or a hundred persons. He fancies that his usefulness is very limited, compared with what it might be. He is burying his talents. He receives a call to take charge of a large church, where his field for usefulness will be much wider. He thinks it his duty to go; it is the Lord's call, surely. He goes, and, after laboring a year or two, the hearers become careless, the church waxes cold, the members do not fill their places, troubles spring up among them, the church dwindles, and the minister is in reality no more useful than he was before. What is the true secret? Perhaps he was not faithful in his first situation; and, as the rule ever holds good, 'he that is faithful in little is faithful also in much,' so that spirit of unfaithfulness which he had from the first, has proved a curse to the large congregation, and withered it like a blast from the Almighty. But another minister, though he has but a small congregation—perhaps not over twenty—instead of spending his time in sighing over his contracted usefulness, exerts himself to the utmost in promoting the welfare of those under his charge. Not only so, he seeks to extend his usefulness, not by running after another situation, but by rendering the one he has as prominent as possible. In a little while his church enlarges; 'the little one becomes a thousand,' and he has no farther occasion for sighing that his talents are buried. He has gained other talents besides them; and 'to him that hath shall more be given.'

Now, as it is with first-day ministers, so it may be, in a measure, with us. What is wanted among us, more than any thing else, is a spirit of faithfulness and prayer. And now, if there is a single minister among us—we know not that there is—who contemplates abandoning his position, under the idea that he can do more good, we entreat him first to consider whether he has already been as faithful to improve his opportunities as he might have been. Talk of doing more to the glory of God, by disobeying him! The idea is preposterous; it is absurd in the last degree. It supposes that you can be useful without God's blessing; for you surely cannot suppose that his blessing will accompany your disobedience. It supposes that you can be useful if men do but favor you and smile upon you; whereas it is 'not by might, nor by power, but by my Spirit, saith the Lord.' Such doctrine stands in the way of all reformation in religion. Oh! we are sick of such cant, and verily believe that selfishness and sin are at the bottom of it. *

## LETTERS FROM ILLINOIS—No. 2.

PLEASANT HILL, near Farmington Fulton Co., Ill.,
4th of 12th mo., 1848.

To the Editor of the Sabbath Recorder:—

When I wrote my last letter to you, I was staying with Bro. Anthony Hakes, who lives in the South-west corner of township 11 N., 8 East, of the first principal meridian on the Military Bounty Tract. It is one of the northernmost tier of townships in Peoria Co., fourteen miles North-west of Peoria City, and about thirty miles North of this place. The name of the post-office is South-Hampton. Southport is a small village of Moravians, about ten miles North of Farmington. I make my home, for the most part, with Bro. D. Saunders, where I am now staying. The immediate neighbhorhood is called Pleasant Hill. It lies about two and a half miles North-west from Farmington, in township 8 N., 4 E., the N. N. E. corner of Fulton Co. A very few years ago it was a beautiful prairie; it is now, the most part of it, fenced into beautiful farms. I am thus particular in describing our locations, because I have learned that many of our friends at the East are desirous of becoming fully acquainted with our situations and prospects, of which they have hitherto obtained but a very imperfect knowledge. If such persons would procure Ensign & Thayer's Map of the Western States, published at 50 Ann-st., New York, 1848, they may trace out our exact location, and with the information we purpose to communicate, become accurately and familiarly acquainted with the circumstances and prospects of these settlements.

Last week I visited our brethren who reside in the Spoor River Glades, about twenty-three miles directly South of this place, between Lewiston and Cuba. Cuba is the name of a small village and post-office on a prairie, which is usually called Centreville. It is in township 6 N., 3 E. Here are four families. When Bro. Scott visited them, he formed a church among them, consisting of seven members, and I am informed that they have never had the Lord's Supper administered to them since. They, however, keep up their Sabbath-day meetings, and appear to be steadfast in their regard for the commandments of God, and the faith of Jesus Christ. If they have made no progress in building up society in their own location, neither have other denominations around them; for I was informed, that there is no other religious society nearer than Lewiston and Centreville. Bro. James Dunham and others reside in the precincts of the north branch of Copperas Creek, in township 8 N., 6 E., South-west part of Peoria Co., about six miles East by North of Farmington. Our Sabbath meetings for this winter are appointed alternately at their respective school-houses, which are just about six miles apart, a ride of about an hour and a half over our winter roads. It is due to these families, and the others that I have mentioned before, to say, that so far as I could learn, they maintain an ordinary degree of piety. The most of them maintain family worship, and are well respected by their neighbors. There is another settlement of our people in Jersey Co., about one hundred miles South, but I shall not be able to visit them this winter. Besides these, I have heard of individuals in different parts of the State who observe the Sabbath of Jehovah, although they have no church relations with us.

While living at the East, I learned something of the scattered condition of our brethren in Illinois, and often wondered why they did not locate nearer together, when their mutual aid one to another was so much needed to build up a single efficient society, and their mutual attendance upon public worship might have made it so much more pleasant, and have contributed so much more to their religious prospects. But I found that all was easily accounted for, when I had once heard their accounts of the adventures which attended their first coming into the State, without attributing blame to any one, or accusing any of neglect of the brotherhood, or disregard of the common weal. At first they had not the information or the means to select the locations best adapted to secure the prosperity of a Christian colony. They had no well-arranged plan, and some of them were unable to find where the others lived, until after their own press of circumstances had compelled them to make a location for themselves. Our brethren who come after this, have no need to be subjected to any such difficulties, as every item of information calculated to facilitate their settlement, or promote their prosperity, and further their co-operation with the religious interests of the Seventh-day Baptist Denomination, will now be furnished them without cost. In addition to those already here, I have received certain information of a number of very worthy persons and families who intend to immigrate to these parts next season. When these shall arrive, and together with my own family settle down on their own selected locations, we hope to form one or two or more churches. Indeed, I cannot resist the conviction, that however much we have all, there at the East, deplored the scattered condition of the families already here, the very circumstance of these settlements being so detached from each other will ultimately contribute to our more rapid prosperity. Each of these settlements has some advantages peculiar to itself, and on account of which its residents greatly prefer it to the others; and of course they will advocate its claims before all new comers; and I think this, in the end, will be no disadvantage. I expect a very considerable immigration to these parts in a sh me, and together these several settlements will afford opportunities to suit all the varied occupations and circumstances, and the most fastidious tastes, of new-comers; or, if not, we can point out a hundred others, adjacent to one or other of these.

All these places afford ample opportunity for faithful Christian labor. There are occasional meetings in each of them, conducted by other denominations, but no regular church organization in either; so that these fields of Christian labor are just as open for us as for others; and in some of them no one denomination numbers more church members than our own. How much we may be blessed of God in this thing, and how much we may succeed in our objects and labors, remains to be seen; but it appears to me that there is a wide and open door before us in these parts of Illinois, and I hope much for our future prosperity. There is a great deal of district preaching in Illinois; but the greater part of it is done by men who labor hard all the week on their farms or in their workshops. As a general thing, the people are disposed to hear, and the universal sentiment is, 'hear all that come.' Many persons evidently prefer this kind of promiscuous preaching, which costs them nothing, and which produces but little more than transient convictions and excitements. There are those, however, who sigh for more instruction for themselves and their families and their neighbors. They would be glad to have a stated, devoted ministry, that should feed the flock of Christ, and hold the consciences of the disobedient to the claims of God's Holy Word; and where such is established, there are men found willing to give it their support. I think Illinois affords a great missionary field, and I feel more and more satisfied that I have done right to come to it. I am willing—yea, ardently desirous, to spend and be spent therein, if the Lord shall prosper. So far, no country or people ever pleased me better with so short an acquaintance. If I had my family here, I should feel quite at home. My present impression is, that next summer I shall have to establish a regular itinerancy, and hold quarterly meetings for preaching, breaking bread, &c., at the several settlements. I am persuaded, that if such seasons were regularly established, we might draw very considerable congregations together to hear the word preached during the continuance thereof; and who can tell what good may follow? There are several brethren with profitable gifts among us now; but as their worldly occupations, and family affairs, require nearly all their attention, they cannot give that attention to the ministry which its interests demand. Yet these, and others that may come, may be valuable auxiliaries to the truth, in such a system of labors as I have above suggested. I propose to lay these things more directly before the Missionary Board, at their next meeting, and await their direction. In the mean time, I bespeak an interest in the prayers of our brethren in the churches for the success of this undertaking. SAMUEL DAVISON.

**DESIRABLE LOCATION FOR SABBATH-KEEPERS.**—A business letter from Bro. Joseph Goodrich, of Milton, gives us the following information relative to a new settlement of Sabbath-keepers at Dartford, Marquette Co., Wisconsin:—"It may be interesting to know, that there are in that place something like a dozen families of Seventh-day Baptists, and that they are settled in a very flourishing and advantageous location, where their lands will soon become very valuable, being on the Northern Fox River, and adjoining the large tract just purchased of the Indians. If any of our friends should wish to locate in Wisconsin, I think that this place, just now, ought to be sought by them. In doing so, they would land at Sheboygan, thence to Fond Du Lac, &c."

**PRAYERS FOR THE POPE.**—The Rt. Reverend Bishop Hughes, of New York, has directed the laity of his diocese to add their prayers *pro papa* to the other prayers for the celebration of mass, until farther notice. He also directs the lay members of the church to recite over the seven penitential Psalms, and the Litanies of the Saints, in supplication to God, for the protection of His Church, and the deliverance of its visible head on earth.

**AMHERST COLLEGE.**—A Triennial Catalogue of Amherst College has recently been issued, which gives some idea of what may be done for the world by a single College, well conducted It seems that the whole number of the Alumni of the College is 870, and that of these there are still living 776. The whole number of ministers of the Gospel who have completed at Amherst their academical course, is 388; and of these 357 are still living; 36 have gone as missionaries to foreign lands.

## STATE OF THE RHODE ISLAND CHURCHES.

To the Editor of the Sabbath Recorder:—

At the Quarterly Meeting of the churches located in Hopkinton, R. I., and vicinity, held in August last, with the 2d Hopkinton Church, the following resolution was passed:—

*Resolved,* That a committee from each church composing this Quarterly Meeting, be appointed to visit each family residing within the limits of said Quarterly Meeting, make due inquiry relative to personal religion, the practice or neglect of family prayer, the Christian walk and fellowship of the members of said churches, and submit a report of their labors at the next Quarterly Meeting.

At the Quarterly Meeting which was held in November last, with the 3d Hopkinton Church, the Committee submitted their report, and requested me to prepare a synopsis of the same for publication in the Recorder. As most of the reports were verbal, I can only give the substance.

1. *Personal Religion.*—The Committee held personal conversation with most of the members, and found an apparent increase of religious feeling, and quite a general desire for a still farther advancement. The determination for "a closer walk with God," was found to be more general than was apparent on the face of the religious community. In some instances, a perplexity of mind existed concerning their acceptance. As one of the Committee, I am of the opinion that the doctrine of justification by faith alone should be made more prominent in the teaching among these churches. There is danger, in these days of "do this and thou shalt live," of verging to an opposite doctrine. Good works are consecutive, not causative, of justification. Most, if not all, that are called the duties of a Christian life, should supervene, as obligations, arising from previous blessings conferred. "She loved much, because much had been forgiven," said the Author and Finisher of Faith.

2. *Family Prayer.*—The Committee paid special attention to this subject. Its importance, benefits, and duty, were strongly urged upon the consideration of each head of a family. Many excuses and objections were met and apparently removed. Decided impressions of its being duty, were frankly acknowledged by many who were living in the neglect of it. Some, who once practiced praying in their families, had relinquished it on account of its being monotonous—the same thing over every day. Family prayer was not maintained, probably, in more than one-half of those families whose heads profess religion. It was, however, found on the increase, and a decided improvement in this respect has obtained within the last year. During the revival last fall in the 2d Church, this subject was much insisted upon, and many of our oldest members for the first time erected their family altars. It was universally acknowledged, by those who practiced this duty, to be a great source of comfort, and an invaluable blessing. Relative to its being monotonous; this arises from the contracted sphere to which our prayers are limited, and entering upon the duty without due preparation. Let the mind feel its own wants; let it feel the wants of a sinful world; then let the great variety of subjects to be prayed for pass in review, and be presented at the mercy seat, some on one day, some on the next, and so on, and I am sure, all complaint of sameness, or a want of variety, will vanish. Prayer may be rendered far more profitable if preceded by meditation. Yet, strange as it may seem, I once had a complaint preferred against me in the church, for recommending premeditation on this subject, and that, too, since I was in the ministry. Where singing can be performed, it is a most excellent accompaniment of family devotions. I was once, yea, several times, present at family worship, where, after reading the Scriptures, a most appropriate piece of sacred music was performed on a seraphim, accompanying the words sung. Such seasons are refreshing, and such places bethels.

3. *Christian and Church Fellowship.*—The importance and propriety of this was not omitted. The Committee found most of the members maintaining their walk in their several churches. In some few instances, the practice of not communing obtained. But in some of these cases, the views entertained of the peculiar sacredness of the Supper were the hindering cause. Such counsel and encouragement as the case appeared to demand were given.

On the whole, a far better state of religious feeling was found to exist than was anticipated. The visits were not only acceptable, but thankfully received, and their repetition urged. That much good has already resulted, is abundantly evident. But the visited were not the only ones benefited. The reflex influence upon the Committee themselves, was most happy. Each one has realized, that while watering others, he himself was watered. And to all who inquire, and especially to that brother from the Western Association who was present when the arrangement was entered into, I would say, "Go and do likewise."

Prepared in behalf of the sub-committee.

S. S. GRISWOLD, Chairman.

HOPKINTON, R. I., Dec. 25, 1848.

P. S. Absence from home for several weeks has precluded an earlier appearance of the above. My correspondents are referred to the same as the reason why their communications have remained so long unanswered. S. S. G.

By a new law of the Kingdom of Saxony, the press is declared entirely free, and the censorship forever abolished.

## SECESSION FROM A CHURCH ESTABLISHMENT.

It is said that the Rev. Baptist Noel, a distinguished minister of the Church of England, is about to withdraw from that Church on account of its connection with the State. No doubt this movement, from the social position and personal character of the man, will exert an extensive and salutary influence. Mr. Noel is the successor of Richard Cecil, as pastor of Bedford Chapel, London. By birth he belongs to the nobility; his mother is Lady Braham of the Queen's household, and his brother Lord Gainesborough. He is himself one of Her Majesty's chaplains, and of course on the direct road to ecclesiastical preferment. When such a man, at the sacrifice of such prospects, separates himself from the Establishment, the influence must be felt among thinking men. We believe it has been decided in the civil courts, that if a clergyman of the Church of England leaves that Church, he cannot preach as a Dissenter without incurring the penalty of imprisonment. In such circumstances, many will watch with interest the future movements of Mr. Noel, to see how he will treat that decision, and how the administrators of the law will treat him.

A letter from a gentleman in London to Dr. Patton of this city, published in "the Independent," gives the best account we have seen of the position in which Mr. Noel stands, and the arguments by which his friends endeavor to keep him in the Church. At a meeting of heads-of-families, on the 23d of November, he said:—

"So many reports are abroad, that I feel it most proper to tell you the truth myself, although it was not my intention to have done so at present. Many of you must be aware, especially such as have read my Tract upon the Free Church of Scotland, that I have long had doubts about the propriety of a connection between the Church and the State. I have struggled against these doubts, and have read the best writers on both sides, and more especially the Word of God, and being in a Proprietary Chapel, I flattered myself that I had little to do with the subject; but I have come to agree with a writer, that a man is responsible for the sins of a communion to which he belongs; that he that doubts is damned if he eats, although others who do not doubt may eat, &c., &c.; and therefore I have determined that I must leave you, this Chapel, and the Established Church. On Friday, I gave notice to Mr. Wilson and the Chapel Wardens, that I should leave at midsummer next. Until that time, I shall continue among you, preaching the fundamental truths of the Gospel; but until my labors terminate, my tongue is sealed as to any other reasons I may have for breaking off my connection with the Church, or how I have arrived at them; for I remain in order to give you time to find a successor, and prevent the dispersion of the congregation; and it would be dishonorable in me to make use of the time in unsettling the minds of my flock. At midsummer, I shall retire for a considerable time from all public duty, where I can study the word of God in a manner which no pastor can do, if actively engaged with a flock. What I shall do after this repose, and to what communion I shall attach myself, is a subject on which I have as yet formed no opinion. I had hoped and expected to spend my days among my people, from whom I have ever received the most affectionate kindness, and from whom I shall part with deep regret. But the will of the Lord be done! I trust you will get a successor who shall be more faithful than I have been, and that during the seven months which remain, both you and I may be spiritually built up.

"The above is the substance of what he said, but I cannot carry his words in my memory. The meeting was heart-rending. Efforts were made repeatedly to induce him to reconsider the subject; and it was pointed out to him, that nine hundred children would be scattered from our schools; from £700 to £500 a year in collections for various charities would be lost, societies for the relief of the poor broken up, and a very large flock scattered. He answered, that we painted things too gloomily; that if feelings could be allowed to prevail, he would never leave us; but that duty was above and beyond every thing; that the subject had been so deeply considered, it was impossible he could hesitate as to his course."

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Baptist Noel.—It appears that ecclesiastical arrogance has hastened Mr. Noel's affairs to a more sudden issue than he wished or intended. The National Era has a letter from London, dated Dec. 1, which says:—

"The Hon. and Rev. Baptist Noel is about to leave the Established Church, and *on Sunday next* he is to take leave of his congregation in Bedford Row. It was his intention to remain in 'the church' some time longer, but the Bishop of London sent for him, and requested him to retire at once from John-street Chapel, and not preach again. I understand that he defied Charles James to drive him from his pulpit, and that on next Sunday he will preach in defiance of the Episcopal threat. Mr. Noel has a work in preparation, on the subject of his secession, which I understand will be ready for publication in about three weeks."

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Dicker.—It is common at the West to eke out the salary of a minister by what is called 'dicker.' The following extract from a letter from a gentleman in Indiana, who wrote to the Home Missionary Society for aid in supporting a missionary in his neighborhood, will enable our readers to understand the term:—

"'Dicker' is a name of wonderful meaning in all these regions. It embraces more ideas in its way than ever did the famous *abracadabra* of the magicians. It changes a miscellaneous collection of odd bits and ends, old musty hay, rotten potatoes, white-oak cheese, corn *a la* Pharaoh's lean ears, pumpkin butter, and sundry store 'orders,' into the most snug and comfortable kind of a salary for man, wife, and six children. 'Dicker' is *some*, it is. By the help of dicker, then, we feel warranted in assuring you, that if you will give $150, we will settle the rest."

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Revival of an Emigrant Dutch Church in Iowa.—Rev. Mr. Scholte, the pastor of a colony of emigrants from Holland, settled in a town which they have named Pella, in Iowa, writes to the Christian Intelligencer. After speaking in high terms of satisfaction of the temporal prospects of the colony, and of the discouraging views which he had entertained of the spiritual condition of the church, he says:—

'But in a moment, the Lord has unexpectedly, by his mighty hand, made an exemplary alteration. A few weeks since, a very careless girl, quite young, experienced deep convictions, and sought the Lord. It did not arrest my particular attention, and I observed, we shall see if it is true. Two days afterwards, two other children came out seeking the Saviour. I then began to look above and around, and see what the Lord would do. From that time to the present moment the revival has been spreading over the whole community. Perhaps in every house there is some evidence of the overpowering grace of our beloved God and Saviour. Thirty-nine have already been added to the church, and united in the communion of the Lord's Supper, and every day we have new evidence that the Spirit of God is at work among us. Last week, one of the most determined unbelievers was converted to the Lord, and from a lion became a lamb. In my own family, and among those in my immediate service, I have received a large share of the precious blessing. All this has a salutary effect on older Christians, and I confess that my views and feelings in relation to the colony, have become greatly enlightened and encouraged. The Lord has heard our complaints, and has brought forth his mighty arm ready for salvation.'

## FOURTEEN DAYS LATER FROM EUROPE.

The steamer Europa sailed from Liverpool on the 16th of December, and arrived at New York on the 31st. She brings the result of the election in France, full particulars of the flight of the Pope from Rome, and an account of the abdication of the Emperor of Austria.

In France, the election of a President commenced on Sunday, the 10th of Dec., and the polling terminated on Monday evening. There is no doubt that Prince Louis Napoleon is chosen, his majority in all the departments from which the returns made up have been received being very considerable. The proclamation of the President will probably be made about the 20th instant. A well-informed Paris paper says: So far as we can judge from the incomplete returns that arrive to us from the departments, the suffrages were divided in the following proportions:

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|---|---|
| Louis Napoleon, | 66 per cent. |
| Cavaignac, | 21 " |
| Ledru Rollin, | 6 " |
| Raspail, | 4 " |
| Lamartine, | 3 " |

On the 2d of December, the Emperor of Austria issued a proclamation, in which he transferred all his rights and honors to his nephew. The main reason which he gives for this movement, is the necessity of more youthful powers to complete the work of reformation begun in Austria. The change is generally acceptable.

The military executions for political offences still continue in Austria. An ex-lieutenant of the Austrian army (Lescynski) has been sentenced by court-martial to twelve years' imprisonment in a fortress, for having taken part in the late insurrection. Another individual, named Urban, has been condemned to twelve years' hard work in chains for a similar offence.

The Pesth House of Representatives has declared the Throne of Hungary vacant, and the house of Hapsburg unworthy to reign. It is said that Kossuth has written to Mr. Styles, the United States Minister, in order to request him to use his influence with Windischgrätz to induce the last named to consent to a three months' truce with Hungary.

A letter from Posen, dated Dec. 6, which is quoted in the Cologne Gazette, says: Prussia, on condition that Russia should reëstablish the kingdom of Poland, and place the Duke of Leuctenburg over it as king, has ceded to Russia that part of the Grand Duchy of Posen which, according to the line of demarkation traced by Gen. Von Schuffer Bernstein, has not been incorporated into Germany. The formal act of cession will take place on January 1.

The Pope is at Gaeta, a large town in the Neapolitan territory, whence he has sent a manifesto to the people of Rome, giving the reasons of his flight, and nominating a Governing Commission. He left Rome to seek a place where he might enjoy "free liberty in the exercise of the sacred duties of the Holy See." The Chamber of Deputies refuses to recognize the official character of the Pope's manifesto, and declares that the present Ministry shall continue to administer the affairs of the country until farther orders.

It is very commonly supposed that Lucien Bonaparte, Prince de Canino, is deeply implicated in the proceedings which have led to the Pope's flight; and it is said that he will probably be appointed President of the Roman Republic, if one should ever be constituted.

Seven of the cardinals have arrived at Naples; but some accounts in the French papers assert that the Pope had ordered the sacred college to proceed to Malta, in order that a conclave might be held there in case of his decease.

Dr. Bowring, whose eminent qualifications as a linguist are so well known, has been appointed her Majesty's Consul at Canton. The learned gentleman has long been in a state of health which required his residence in a warmer climate.

There were alarming riots at Memel on the 4th ult., the town being completely in the hands of the populace during four or five hours. Great excesses were committed.

The cholera rages fearfully at Presburg.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

The proceedings in Congress last week do not amount to much. The Senate was in session parts of four days, and the House was in session only a small part of three days. Both Houses adjourned over from Dec. 29th to Jan. 2d. Below we give the substance of what was done.

*December 26.*

In the Senate, Mr. Underwood submitted a resolution to inquire into the expediency of establishing a Board to ascertain the whole amount of public lands in the United States, and also the value and extent of the gold lands in California, which was laid on the table. Several notices of bills were offered for a grant of land to construct railroads in Iowa and Mississippi. A bill for the sale of the Saginaw Indian lands was taken up, briefly discussed, and passed.

*December 27.*

In the Senate, numerous memorials and petitions were presented, received, and referred. A bill for the establishment of a new land office in Missouri, was read twice, and referred to the Committee on Public Lands.

In the House, a long discussion arose on a motion of Mr. Stewart to reconsider the vote passing Mr. Gott's resolution respecting the traffic in slaves in the District of Columbia. The question was postponed two weeks. Mr. Sawyer brought to the attention of the House an article recently published in the N. Y. Tribune relative to mileage, concerning which article he made some severe remarks.

*December 28.*

In the Senate, the bill for the recharter of the Washington and Alexandria Steam-packet Company was taken up and passed. Mr. Bright, of Indiana, offered a joint resolution fixing and reducing the pay of messengers sent to Washington by the Presidential Electoral Colleges, which lies over.

In the House, a great deal of time was taken up in remarks about an article on mileage, published in the N. Y. Tribune. A bill providing for the expenses of the ensuing fiscal year, and the Indian appropriation bill, were taken up and referred to the Committee of the Whole. Mr. Collamer, of Vermont, reported a bill for giving public lands for railroads and canals, also other similar bills, which were read twice and referred to the Committee of the Whole.

*December 29.*

In the Senate, various memorials and petitions were presented and referred. Among others, was one by Mr. Niles, of Connecticut, numerously signed, praying for the reduction of postage on periodicals and newspapers. Mr. Dix, the Chairman of the Committee on Commerce, reported a bill to remit the tonnage duties on the Chinese Junk Keying.

In the House, the army and military appropriation bills were reported, and referred to the Committee of the Whole. The Pacheco bill, providing indemnity for a lost slave, was discussed at considerable length, but no action taken upon it.

## LATE CHINESE ITEMS.

The China Mail contradicts the rumor, which has been published in this country, that Dr. Battelheim, the missionary in the Chinese District of Loo Choo, had been murdered. Up to the last of September, he was alive and free from persecution, though his movements were regarded with jealousy.

Hwang, late Lieutenant Governor of Kwang-tung, has been summoned to Pekin, to aid the Emperor with his advice concerning the recent revolutionary movements in Europe, which have startled even the repose of the Celestial Empire. The Mail says he is a man of great sagacity,—disinterested, and desirous of retirement.

Very severe rain-storms have deluged the north provinces of China, doing great damage to the country, and causing in some instances great loss of life.

The posterity of the Emperor of China is so numerous, that many of them receive only a small stipend, and are virtually menials. A great-grandson of Kang-he is a servant. Some new arrangements have lately been made, by which they will descend gradually in rank until they become mixed with the people.

Sickness is very prevalent among the European troops in China. The disease that chiefly prevails is like the small-pox. The Chinese have suffered extensively, but among the European civilians it has not done any serious damage.

A vessel had arrived in China from the Russian Fur Company with furs, for the purpose of opening a market at Shanghai. It is considered doubtful whether the Chinese will permit it, on account of a treaty which already gives them some exclusive privileges. Previous attempts of a similar kind have been made without success.

The manufacture of gunpowder within two miles of the town of Victoria has been forbidden by proclamation. It has heretofore been largely manufactured by desperadoes off shore, who sell to pirates and smugglers.

A professor of literature in China, in a state of intoxication, drove out of the hall four hundred students, and flogged several stipendiaries, for which he was suspended by Keshen, who did not, however, obtain a confirmation of his sentence, as it was found that 'the professor had points in his character, and had not compromised his office.'

Bands of robbers have been organized in several of the Chinese provinces, and are plundering and destroying hamlets and villages.

A Chinese, having been detected in cutting fire-wood near the Imperial residence, has been sentenced to be beheaded.

The China Mail says that China has undergone an entire revolution in its ideas of passive obedience. Disturbances have broken out in several provinces—in Shang-tung among others.

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The colored man, Belt, of an attempt to kidnap whom in New York we gave some account last week, was discharged from custody by Judge Edmonds, and was immediately hurried off by his friends to a place of security.

The Jamestown Journal has notice of an application to be made at the next session of the Legislature for a new county from parts of Chautauque and Cattaraugus counties. The proposition is to take the towns Charlotte, Cherry Creek, Ellington, Gerry, Ellicott, Poland, Carroll, and the east part of Busti, from Chautauque county, and the same extent of territory from Cattaraugus county.

On the 9th ult. the barn of Peter Tidd, Esq., Tatamagouche, Nova Scotia, was consumed. Mr. Tidd was threshing in it by candle light; the chaff took fire, the flames spread, Mr. Tidd tried to smother them, but perished in the flames, as also fifteen head of cattle.

The Quebec Gazette of December 20th, learns by telegraph from Brockville, that Jonathan Cole, wife, three children, brother-in-law, and servant, started on Sunday afternoon, the 17th ult., for Yonge Mills, from Maitland in a boat. While ascending Yonge Creek the boat upset, and they were all drowned. The sail-boat and one body (that of Mr. Cole) is all that has been found yet.

A new counterfeit, on the Salem Banking Company, Salem, N. J., is in circulation; $3—Vignette, train of railroad cars, and a steamboat with the word 'Caroline' on the wheelhouse. On the left margin of the note, female and eagle; on the right, locomotive and cars. Paper white, and general appearance pretty good.

A telegraphic dispatch from New Orleans, dated December 23, says that seventy-nine new cases of cholera had occurred at the Charity Hospital since the 20th inst., and new ones are hourly brought in. The community has been greatly excited in consequence of the Board of Health having emphatically proclaimed that the disease is epidemical in its character.

The Detroit Free Press says that the spotted fever, which prevailed to a great extent in various parts of the State last winter, in most cases proving fatal, has, we are informed, again made its appearance. At Lansing, we learn that many deaths have occurred within the last two weeks.

William Dandridge Eppes was hanged at Dinwiddie Court House, Va., for the murder of F. Adolphus Muir. He made a full confession of his guilt in relation to the murder of Muir, but denied that he had committed the other murders attributed to him.

The Bangor Whig of the 19th, gives a lamentable account of the death by drowning of three children of Mr. Wm. W. Snow. During the recess at school they were sliding down a hill, when they fell into a channel cut in the ice in the stream, and were all swept under the ice by the current and drowned.

William Barret left Buffalo for Dexter, Jefferson county, N. Y., September 16th, and has not been heard of since. He is an Englishman, about five feet high, thick-set, and sandy complexion, and wore a cloth cap and frock coat. Any information respecting him addressed to Charlotte Barret Dexter, N. Y., will be thankfully received.

Miss Mary Ann Law recovered the sum of $600 by a suit in Junita Co. against Mr. Thos. Laughlin, for breach of promise. She had previously been awarded $625 by arbitrators, from whose decision the defendant appealed to the Court, with the result before stated.

The Cincinnati Commercial states that it is rumored that a person connected with the Methodist Book Concern in that city, had been pretty deeply buried in a defalcation, and has been found to be among the missing.

On Wednesday, the 27th ult., the New York and Erie Railroad was opened from Port Jervis to Binghampton, a distance of one hundred and twenty-six miles, thus extending the finished track two hundred and a half miles from Piermont, on the Hudson.

A telegraphic dispatch from New Orleans, via Louisville, states that on the 25th ult., one hundred new cases of cholera were reported in that city. Number of deaths not stated.

### New York Market, Tuesday, Jan. 2.

ASHES—Pots $6 12; Pearls 6 25——FLOUR AND MEAL—Flour, common and good brands, 5 50 a 5 62; pure and fancy 5 87 a 6 12. Jersey Meal 2 94. Rye Flour 3 12——GRAIN—Ohio Wheat 1 13. Corn from 60 to 70c. Rye 63c. Oats 38 a 40c.——PROVISIONS—Pork, old prime 11 00, old mess 14 00; new prime 11 75, new mess 14 75. Butter, 11 a 13c. for Ohio, 13 a 20 for State. Cheese 6¼ a 7c.

### MARRIED,

In Brookfield, on he 2d ult., at the close of service, by Eld. S. B. Crandall, Mr Albert Burdick and Miss Fanny Coon, daughter of Elijah Coon, Esq., both of West Edmeston.

By the same, on the 17th ult., Mr. Horace Brown, of Brookfield, and Miss Esther Crandall, daughter of Freman Crandall, of Columbus.

### LETTERS.

Joseph Goodrich, J. Maxson, L. D. Covey, George Crandall, J. B. Boss, S. B. Crandall, S. S. Griswold, Maxson Green, Andrew Babcock, Chas. G. Beebe, S. P. Stillman (thanks.)

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| F. D. Ayers, | Westerly, R. I. | $2 00 | pays to vol. | 5 | No. 52 |
| Amos Stillman, | " | 2 00 | " | 5 | " 52 |
| S. Wilcox, | " | 2 00 | " | 5 | " 52 |
| Lydia Cottrell, | " | 3 00 | " | 5 | " 52 |
| Stanton Clarke, | " | 2 00 | " | 5 | " 52 |
| N. Langworthy, | " | 2 00 | " | 5 | " 52 |
| Weeden Barber, | " | 2 00 | " | 5 | " 52 |
| N. W. Phillips, | " | 2 00 | " | 5 | " 52 |
| Amos Ellis, | " | 2 00 | " | 5 | " 52 |
| David Stillman, Jr. | " | 3 00 | " | 5 | " 52 |
| B. F. Kenyon, | " | 2 00 | " | 5 | " 52 |
| A. B. Langworthy, | " | 2 00 | " | 5 | " 52 |
| Albert Witter, | " | 2 00 | " | 5 | " 52 |
| Jos. F. Stillman, | " | 2 00 | " | 5 | " 52 |
| Elisha Oben, | " | 2 00 | " | 6 | " 27 |
| M. S. Kenyon, | " | 2 00 | " | 5 | " 52 |
| Joel Tappan, | Plainfield, N. J. | 2 00 | " | 5 | " 52 |
| A. Hakes, | South Hampton, Ill. | 2 00 | " | 5 | " 52 |
| Jer. Davis, | Dartford, Wis. | 1 00 | " | 5 | " 16 |
| David Rose, | Alfred, | 2 00 | " | 5 | " 52 |
| A. Burdick, 3d, | " | 2 00 | " | 5 | " 52 |
| Alfred Lewis, | " | 2 00 | " | 5 | " 52 |
| P. S. Green, | " | 2 00 | " | 5 | " 52 |
| B. F. Potter, | " | 2 00 | " | 5 | " 52 |
| Thos. Williams, | " | 2 00 | " | 5 | " 52 |
| P. C. Stillman, | " | 2 00 | " | 6 | " 13 |
| H. P. Green, | Little Genesee, | 2 00 | " | 5 | " 52 |
| Joel Jones, | Akron, | 2 00 | " | 5 | " 52 |
| Orrin Jones, | Canada, | 2 00 | " | 5 | " 52 |
| R Day, | Harris Hill, | 2 00 | " | 5 | " 52 |
| Clark Burdick, | Brookfield, | 2 00 | " | 5 | " 52 |
| Hez. Babcock, | " | 2 00 | " | 5 | " 52 |
| Aaron Coon, | Petersburg, | 2 00 | " | 5 | " 52 |
| Thos. Ashley, | New York, | 1 00 | " | 5 | " 52 |

FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm consists of 280 acres of first-rate land, 175 of which is level, and the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.

GENESEE, December 20th, 1848. 29m3.

THE BOOK

For every Clergyman—For every School District—For every Educated Man.

WEBSTER'S QUARTO DICTIONARY, Unabridged. Price $6.—Published by G. and C. MERRIAM, Springfield, Mass., and for sale by Booksellers generally.

"Will not the enlightened and liberal furnish *their clergymen* with a copy, as an indispensable volume in their libraries?"—*Rev. T. H. Gallaudet.*

Extract from a Lecture addressed to a Teacher's Institute, by William Russel, Principal of the Merrimack [N. H.] School for Teachers, and formerly Editor of the *American Journal of Education:*

"The edition of Dr. Webster's Dictionary, revised by Professor Goodrich, I would earnestly recommend to the attention of all teachers who are desirous of becoming fully qualified to give instruction in the English Language. The copious information which that work embodies, on all topics connected with Etymology—the extreme exactness, as well as the number, extent, and fullness of the definitions which it furnishes to every important word, render it a mine of philological wealth to instructors. The volume is, in fact, the teacher's encyclopedia, as well as lexicon, for daily reference. Could a copy of it be provided, as the permanent property of every district school, the effect, as regards the improvement of instruction, would be deeply and extensively felt, in the increased skill of the teacher, and the higher attainments of his pupils, in the most important part of education—the acquisition of an adequate knowledge and proper use of our own language."

"It has come to be a necessity to every educated man."—*Lord Brougham*

### CENTRAL ASSOCIATION—SEMI-ANNUAL MEETING.

The Seventh-day Baptist Central Association will hold a Semi-Annual Meeting, for missionary purposes, on the third day of the week, before the second Sabbath in January next, at 11 o'clock, A. M., with the Church in Scott, Cortland Co., N. Y. A full representation from the several churches composing said Association, is earnestly requested.

ELI S. BAILEY.

BROOKFIELD, December 8th, 1848.

### TRACT ON SUNDAY LEGISLATION.

At a meeting of the Board of Managers of the American Sabbath Tract Society, held on the 15th of October, the Corresponding Secretary was instructed to offer a Premium of Ten Dollars for the best Tract, not exceeding 16 pages on the subject of Sunday Legislation, showing its anti-Christian and anti-republican tendencies. Manuscripts on the subject are solicited, and may be forwarded to the Corresponding Secretary, Geo. B. Utter, before the 15th day of January, 1849, at which time those on hand will be referred to a Committee appointed by the Board for examination and decision.

PROSPECTUS OF THE
EDINBURGH QUARTERLY MAGAZINE
OF MORAL AND INTELLECTUAL SCIENCE.
Volume I. for 1848—American edition.
GEORGE COMBE AND ROBERT COX, EDITORS.

THE many and earnest desires expressed by the lovers of Phrenology on this side of the Atlantic, and the hope of still further advancing this great cause, has induced us to publish an American edition of this profound and

SCIENTIFIC QUARTERLY.

Its character and merits need but little comment, further than that it emanates from some of the ablest minds in England and Scotland, and has been before the public more than twenty years.

GEORGE COMBE,

The distinguished phrenological writer, is its principal contributor and virtual conductor. This work embodies all the new discoveries, together with all of interest which appertains to Phrenological Science.

MAGNETISM

It also advocates, showing its adaptation to medical science, to the relief of human suffering, and to its other various and important applications.

It also urges, with great ability and pre-eminent success,

HUMAN RIGHTS,

Showing the bearings of this science of mind to legislation, moral and political government, as well as to individual self control and intellectual cultivation.

The first number will be embellished with a beautiful portrait of Mr. Combe, and subsequent numbers by those of other distinguished individuals. Each number will contain 96 pages, and will be issued quarterly on the following REDUCED TERMS, invariably in advance:

Single copy, one year, $2 00
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All subscribers will commence and close with the volume.

Please address FOWLER & WELLS,
No. 131 Nassau-street, New York.

☞ Editors who copy the above, and send papers to Fowler & Wells, New York, shall receive the work.

## CONSTITUTION
### OF A
## SEVENTH-DAY BAPTIST PUBLISHING SOCIETY

Art. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

Art. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist denomination, and promote the cause of Christ generally.

Art. 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

Art. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body.

Art. 5.—The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

Art. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

Art. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, 25th day of the month; and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a Report of their transactions, together with the Treasurer's account.

Art. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of a surplus.

Art. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

# Miscellaneous.

## BIRTH-DAY VERSES.

[FROM THE DUTCH OF TOLLENS.]

Restless Time! who ne'er abidest,
Driver! who Life's chariot guidest
O'er dark hills and vales that smile,
Let me—let me breathe awhile!
Whither dost thou hasten? say!
Driver, but an instant stay!

What a viewless distance thou,
Still untired, hast traveled now!
Never tarrying—rest unheeding—
Over thorns and roses speeding,
Through lone places unforeseen—
Cliff and vast abyss between.

Five and twenty years thou'st passed,
Thundering on unchecked and fast,
And, though tempests burst around,
Stall nor stay thy coursers found:
I [illegible] dizzy—faint—oppress—
Driver, for one moment rest!

Swifter than the lightning flies
All things vanish from my eyes—
All that rose so brightly o'er me,
Like pale mist-wreaths fade before me;
Every spot my glance can find,
Thy impatience leaves behind.

Yesterday thy wild steeds flew
O'er a spot where roses grew;
These I sought to gather blindly,
But thou hurriedst on unkindly;
Fairest buds I trampled, lorn,
And but grasped the naked thorn.

Driver! turn thee quickly back
On the self-same beaten track;
'T was of late so much neglected—
Lost—forgot—contemned—rejected—
That I still each scene would trace:—
Slacken thy bewildering pace!

Dost thou thus impetuous drive,
That thou sooner may'st arrive
Safe within the hallowed fences
Where Delight—where Rest commences?
Where, then, wouldst thou respite crave?
All make answer—"At the Grave!"

There, alas! and only there,
Through the storms that rend the air,
Doth the rugged pathway bend;
There all pains and sorrows end;—
There Repose's goal is won;—
Driver! ride, in God's name, on!

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From the New York Tribune.

## THE CHOLERA.

As the public tranquillity has been suddenly disturbed by the re-appearance of this formidable malady among us, it seems to be a plain and positive duty for those who have had experience of the disease, and have reflected upon it, and elicited truth respecting it, to offer them for the benefit of the public.

In 1832 I had a large experience of it in England, being at that time one of the Medical Officers of the Board of Health, appointed by the Government for its investigation and treatment; and since that I have been engaged in similar investigations and services, which have caused me to reflect, and, I hope, to elicit some truths respecting it, not known to every one—perhaps not to any one.

The symptoms of the cholera, according to the best authorities, differ in places, persons, and seasons—yet there are certain distinctive symptoms, which characterize it invariably. These are a lurid or leaden hue of the skin, especially of the face and hands—a deadly coldness of the body, it being simply of the temperature of the atmosphere—cramps of the muscles, and spasms of the alimentary viscera, and a whitey-yellow discharge from the stomach and bowels, of the consistence and color of rice-water. The animal heat is never restored, if the disease terminate fatally. If the animal heat be restored, the disease terminates favorably.

The disease is contagious and infectious. The effluvium of a diseased person will, under certain circumstances, re-produce the disease in another person, just as Typhus Fever, Gangrenous Erysipelas, or Plague, will. This I have largely noticed. The disease has been brought home by one member of a family, and the whole family has been mown down.

The persons who are liable to the disease are the miserably poor, the destitute, the dissolute, the abandoned, the debauchees, the diseased, and the fearful. Those who are healthy, wholesomely cleansed, clad, fed, and employed, are not likely to take it, unless they are afraid, and they need not be. The man who takes proper care of his soul and body is safe. Fearfulness is disease of the mind, and will be followed by disease of the body. I was in the midst of the disease for weeks together, day and night, and so was an excellent, fearless nurse, that I prized; and we both went safely through it.

There is a peculiar state of the air when the disease appears. A great quantity of vapor and gas is suspended in it, near the earth, and the temperature is warmer than usual by day, but cold at night. It is much the same sort of air as that of an ill-ventilated wash-house—damp, clammy, muggy. I want words to express my meaning. The damp air hangs about you—clings to you.

The explanation of the disease is this: The blood of the persons who take it is but poorly organized—that is, there are not enough of good elements, sufficiently combined with the caloric in the lungs to keep each part vigorous. The air is composed of one-half vapors and deleterious gases, and does not furnish as much of oxygen gas for combustion in the lungs as is requisite for the heat of the blood when in health; therfore, a chilly night robs the body of its heat faster than it makes it, and it sinks below the standard of life.

The breathing is diminished because neither the lungs, which carry on the involuntary part of respiration, nor the brain, which carries on the voluntary part, are supplied with good blood. The life, therefore, has begun the descending process, and if not hindered will complete it.

The blood not being caloricised—that is, combined with caloric in the lungs, the cause of its redness and vitality—it is lurid and leaden, and the patient often appears as if he had been blackleaded for a ghost. The blood has no warmth to give out, and therefore the patient is cold; and as there is not enough of caloric in the solids and fluids to keep them organized, the thin part of the blood oozes away as in death, and the thicker part remains clotty. There is hardly any circulation—no pulse.

The same thing happens in Plague, and malignant fevers. I have seen it produced in men who have been inhaling the unwholesome air of a well or mine. We often see it in a hospital, or in close, crowded, ill-ventilated, filthy alleys. If a man have poor blood and bad air, with exposure to night chills, he is ready for any disease that may be in the way.

Much has been written upon the condition of the atmosphere, as the origin of the disease. Now be it remembered, that the atmosphere is composed of only two gases, Oxygen and Nitrogen, and both of them are requisite to life and health. There may be more or less of other gases of a poisonous nature in the atmosphere—as the compounds of Carbon, Sulphur, Phosphorus, and Hydrogen, all of which are awful poisons to the blood of man. Carboretted Sulphuret of Hydrogen is a most deadly compound. It is produced abundantly from decomposing animal and vegetable substances.

But though we analyzed the air most perfectly in every place, we could not operate upon it sensibly. One thing, however, I would strongly impress upon the public: Do not use any so-called disinfecting fluids. You are ignorant of what is in the air; do not add to your ignorance the error of putting something more there, of which, and its effects, you are equally ignorant.

Use air, water, and fire, for the experience of all mankind attests their benefits. One thing only can be of any service to the atmosphere—plenty of dry heat. If the sun do not shine, make large fires, if you please. *The fire of London stayed the Plague.* If the people in the miserable districts of the city were provided for, the destruction of these districts by fire would be a public blessing. The caloric would decompose the miasma, and render it harmless.

We can do more, however, with the people than with the air. If the population can be fed, clothed, and cleansed wholesomely, employed usefully by day, and found wholsome, warm lodgings at night, to which they may return early and sleep, the state of the air is not of much consequence. To all persons, early retirement to bed is of the utmost importance. All persons who have the cholera are seized with it late at night or early in the morning. An early, warm sleep secures you from the attack. If all public places, and all private ones, were closed by ten or eleven o'clock, and all the people in bed and asleep, we should be safe enough.

Let me give the reason why early sleep is best. The sooner you sleep after your last meal the better is your blood for circulation and nourishment. Your brain and lungs, the organs upon which your life depends, will have the best of it to repair them ere it has been spent on other parts less necessary for you. Spend it upon a play, a ball, or a party, you have it not. Besides, the first part of the night is quietest. Sleep while you may.

Wash yourself thoroughly in a warm room—clothe yourself comfortably, feed yourself satisfactorily and temperately—employ yourself entirely—and go to bed early and sleep—and you will be safe enough. Employment is the soul of health. The idle man is always complaining.

Respecting food, some may desire a word. Everything is food which will make blood. Alcohol and Tobacco do not. Meat, fish, fowl, vegetables, grains, fruits, and roots, will. Take what your wants and appetites require. Judge for yourself what suits you. What are your instincts, appetites, and reason for? Can they not tell you what you want for dinner? Go back again and be a baby. Get some charitably disposed lady to take care of you and feed you.

You desire good food when you have no fear of the cholera—you desire it now. Take it, if you can get it. You need not be afraid of tea and coffee now, if they agreed with you before. A good apple, or other fruit, in its place, with other food, is just as requisite now as at any time. Attend to your stomach two or three times a day; attend to your bowels once a day—be sure of that. Not with pill and potion—give them opportunity, that's all.

J. H. SHERMAN, M. D.

## PERSECUTION OF THE JEWS.

In the province of Alsace, the merciless persecution of this unhappy race continued unabated. The Alsacian of May 3d, says, that no Jew dare show himself in the streets. Many who had attempted to escape in a Swiss village in the neighborhood, had been waylaid, robbed, and cruelly ill-treated. One entire family was thrown overboard, and hundreds were murdered, and their property pillaged. The mob was perfectly furious, and paid no attention to the police who were in attendance, nominally to keep order, while houses were torn down, and whole families murdered without the slighest interference. Persons in disguise had been traveling through the villages inciting the people to a crusade against the Jews—and the Mayors, though most certainly aware of the movement, had made no efforts to check it. The Alsacien also gives many particulars of the cruelty practiced by the people in a mass against the miserable descendants of Abraham.

In Switzerland, too, though they have refrained from open acts of violence, yet they have instituted a proceeding which will cause more suffering among them than any mere mob could do, viz: the deliberate banishment of every Jew from all the Cantons of the country—but one—that of Neufchatel,—which has nobly stood its ground, and opposed a decree so disgraceful to the nation. There, at least, this persecuted race can enjoy the protection which they so much need. We cannot but hope that the government, before it be too late, will repent, and endeavor to retrieve its reputation for liberty, justice, and toleration, so forfeited by the act. The whole accounts from both countries show the prospects of the Jews to be most discouraging. [N. Y. Express.

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**Extraordinary Document.**—The following is a *verbatim et literatim* copy of a notice recently received by the Postmaster of Uniontown, in this State:—

'I Robert Brown of talor County and State of virgina do forwarn any person of Pensylvania To maria A sun of mine his name is Robert Brown Dark complection About five fete high and A half black heair and a smart scar on the crown of the head if such A peurson cums to pensylvania and his lady Twenty dollars reward to any person confine him And send me a letter to pruntitown off talor co va he is 19 year oald 10 of nov 1848.'

## THE BAD LUMP.

The following incident we relate on the authority of the old sailor, who delivered a temperance lecture on board a steamboat running between New York and New Haven.

Having found a man who was divested of all decent clothing, and in a wretched state of health, in consequence of drinking, he induced him, amidst the discouragements of the tavern keeper, at whose house he had found him, to sign the temperance pledge for one year. The landlord prophecied that he would not keep the pledge a year; or that, if he did, he would not renew it. As the year was drawing to a close, the old sailor called upon the man, and secured his signature again. He signed it for ninety nine years, with the privilege of a life lease afterward! When the day arrived upon which his first pledge expired, he roguishly went to visit his old friend the tavern-keeper. "There he comes," said the eager rumseller, "he will now have a glorious spree to atone for his long abstinence." When he arrived at the tavern, he complained of a bad feeling at his stomach, and of various ills, among which was a bad lump on one side, which had been increasing in size for some months. "Ah," said the landlord, "did I not tell you it would kill you to break off drinking so suddenly? I wonder you lived as long as you have. Come, now, what will you take?" And suiting the action to the word, he placed a decanter before him.

"But," said the visiter, "I have signed the pledge for ninety-nine years, with the privilege of a life lease afterwards!"

"What a fool," said the landlord, "if you go on as you have done, you will not live another year."

"Do you really think so, landlord?"

"Certainly; come, what will you take?"

"Oh, no, landlord; I have signed the pledge again, and then this horrible lump on my side. I do not think that drinking will make it any better."

"It is all," said the landlord, "because you have left off drinking. You will have a corresponding lump on the other side before long, if you continue another year as the last."

"Do you think I will? Well, then, so be it. I will not violate my pledge; for look here, landlord, (pulling out a great purse, with a hundred dollars in silver shining through the interstices,) that is the lump which has been growing for so many months, and as you said, it is the natural consequence of having signed the pledge. That is what you would have had, if I had not signed it; and if I have a bigger one than that for ninety-nine years, I will not take to drinking again." [N. Y. Evan.

## CURE FOR DROPSY.

Mr. Lynn, of the Irving Institute, has addressed a letter to his brethren, the Editors of the Christian Advocate and Journal, stating the manner in which his wife was cured of the dropsy. The following are the facts:—

"My wife has been cured of that species of dropsy called *ascites*, after our physicians in this town, and two eminent physicians in N. York, relinquished the hope of ever getting rid of it. We used a great variety of appointed remedies without benefit, and finally submitted to the operation of *tapping*, under the direction of Dr. Palmer, when *three gallons* of water were drawn away in about five minutes. This afforded immediate relief; but the water collected again, and in about three weeks the bloating was nearly as great as before. She continued to drink a decoction of *Apocynum Canabinum*, which always proved more beneficial in checking the progress of the irregular secretion than any other drink. Expecting to submit to another operation, we went to the city to take advice respecting the time for the *second*. Just at this time sister O'Brien sent us word to use the *vapor-bath*, which she had known to be efficacious in some desperate dropsical cases in England. I had a convenient apparatus made, and commenced the use of it twice a day, fifteen or twenty minutes each time, medicated with *Apocynum*. In about two weeks there was an apparent improvement of general health and strength. In three or four weeks the bloating began to subside, and in two months more, the *ascitic* affection had entirely disappeared, and her general health is decidedly better than it has been for some years."

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**Life in New York.**—The New York correspondent of the National Era, writes in the following strain about the ways of getting a living in the city: "I confess I have been often amused in studying the many apparently petty, trifling, and contemptible 'lines' in which hundreds find the means of respectable support and even affluence. There are importing houses 'down town,' which do a business amounting to hundreds of thousands of dollars per annum, in doll's heads, beads, and other trifles, with which the elder Smiths testify their unbounded love for the juvenile world. Immense sums are yearly turned over in the trade in those cheap colored wood-cuts which are sold by itinerant venders in town and country. Eighty thousand copies of the six-penny print of General Harrison's death-bed were sold in a few months. Upwards of one hundred thousand dollars have been expended in the purchase of the various 'likenesses' of General Taylor—from the large coarse portrait which represents him as a great burly savage, with a suspicious warmth of complexion, and a head and neck like those of the Emperor Nero, down to that one in which he is made to assume the character of an amiable philanthropist, dispensing contentment and happiness on his plantation. Great fortunes have, indeed, been realized in this humble department of the fine arts."

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**Oaks.**—Professor Beck says that the oaks of the forest are known with tolerable certainty to attain the ages of 800 to 900 years, and are the most aged trees we possess. Pines are stated by Dr. Williams, in his history of Vermont, to live from 350 to 400 years. Of the oaks comprised under the Linnæan genus quercus, botanists are acquainted with more than 440 species, of which upwards of one-half belong to America. In this state there are fifteen species—mossy cup, post white, swamp white, swamp chesnut, willow, black scrub, black, red or scarlet, pine, and red oak. The white oak is the most valuable of all, being extensively employed in ship-building. In England, during one hundred years, the price of ship-building advanced 100 per cent. Sinclair, in his Code of Agriculture, stated that a 74 gun ship requires 2000 loads of wood, the produce of fifty acres, each tree standing 33 feet apart. Hence the importance of cultivating the oak, and where the young trees are raised, the ground should be cultivated for twenty years at least.

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**Converting Wheat from an Annual to a Perennial Plant.**—The attempt has been made to convert wheat from an annual to a perennial plant, and it is said, with some good degree of success. The account given is, that it was discovered by the steward, or collector, named Kern, of an estate at Constance. After he had ploughed and manured the land, he then sowed it with summer or winter wheat. In the spring, before the ear makes its appearance, he mows it. This he does several times in the course of the season, using it as a kind of hay. After this he allows the plant to grow, and be harvested as usual. The ensuing year it ripens earlier, and bears a much larger crop than wheat culitvated in the usual manner. In autumn it is manured like the grass of meadows, and in the spring the weeds are removed. The effect is stated to be such, that from one field four successive harvests have been gathered.

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**Dr. Johnson's Opinion of Editors.**—The great 'literary Collosus,' speaks as follows of the difficulties and perplexities of an editorial life—'I know no class of the community from whom so much disinterested benevolence and thankless labor is expected as from editors of newspapers. They are expected to feel for every one but themselevs; to correct public abuses, and private ones also, without giving offence; to sustain the difficulties of others, without regard to their own; to condemn improper measures of *every one* and *no one* at the same time. They are expected to note everything that is important or extraordinary; and notwithstanding the diversity of men's opinions, their notice must be calculated to please *every one*, and at the same time to offend *no one*.'

## VARIETY.

The National Intelligencer says that an English nobleman came down in a steamboat from St. Louis to New Orleans, last week, having with him a number of animals, birds, &c., obtained in an excursion of some months among the wilds of the West. He had four fine buffalos, one with calf, and the largest cow buffalo ever seen. He intends stocking his park with them. He had also a beautiful antelope, obtained from a naval officer, with a fine polar bear. He showed an extensive collection of our prairie-birds, &c., preserved in fine state by his naturalist.

One day last week, says the Prattsville (N. Y.) Advocate, no less than 280 butter wagons passed through our village; and one day this week as many more—making in two days 560. The average number of firkins was 20 for each wagon, making a total of 11,200 firkins of butter. This multiplied by $12, the average value of a firkin of butter, amounts to the large sum of $134,000—and all from the dairies of Delaware and Otsego Counties.

There is a debating club in Waterville, Me., which for three successive nights has had under consideration the followiug question:—"Can an *up*right man be a *down*right honest fellow?" The subject was most vigorously debated, but, so acute and ingenious were the reasonings on both sides, that there was a tie vote. They will next discuss the following: "When a house is burnt *up*, is it burnt *down*?" Here's a chance for hair-splitting and nice distinctions!

During a recent debate between an Italian priest and a Protestant minister, in Missouri, the Protestant charged the priest with having kissed the Pope's toe on his recent visit to Rome. To the great amusement of the audience, the priest started to his feet, and vehemently denied the charge; "If de man say I kiss the Pope's toe, he lie. True, I kiss de *cross* on the Pope's toe, for reverence sake, but I no kiss his toe."

"A worthy but poor minister," writes a friend from the country, "requested a few days since the loan of fifty dollars from the cashier of our bank; and in the note requesting the favor, he said that if the cashier would oblige him, he would 'pay him in ten days, on the faith of Abraham.'" The cashier returned word that by the rules of the bank, the endorser of a note must "reside in the State!"

An English paper says—'Mr. Jermy, the Recorder of Norwich, while standing in his garden, was shot. His son, hearing the report of the gun, ran out, and he also was shot. Mrs. Jermy came out and was wounded in the arm. The maid then came out and she was wounded in the thigh. The two gentlemen died immediately, and the ladies were not expected to live. The assassin is supposed to be a person of whom Mr. Jermy had the better in a law suit.

In 1784 the poor-law expenditure in England was ten millions of dollars; in 1834 it had reached the enormous sum of forty-one millions! The last year it exceeded thirty-five millions, to which another million should be added to defray the expenses of the Commissioners and for medical relief. Miserable, squalid Ireland is not included in this estimate.

A Roman Catholic clergyman, Mr. Coyle, has been lecturing in England on America and Americans. He says that to give a man a black name, it is only necessary to put him up for office.

We see it stated in the papers that twenty students of the Wesleyan University are suspended on the ground of having attended a cotillion party.

Planets govern not the soul, nor guide the destinies of men; but trifles, lighter than straws, are levers in the building up of character.

The debt of Mexico to Great Britain, is $10,241, 650, on which there are unpaid arrears of interest amounting to $1,090,000 more.

'If you can be well without health,' says Burke, 'you can be happy without virtue.'

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# The Sabbath Recorder.

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## The Sabbath Recorder.

### ALLEDGED CHANGE OF THE SABBATH AT THE RESURRECTION OF CHRIST.

[Section X. of J. A. Begg's Treatise on the Sabbath.]

[Continued.]

The very general and confident opinion that our Lord's Resurrection took place on the first day of the week, and the countenance given to this opinion in our translation of the New Testament, will, I have no doubt, make it startling to many, that I should begin this part of the argument by a challenge of proof that He at all rose on the first day. I refer not at present to the assertions of the Fathers,* but I ask for evidence *from the Word of God*, that it was so. And here I crave the liberty of appeal to the original Greek, confident as I am that the bias of prepossession is, in our translation, very evident.

I have quoted the translation of the statement of the Evangelist Matthew, according to the division adopted in the authorized version, but remark, that eminent Greek scholars, in no way favorable to our views of the Sabbath, connect the first clause of the 1st verse of the 28th chapter with the last verse of the 27th chapter, acknowledging it to be wrong to say, "In the *end* of the Sabbath, *as it began to dawn* toward the first day of the week." The end of the Sabbath having been at sunset, they read, "sealing the stone, and setting a watch, in the end of the Sabbath." Beginning then a new paragraph, or chapter, they read, "As it began to dawn toward the first day of the week, came Mary Magdalene."

Admitting the propriety of this division, adopted by Griesback and others, as obviously more correct than that of the common version, we however question the authority for the translation "first day of the week." The entire phrase is unauthorized by the original. There is neither a "first day" nor a "week" in the Greek text. It is precisely the same word which, in the preceding sentence, is rendered *Sabbath*, ("setting a watch, in the end of *the Sabbath*,") which is here translated *week*, ("the first day of the *week*.") What reason is there for making this difference in the translation of the same word, occurring in consecutive sentences, except the reason which a preädopted theory suggests? In no one of the gospels is the language, in the original, capable, without very great straining, of being rendered "first day of the week." The words are "*mia ton Sabbaton*," which strictly signifies, literally translated, "One of the Sabbaths"—*ton Sabbaton*, being in the genitive plural. The two words, "one" and "of the Sabbaths," are not, however, of the same gender, and *day* is generally understood. It has been farther proposed to supply "appo" *(from)* and translate, "one [day from] the Sabbaths"—that is "the day after the Sabbath." It will be admitted by every scholar, on examination, for it is undeniable, that *mia* is not the word usually employed to signify "first," but that it properly signifies, and is generally translated, "one;" while it will be no less readily conceded that *Sabbatos* is the word uniformly used to signify *the Sabbath*, when the seventh day of the week is intended. However general the impression that these words, used in reference to the time of our Lord's resurrection, are to be regarded as meaning "the first day of the week," and however much stress has been laid upon cases supposed to justify such a translation, no one acquainted with the meaning of the terms will deny, that, in ordinary circumstances, such texts would be individually translated otherwise. In the New Testament there are several instances in which the words "the first-day" occur, in which, however, as we shall show, the Greek form of expression is totally different.

The unquestionable fact, that *mia* does signify "*one*," and *Sabbatos*, "Sabbath," and the difficulty of giving a satisfactory rendering, have induced some critics to adopt the reading to which I have referred, by interposing the supplementary word *from* as well as *day*, and reading "one [day from] the Sabbath." By this the first day of the week is then supposed to be, at least substantially, found, which is regarded as satisfactory by such critics. But according even to this understanding, the Sabbath also is found in the text, and that under its own proper name, and without any intimation that the Resurrection of Christ has in any way affected its sanction or authority—for, according to this reading and interpretation, it was still "the Sabbath," when the resurrection was past, when all the Evangelists penned their accounts of it.

But we have to remember, that Sabbaton, here, being in the plural, would, literally translated, be "the Sabbaths." It is proper also to state, that it is true the different genders of *mia* and *Sabbaton* render it impossible, as it would be ungrammatical, for us so to connect them as to read "one of the Sabbaths." A word agreeing in gender with *mia* would require to be supplied; but, whatever that word may be, it cannot, without violation of all propriety, be made the occasion of changing the signification of words which are in themselves clear and distinct. I am not aware that there is any instance in which *Sabbatos* is used, either in Scripture or by Greek writers, (although it may possibly be so used, in cases to serve a purpose by the corrupting Fathers) to signify any thing else than the Sabbath—either weekly, or festival, or glorious. The word here is the ordinary word for Sabbath, and, as we have said, is in the plural number, and no sufficient reason has been shown why here it should be rendered "week."

In the words, "first day of the week," our translators, by printing "*day*" in italics, have acknowledged that it is supplied by them, there being no corresponding word in the original, while, as we have stated, some supplementary word is required, agreeing in gender with *mia*, the word signifying *one*, which, however, they have unnecessarily and improperly rendered "first." This is altogether unwarranted by the analogy of the language of the inspired authors of the Greek Scriptures. There are different words constantly used in the original of the New Testament to express "one" and "first," which the translators have here confounded; while, although occurring very frequently, as we shall see, in almost every instance except when seeking to give countenance to the idea of a first-day Sabbath, our translators themselves have carefully distinguished, rendering them correctly by the two corresponding English words.

As this is a point not only of importance in the consideration of the subject, but one which those who are capable, by their acquaintance with the original language, to explain, very studiously conceal from those who are not, I shall illustrate their true meaning by exhibiting the manner in which these words *mia*, "*one*," and *protos*, "first," are used respectively throughout the New Testament. To put the matter fully, as well as fairly, before the English reader, I shall give, in order, the whole of the instances in which both words occur. This, although occupying considerable space, will afford opportunity of observing the unvarying use of both, as perfectly distinct; and by giving the translations, as in our common version, it will be perceived how entirely our translators, in those few cases which have been used in support of the sanctification of Sunday, have departed from their own ordinary rendering of *mia*, when they have translated it by the English word "first."

In the Greek New Testament *mia* occurs, and is translated as follows:—

"Till heaven and earth pass, *one* jot or *one* tittle shall in no wise pass from the law." Matt. 5: 18.

"Whosoever therefore shall break *one* of these least commandments." Matt. 5: 19.

"Thou canst not make *one* hair white or black." Matt. 5: 36.

"Let us make here three tabernacles; *one* for Thee, and *one* for Moses, and *one* for Elias." Matt. 18: 4.

"For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be *one* flesh. Wherefore, they are no more twain, but *one* flesh." Matt. 19: 5, 6.

"These last have wrought but *one* hour." Matt. 20: 12.

"And when He saw *a* figtree in the way." [*Marg.* "*one* figtree."] Matt. 21: 19.

"Two women shall be grinding at the mill; the *one* shall be taken, and *the other* left." [Rather, and "*one* shall be left."] Matt. 24: 41.

"Could ye not watch with me *one* hour." Matt. 26: 40.

"*A* damsel came unto Him." [*One* damsel.] Matt. 26: 69.

"Toward the *first* day of the week." Matt. 28: 1.

This last text, which relates to our Lord's resurrection, is therefore the only one in all the Gospel of Matthew in which this word *mia* is rendered *first*, even by the translators themselves. But we proceed:

"Let us make three tabernacles; *one* for Thee, and *one* for Moses, and *one* for Elias." Mark 9: 5.

"For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be *one* flesh; so then they are no more twain, but *one* flesh." Mark 10: 8.

"There came *a* certain poor widow." [*One* poor widow.] Mark 12: 42.

"There cometh *one* of the maids of the high priest." Mark 14: 66.

"In the *first* day of the week." Mark 16: 2.

Here, again, this last text, also relating to our Lord's resurrection, is the only one in Mark's Gospel in which *mia* is rendered "first," even by our translators. But we advance:

"And it came to pass, when He was in *a certain* city." Luke 5: 12.

"And it came to pass on *a certain* day, as He was teaching." Luke 5: 17.

"Now it came to pass on *a certain* day, that He went into a ship." Luke 8: 22.

"Let us make three tabernacles; *one* for Thee, and *one* for Moses, and *one* for Elias." Luke 9: 33.

"And He was teaching in *one* of the synagogues on the Sabbath." Luke 13: 10.

"And they all with *one* consent began to make excuse." Luke 14: 18.

"What woman, having ten pieces of silver, if she lose *one* piece, doth not light a candle?" Luke 15: 8.

"And it is easier for heaven and earth to pass, than *one* tittle of the law to fail." Luke 16: 17.

"The days will come when ye shall desire to see *one* of the days of the Son of Man, and ye shall not see it." Luke 17: 22.

"I tell you, in that night there shall be two men in *one* bed, the *one* shall be taken, and the other shall be left. Two women shall be grinding together; the *one* shall be taken, and the other left." Luke 17: 34.

"And it came to pass, that on *one* of those days, as He taught the people in the temple." Luke 20: 1.

"And about the space of *one* hour after, another confidently affirmed, saying, Of a truth this fellow also was with Him." Luke 22: 59.

"Now when the *first* day of the week." Luke 24: 1.

Here, again, we have to remark, that this last text, concerning our Lord's resurrection, is the only one in the Gospel of Luke in which our translators have rendered *mia* "first." Still we proceed:

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be *one* fold, and one shepherd." John 10: 16.

"The *first* day of the week cometh Mary Magdalene early." John 20: 1.

"The same day at evening, being the *first* day of the week, when the doors were shut." John 20: 19.

The instances in which *mia* occurs in the Gospel of John are thus only *three*; and *two* of these, as relating to our Lord's resurrection, are, like those of the other gospels referring to this day, translated "first," or rather "first day," contrary to their own rendering usually given by the translators of this word. But there is no reason for believing that these cases should be translated "first," more than any other; nor is there any reason for believing that they would have been translated differently from the ordinary signification of the word, but for the view entertained concerning the day of Christ's resurrection, which our translators have thus lent their aid to support. [To be continued

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[*] It may not be uninteresting here to notice, that although, in some of the writings of the Fathers, the resurrection of Christ was, *among other reasons*, assigned for the observance of the first day of the week, yet so late as the 7th century we find that the Armenians taught, and are classed by Romish writers as heretics *because* they taught, "that Christ rose from the dead *on the Sabbath day*;" whereas," says the Popish author from whom I quote, "the Scripture tells us plainly that He arose the *third* day." [Ross' *View of All Religions*, Sect. VIII, p. 219, 2d edition, 1655. The Scriptures do testify that He did rise upon the *third* day, but is this a proof that it was on the first day of the week?

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### IT IS NOT ALWAYS NIGHT.

It is not always night! Though darkness reign
In gloomy silence o'er the slumbering earth,
The hastening dawn will bring the light again,
And call the glories of the day to birth.
The sun withdraws awhile his blessed light,
To shine again—it is not always night.

The voices of the storm may fill the sky,
And tempests sweep the earth with angry wing,
But the fierce winds in gentle murmurings die,
And freshened beauty to the world they bring:
The after calm is sweeter and more bright;
Though storms arise, it is not always night.

The night of Nature, and the night of Storm,
Are emblems both of shadows on the heart,
Which fall and chill its currents quick and warm,
And bid the light of peace and joy depart:
A thousand shapes hath Sorrow to affright
The soul of man, and shroud his hopes in night.

Yet, when the darkest, saddest hour is come,
And grim Despair would seize his shrinking heart,
The dawn of Hope breaks on the heavy gloom,
And one by one the shadows will depart:
As storm and darkness yield to calm and light,
So with the heart—it is not always night.

### THE DEATH OF SALADIN.

BY REV. J. S. C. ABBOTT.

In the middle of the eleventh century there arose a Mohammedan prince in Egypt, by the name of Saladin. Ascending the throne of the ancient Pharoahs, and guiding the Moslem armies, he rolled back the tide of European invasion with which the Crusaders were inundating the Holy Land. His legislative genius constituted him the glory of his own country, while his military exploits inspired Christendom with the terror of his name. The wealth of the Orient was in his lap, the fate of millions hung upon his lips, and one half of the world was at his disposal.

At last, death, the common conqueror of us all, came to smite the crown from the brow, and to dash the sceptre from the hand of this mighty monarch. As he lay upon his dying bed, looking back upon the visions of earthly glory, fast flitting away, and looking forward into the impenetrable obscurity of the future, his soul was overwhelmed with those emotions which must, under such circumstances, agitate the bosom of every thinking being. For a long time, his unbroken silence indicated the deep absorption of his thoughts by the new subjects which now engrossed his spirit. At last, rousing himself from his revery, with that firm voice which had ever commanded obedience, he said,—

'Prepare and bring to me my winding-sheet.'

It was immediately done as commanded, and the winding-sheet was unfolded before him. The dying Sultan gazed upon it silently, and then added,

'Bring here the banner round which my chosen guards have rallied in so many victories.'

The banner was immediately presented at the royal couch, and all in silence awaited the further directions of the monarch. He paused for a moment, and then said,

'Remove those silken folds, and attach to the staff, in their stead, this winding sheet.'

It was done with the promptitude with which the directions of the Sultan ever were obeyed. The dimmed eye of the dying monarch gazed upon the mournful emblem of mortality, as it hung from the staff, around which he had so often rallied his legions on fields of blood, and said,

'Let the crier, accompanied by the musicians in a funeral dirge, pass through all the streets of Damascus, and at every corner wave this banner, and proclaim—This is all that remains to the mighty Saladin!'

There was then seen such a procession as the imperial city had never before witnessed. Gathered in front of the portals of the palace, were the musicians, the crier, with the strange banner, doing homage to this memorial of death. Silence pervaded the thronged city, as the wailing of the dirge floated mournfully through its long streets. The crowds in silent awe gathered at the corners. Suddenly the dirge dies away, and all is still. The hearts of the multitude almost ceased to beat as the cold, white sheet, soon to enshroud their beloved monarch's limbs, is waved before them. Not a sound disturbs the silent city, as the clear voice of the crier exclaims, 'This is all that remains to the mighty Saladin!' Again the soul-moving strains of the requiem vibrate through the air, and the procession moves along its melancholy way. Not a sound of mirth was heard as that day's sun went down, and tears started unbidden into eyes unused to weep. As the stars came out in the sky, the spirit of the monarch took its flight to the bar of judgment, and the winding-sheet enshrouded his limbs, still in death. Seven hundred years have since that hour rolled away, and what now remains to the mighty monarch of the East? Not even a handful of dust can tell us where was his sepulchre.

Are you young, are you rich, are you powerful? How soon will you point to your winding-sheet, and say—This is all that now remains to me! Are you bereaved, world-weary, broken-hearted? How soon may you be able to say—This winding-sheet is all that remains to me of every conflict, and of every sorrow!

### THE JEWS IN FRANCE.

Though the Jews of France resemble their countrymen in the spirit of unbelief which, unhappily, prevails among them, they are still, for the most part, separated from the rest of the nation by their character, manners, and habits. Some Israelites have, it is true, entered the liberal professions, or are engaged in industrial pursuits, and have thus become blended wtih the people at large. But these are a small minority. The great mass of the Jews retain their ancient customs; for it is easier to renounce religious convictions than usages which have been handed down through a long series of generations.

Very few among them give themselves to agricultural operations, even in those provinces where, as in Alsace, they form distinct villages. The children of Abraham, in modern times, appear to entertain an antipathy to agriculture. They forget that their ancestors patiently tilled the plains of Palestine. The cause of this repugnance to the cultivators of the soil is probably the long persecutions they have endured. A farmer is necessarily attached to the soil; he cannot quit his calling and residence, and carry away his property in a day. What inducement, then, existed for the Jews to become husbandmen, when they were never certain of remaining long enough in one place to gather the harvest, which they might sow, or the fruit of the trees which they might plant?

The same reason serves to explain why so few Jews are devoted to manufactures. A large manufacturer is, like a farmer, fixed to a certain spot; he requires a large floating capital, which cannot be immediately concentrated or withdrawn from his business. If the proprietor of a large factory is driven into exile, his business is almost ruined, and he has no means of averting the loss of his property.

The Jews, suffering from the laws of former times, are generally, therefore, neither agriculturists nor manufacturers. In the lower classes of society, they pursue a contemptible traffic in trinkets, old clothes, and similar articles. You may meet, in the streets of our large towns, certain men, of a cunning and suspicious physiognomy, in slovenly attire, obsequious and cringing in their address, who request you to barter with them for some trifling commodity, or offer to sell you a spy-glass, spectacles, fans, drugs, and a host of gewgaws, which, although very splendid in appearance, have no real value. These men are Jews. They lie without the slightest scruple, cheat on system, and congratulate themselves when they have duped a Christian, not only because they have thereby gained some money, but because they seem to have taken revenge on one of the descendants of their spoliators. I believe that among these merchants of low life, there are some very honest and upright men. I should do violence to my own feelings were I to level the charge of dishonesty against the whole of the Jews; but the plain facts to which I have here adverted are beyond contradiction.

Among the more respectable classes of this people, it is still money which is the engrossing pursuit. They are stock-brokers, bankers, and money-lenders, speculators on Change, occasionally usurers, and some of them have acquired immense fortunes. It is obvious why they have displayed this preference for money affairs. Gold is easily convertible into bills of exchange, and these may be carried in a pocket-book. Historians relate that bills of exchange were invented by the Jews in the middle ages. They were already accustomed to lend money at a high rate of interest; they exacted as much as possible from the nobles, who fully retaliated this conduct on other occasions; and when they were about to quit a country, they endeavored to carry with them their entire fortunes. In the present day, their position is much more secure; and they adhere to their old occupations, because they find them extremely lucrative; and were the wealth of all the French Jews, including M. de Rothschild, brought into view, it would be found that they own a very considerable portion of the personal property possessed in France.

It is probable that the habits of this race will gradually become modified, under the twofold influence of their participation of political rights, and a more liberal system of education. This influence, however, will operate slowly, and for some ages to come a Jew will be a Jew still.

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VANITY OF WEALTH.—Who would not be covetous, and with reason, if health could be purchased with gold? Who would not be ambitious, if it were at the command of power, or restored by honor? But, alas, a white staff will not help gouty feet to walk better than a common cane; nor a blue ribbon bind up a wound so well as a fillet; the glitter of gold or of diamonds will but hurt sore eyes instead of curing them; and an aching head will be no more eased by wearing a crown than a common nightcap. [Sir W. Temple.

### THE THIEF DETECTED.

'Be sure your sins will find you out,' is a maxim true as facts can make it. We give a remarkable instance of it, which came to us well authenticated.

Somewhere in Maine, the precise whereabouts we cannot specify, lives a merchant, whose store is situated near a wharf, on the bank of a river. It happened, some years ago, that he had a large stock of pork ready barrelled in his cellar.

Going into the cellar one morning, he discovered the door leading to the wharf to be open, and the key to be in the lock. Suspecting something was wrong, he examined the contents of the cellar, and found that one barrel of pork was missing.

Not knowing on whom to fix the charge, he concluded to say nothing about it, but to wait the development of time.

Several months elapsed, and he gained no clue to the thief; when, one morning, a man, who lived a few miles down the river, entered his store. The merchant remarked some considerable uneasiness of manner in him, but knowing him to be a man of property and reputed integrity, he thought it could be occasioned by nothing but some petty trouble that afflicted him.

The man lingered around for several hours, as if he wanted something; and at length, when there were no persons present but the merchant and himself, he said, 'Mr. B——, did you ever discover who stole that barrel of pork you lost a few months ago?'

'Yes, sir; you did,' was the prompt reply of the merchant.

'Me, sir! How do you know that?' replied the man, covered with confusion.

'Why, sir, no one but you and I know anything about the matter. I have never mentioned it, and had you not stolen it, you could not have known anything about it.'

Confounded, the thief made no reply. The merchant stepped up to his desk, drew out an old account of some fifty dollars, and adding to it the price of the pork, he told him to pay that bill, or he would expose him. The bill was paid, and the guilty man went home full of shame and chagrin. We conclude as we began, by saying to the reader, as the best moral to our story, 'Be sure your sins will find you out.' [Youth's Champion.

### ALMOST BURIED ALIVE.

It is difficult to conceive of a situation more trying and alarming, or more calculated to fill the mind with dread and horror, than the idea of being buried alive. The late eminent and most worthy Doddridge was once very near incurring that dreadful fate of being buried alive; and what made it worse, with a perfect consciousness of all that was passing.

He was supposed to be dead, having fallen into a state exactly resembling death, so far as the body is concerned. His pulse and respiration ceased, his limbs became rigid, his features assumed that sharp outline characteristic of death, and he remained in this condition until all the family, physicians, and friends, (all but one,) supposed his spirit had passed. That one was Mrs. Doddridge; her love refused to despair, and she continued to apply remedy after remedy to restore animation; finally she poured a spoonful of brandy down his throat, and the powerful stimulus almost immediately dissolved the trance, and restored Mr. Doddridge to the command of his limbs, and to many years of distinguished usefulness. But for it, he would in all probability have been buried alive, as the weather was warm, and he already shrouded for his last abode.

He used to relate, with thrilling effect, his sensations during the time of his supposed death. He could not move a little finger to give notice of his being alive, but his sense of hearing remained perfect, and his mind collected. He heard the fact of his being dead announced, and the outburst of grief that ensued, the directions for shrouding him, and the usual preparations of the chamber of death. Desperate, but vain as desperate, were his efforts to give some token of life—not a muscle could he move. Even despair, and the immediate presence of a fate so appalling, could not stimulate his body to perform the slightest of its functions. At last he heard Mrs. Doddridge call for the brandy, with a delight and rapture of love for her which the horrors of his situation may easily explain. He felt that he was saved, and he was saved.

### DAVID BRAINERD'S MANNER OF PRAYER.

His manner of prayer was becoming a worm of the dust, and a disciple of Christ, addressing an infinitely great and holy God and Father of mercies. Not with florid expressions, or a stupid eloquence; not with any intemperate vehemence, or indecent boldness; at the greatest distance from any appearance of ostentation, and from everything that might appear as though he wished to recommend himself to those around him, or set himself off to their acceptance—free from vain repetitions, without impertinent excursions, or needless multiplication of words. He expressed himself with the strictest propriety, with weight and pungency, and yet what his lips uttered appeared to flow from the fullness of his heart, deeply impressed with a great and solemn sense of our necessities, unworthiness, and dependence, and of God's infinite greatness, excellency, and sufficiency, rather than merely from a warm and fruitful brain.

In his prayers he insisted much on the prosperity of Zion, the advancement of Christ's kingdom in the world, and the propagation of of the gospel among the Indians; and he generally made it one petition in his prayer, that we might not outlive our usefulness.'

# The Sabbath Recorder.

New York, January 11, 1849.

## "DO ALL TO THE GLORY OF GOD."

Many good people seem to think, that the ministry is the principal field in which all things can be done for the glory of God. Hence they are very strict in their scrutiny of ministerial character, and very liberal in their judgment of those who have never assumed that character. Now it is hardly necessary to say, that the notion which they entertain of the superior advantages and obligations of the ministry, is alike unscriptural and injurious. It is *unscriptural*, because in direct opposition to the general apostolic injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It is *injurious*, because it leads many persons to abandon stations for which they are qualified, and in which they might be useful, to seek stations for which they are not qualified, and in which they cannot reasonably expect to be useful. In the Church of Christ may be found a great variety of gifts, and for each there are appropriate duties. But what a state of things would be produced by a general scramble, on the part of persons possessing various gifts, for one station, as though that were the only station in which they could glorify God and serve their fellow men! Every one can see, that such a procedure would be most disastrous in its consequences. And yet it would be but the natural result of carrying out the notion to which we have alluded. Let those who would see the Church, as a whole, become what it ought to be, "the light of the world, and the salt of the earth," guard against such a notion. There is room for every variety of talent, and all may be used in strict accordance with the injunction of the Apostle, to "do all things to the glory of God." The husbandman on his farm, the mechanic in his shop, or the merchant in his counting-room, may be the servant of God, wielding all his powers with direct reference to God's glory and the advancement of His cause. Not until this doctrine is generally believed—not until all the members of Christ's visible body come to feel that whatever they possess, whether in the form of character, reputation, practical wisdom, or wealth, belong to their Saviour—will the full power and glory of the Church be witnessed.

—But we began this article for the purpose of introducing to our readers what we regard as a happy illustration of the text, "Do all to the glory of God." Nathaniel R. Cobb was educated in Boston for a merchant. Having been brought in early life to a knowledge of the plan of salvation, and not regarding it as his duty to enter the ministry, he determined to devote his mercantile life to the advancement of Christ's cause. Though called from the world at the early age of 36 years, he lived long enough to show what may be done by one acting upon such a determination. The following sketch of his life, from the American Baptist Magazine, is the best we have seen. Read, ponder, and imitate.

"Mr. Cobb resolved, at the commencement of his religious life, that he would serve the Saviour with all his power, in that sphere which seemed to be particularly assigned to him. He had not an opportunity to acquire extensive learning, and he could not serve the church, to any considerable extent, by his voice or by his pen. But God endowed him with very unusual talents for business. He had great activity, acute penetration into the characters of men and into the signs of the times, rapid decision, and unconquerable perseverance. He displayed in the counting-room some of the mental qualities which made Napoleon the irresistible victor on a hundred battle-fields. As a natural consequence, Mr. Cobb accumulated property with great rapidity; and if he had chosen to devote himself to the narrow work of amassing wealth, he might perhaps, if he had lived, have become a rival of Girard. But he justly regarded his talent for business, as an instrument, which he ought to employ for the glory of his Saviour. He felt it to be his duty to use it in earning money for the cause of God, on precisely the same principle, that it is the duty of the minister to devote his talents for preaching to the service of the Lord Jesus. He accordingly, in Nov. 1821, drew up and subscribed the following very remarkable document:—

"'By the grace of God, I will never be worth more than $50,000.

"'By the grace of God, I will give one-fourth of the profits of my business to charitable and religious uses.

"'If I am ever worth $20,000, I will give one-half of my nett profits;—and if I am ever worth $30,000, I will give three-fourths;—and the whole, after $50,000. So help me God, or give to a more faithful steward and set me aside.

"'Nov., 1821. N. R. Cobb.'

"To this covenant, he adhered with conscientious fidelity. He distributed the profits of his business, with an increasing ratio, from year to year, till he reached the point which he had fixed as the limit of his property, and then he gave to the cause of God all the money which he earned. At one time, finding that his property had increased beyond $50,000, he at once devoted the surplus, $7,000, as a foundation for a Professorship in the Newton Theological Institution, to which, we may add, he gave on various occasions during his life, at least twice that sum. So scrupulous was he in his adherance to the covenant which he had made, that, when peculiar circumstances required him to retain in his possession more than $50,000, he consulted judicious friends, whether he might do so consistently with the spirit of his pledge, provided that he always held the surplus as really belonging to the cause of God. Here is the secret of that wonderful liberality, which cheered so many hearts, and gave vigor to so many institutions and plans of benevolence. It sprung from steady religious principles. It was a fruit of the Holy Spirit. He always felt that God had bestowed on him a rich blessing, in enabling him thus to serve his cause. On his death-bed, he said to a friend, in allusion to the resolutions quoted above, 'By the grace of God,—*nothing else*,—by the grace of God, I have been enabled, under the influence of those resolutions, to give away more than $40,000. How good the Lord has been to me.'"

## THE WAY TO GET RID OF FREE NEGROES.

The Governor of Virginia, in his recent message to the Legislature, repeats and urges his recommendation of last year in regard to removing the free colored people from that State. Perhaps he has some way of justifying to himself this crusade against a portion of the freemen of the State over which he presides; but we think he will find it difficult to justify it before enlightened and liberal men. There are, we believe, some fifty thousand colored people in Virginia. Only think of a Governor—whose official station ought to make him the friend and protector of the whole people—setting himself at work to drive fifty thousand of his subjects from the land of their birth, thus breaking up all their cherished associations, and sundering their tenderest ties. Yet such a proceeding is no doubt necessary to ensure the permanency of the system of slavery. What an idea does this give of the nature of that system! Were it not that the enterprise of colonizing free blacks in Africa—an enterprise which meets with favor among slaveholders because it gives a greater security for their slave property—is sanctioned by influential and reputedly pious men, the proposition of Gov. Smith would be universally execrated. The following extract from his message will give some idea of the plan:—

"Of the right to consummate this measure, I entertain no doubt. I attempted to make that plain in my last message. The details of the plan are few and simple, and can be easily executed. Nor is there any difficulty in finding places to which to send them. Liberia, the French and English Islands, and some of the free States, especially New York and Massachusetts, are all eager, if I am to believe the evidences before me, to receive them. The British, I have no doubt, from information in my possession, would pay all the expense of those sent to them. And Massachusetts, a few years ago, in an elaborate exposition to the American people, admitted, and undertook to convince others, that the free negro is an American citizen, and entitled to go and come at will. With this acknowledged right, he could there find a home, and not a vessel would sail from our shores for that ancient and prosperous commonwealth, but would be happy to take, at a cheap rate, from 50 to 100 passengers. Then where is the difficulty? In ten years, at an expense of $20,000 a year, our State may be freed from the curse of all free negro population. Profoundly convinced of the wisdom and humanity of this measure, and its all-pervading importance to our beloved commonwealth, I earnestly recommend it to the General Assembly."

## LETTERS FROM ILLINOIS—NO. 3.

Pleasant Hill, near Farmington, Ill.,
12th of 12th mo., 1848.

To the Editor of the Sabbath Recorder:—

Having given your readers an outline of the situation of the Sabbath-keepers in Illinois, it is due to the denomination at large, and the requests of many friends in particular, to give them a just account of the country and its prospects. We hope the West will yet afford a fair field for the discussion of our views of God's holy law, and its perpetuity under the gospel dispensation; but, as a preparatory movement, one of our first objects is to assist our migrating brethren and their families in gathering into concentrated societies, so as to form efficient churches in some of the most central and promising portions of the rising States of our western country. I regard it as an important part of my duty, therefore, to collect as much information as I can respecting the opportunities and facilities for promoting such settlements; and shall avail myself, from time to time, of all the means in my reach to acquire the same from the most reliable sources and my own observation, the result of which I propose to give you. It is not unlikely, that in doing this I may write some things which others have written a hundred times before; but, as I write specially for our own people, and the objects above specified, I intend to write irrespective of those considerations, and give all, and no more, accounts of things than such as I suppose will subserve the objects of the mission.

The history of our denomination for some ages past, shows that many of our people have often been crowded into by-places and forbidding circumstances, by the operation of arbitrary State laws, and the unjust prejudices of the observers of the first day. Deprived of the usual opportunities for social improvement enjoyed by the bulk of the religious world, it were no wonder, that so situated they sometimes entertained contracted views of men and things, and contracted habits, unfavorable to the most successful propagation of their views of divine truth. But it is illogical, and unjust, to attribute these things to their observance of the Sabbath of Jehovah; as though he that was the most strenuous observer of the holy laws of the Maker of heaven and earth must of necessity be the most unenlightened and narrow-minded of men; while the fact is, that the men whom of old God most delighted to honor, were the men who the most delighted in rendering this homage to the Lord, like David, Moses, and Abraham. There is still a prevailing disposition, in many of the older States, to KEEP them crowded into such by-places, that they shall have little or no opportunity to expand, and to diffuse their sentiments. There are men who come to the West bringing the same prepossessions and prejudices with them; but the prevailing turn of the rising democracies of the West is so much in favor of the greatest extent of constitutional liberty, that at present it is impossible for such persons to carry out their prepossessions; and it only remains for a sufficient number of intelligent and pious Sabbath-keepers to associate together, so as to form an effective society, maintaining their own conscientious observances and customs, and they will have their full share of sympathy and support from the surrounding population, and ample protection from the laws of the State. The advantages of a new country are as available to us as they are to any other denomination, provided we act with the same wisdom and energy. *They* usually contrive to settle in sufficiently connected neighborhoods to associate in the maintainance of religious meetings after their own order and observances, and others soon unite with them, until they grow up into efficient societies or churches, who maintain their own social institutions, and thus receive the support of the community around them, and so find way to other families, who, as they receive their views in the love of them, become members with them. The same course is as open to us as to them; and we think there is no field in the West which affords a better opportunity for this policy to be adopted, than the State of *Illinois*. Let the reader take his map of the Western States, and he will see that this State lies in a central situation to a perfect circle of the great States, that are more rapidly filling up with an enterprising and industrious population, than any other similar extent of territory in the United States. The two counties of Peoria and Fulton occupy as central a position to the State itself as any that can be found; and, as we purpose to show, are unrivaled for their commercial facilities, and the agricultural and mineral resources of their soil.

*Illini*, in the language of the aboriginal inhabitants of this very district, signifies, "a perfect and accomplished man," and was apparently associated with their pride of country as of superior fertility and beauty; and those who have once seen the beautiful prairies, rolling, swelling, and undulating, from grove to grove, may easily sympathize with the poor Indian, who, in his natural freedom, prided himself on belonging to a tribe that possessed so rich and beautiful a domain. Its river, too; I have seen none that I admire more. It is not so majestic as the Mississippi, nor so large, or serpentine, or long, as the Ohio; but for the purity of its waters, the softness and primeval beauty of its scenery, it excels all the western waters that I have seen. And when I look upon its location, the resources of its border soil, and the commercial importance of its canal, connecting with the great lakes of the North-west, and its own termination in the bosom of the great Mississippi, I feel persuaded that there is no river of its magnitude that is destined to bear upon its surface a greater amount of agricultural commerce, or that will sooner or more amply enrich those that will improve the advantages it offers. From its mouth to Peru, a distance of 197 miles, it is navigable for steamboats of very good capacity. From Peru to Chicago, it has a tow-boat canal 100 miles long, which is now doing a profitable business. Its waters are clear and beautiful, and its bottom and shores are lined with a bright coarse pebbly gravel, with here and there a sand-bar. As to its being choked up with growing weeds, as some have represented, I could not see a single standing weed in it, from its mouth to Chilicothe, 156 miles, which is as far as I have been up it. Others have assured me, that it has the same characteristic to Peru, where the canal comes in. The only occasion for such a remark, I believe, is found in the circumstance of its periodical floods having formed a number of large lagoons in the lower part of its course, which, though united during its flood, lie in detached sleuces or ponds at low water; and these are the chief causes of the miasma which has sometimes been represented as so pestilential. Of course they are of a very limited local influence. I counted twenty-five little towns, or places for landing goods, scattered along both shores. Several of them are already places of considerable commercial importance; others are destined to rise as the population increases and multiply its agricultural productions. There is yet room for others to begin where nothing of the kind is now attempted. Peoria City, 137 miles from its mouth, on the west side of the river, is the principal place. It is beautifully situated, on a small prairie about three-quarters of a mile wide, and nearly two miles long, upon the river. It rises from the water twenty feet to the first street, and then gradually ascends nearly a quarter of a mile, where it forms a beautiful level plat, extending half a mile farther to the bluffs, which rise abruptly about seventy or eighty feet. The sides and summits of this bluff are shaded with white-oaks, and there are a number of very good houses built on the most commanding eminences, which overlook the city and the river, forming as picturesque scenery as any gentleman can possibly desire. A few miles farther to the north-west, the bluffs rise above all the forest trees in the vale below, and afford a view of the river for 20 miles, to Chilicothe, and beyond. Nothing can surpass the beauty of this scene, where the gallant steamer is gaily gliding along the silvery river, while nature and art, intermingling towns and forests, farms and prairies, hill and dale, give the visiter a panoramic view of scenery which is rarely equaled. This view stretches all along what is called the Lake of Peoria; but which is no lake at all, any more than the Tappan Sea, in the Hudson River, is a sea. It is a mere expansion of the breadth of the river. Peoria is situated at the foot of this broad expanse of the river. At the lower extremity, where the river contracts to less than its natural width, the Peorians have this year completed a very substantial bridge, seven hundred feet long, with a draw for boats to pass. The abutments rise twenty feet above low water, and thus form a level with the level before mentioned. A little higher up, in the expanse before mentioned, the water is 3,000 feet wide; at flood water, it spreads out on the other side to the distance of 10,000 feet, and is from twenty-five to thirty feet deep in the channel. The City now contains 5,500 inhabitants. Some estimate may be made of the commerce of the place, and the agricultural prospects of the country, by the following facts: One establishment slaughtered in one season 1,108 head of cattle, averaging 617 lbs. per head; 4,230 hogs, and bought ready slaughtered 1,680; packed 2,600 bbls. of navy beef, 2,400 bbls. of navy pork, 325 bbls. beef hams, 22 bbls. of beef tongues, and 40 bbls. of rump pork. The yield of lard from the hogs was 1,164 bbls.; the yield of tallow, 61,400 lbs.; 27 bbls. of neats foot oil; 123 bbls. of steam grease; 92,100 lbs. of hides; the average weight of the hides was 83 lbs. each. There are two steam mills, which ground last year 147,445 bushels of wheat, or 29,500 bbls. of flour. There are similar establishments doing a like business in Lewiston, Canton, and Farmington. The navigation of the river opened during the first month of the present year, 1848, and up to the time I was last in Peoria, the 22d of 11th month, there had been 1,127 steamboat arrivals, and 485 canal-boat arrivals, since the opening of the canal. If it were not for taking up too much space, I could give other items on the same subject equally flattering to the character of the country and the commerce of the river. It is estimated that not more than one-third of the land is as yet under tillage. What then must be the products of the country, and the commerce of the river, in ten years from this time? The trade of the river is principally with St. Louis and Chicago. The exports of St. Louis are now estimated at $50,000,000 per annum! How soon has this western wilderness become a fruitful field? May the cause of truth and righteousness prosper as prospers the wealth and commerce of the people. Samuel Davison.

## SUNDAY LEGISLATION.

Religious liberty has long been considered a matter of great importance by intelligent Christian men. The rightful claim of all men to this liberty, was asserted by our Lord, when he said, 'Render unto Cæsar the things that are Cæsar's, and to God the things that are God's.' This direction implied a distinction between civil and ecclesiastical matters,—that the Governments of this world have nothing to do with the affairs of Christ's Spiritual Kingdom. Said he, 'My kingdom is not of this world.' The true church has never asked any favors of Kings or Emperors, Governors or Legislators, but to be left alone.

A union of Church and State, to any extent, is an unnatural and unholy amalgamation. Other nations, and past ages, have proved that the curse of God is upon it. The Father of our Republic, familiar with the fruits of such unholy union, early engrafted on the Federal Constitution an article prohibiting Congress from making any law tending to the 'establishment of religion,' or hindering 'the free exercise thereof.' The several States of the Confederacy, in forming their Constitutions, took like precautions to avoid an ecclesiastical hierarchy. But nothwithstanding these constitutional prohibitions, nearly every State in the Union has enacted laws requiring the universal observance of some of the dogmas of the more popular of the Christian sects.

The starting point in religious legislation in this country has been, by general consent, the 'establishment' of Sunday as the Christian Sabbath, and the demand that all should hallow it as such by abstinence from labor. It is true, that owing to occasional expressions of the public mind in regard to these laws, they have most of the time since their enactment been but a dead letter upon the statute book; yet, unrepealed, they constitute a most fearful weapon, always at hand, for the bigot or fanatic to wield to the injury of dissenters, whenever his prejudices or his passions may dictate. Instances of this kind have not been wanting within a year or two past.

That the observance of a Sabbath, Fast, Thanksgiving, or Christmas-day, whether of a yearly, monthly, or weekly recurrence, is strictly a religious matter, is so evident, that it will not be denied by any intelligent man. Indeed, it is a self-evident axiom, that the setting apart of a specified day or portion of time to *religious* duties is a *religious* regulation. And power to establish or enforce a religious regulation, is explicitly disavowed by the Federal Constitution, and the several State Constitutions. If our State Legislature have the right to appoint and enforce the observance of a weekly Sabbath, they have equal right to enforce the observance of a Fast, Thanksgiving, or Christmas-day, or of any or all the holy-days of the English or Romish Church. If they have a right to require the observance of the first day of the week, they have equal right to require the observance of the seventh day, or fourth day. And if they have the right to require the observance of any day, they have of course the right to determine *how* it shall be observed. If they may legislate on religion in the least, who shall determine the stopping point? Let us beware; a precedent for religious legislation is being established, which, if unchecked, may be used hereafter to justify an established church, tithing, and their concomitants.

But it is objected, that exceptions are made in favor of those who religiously observe some other one day in seven. True, in some States this is the case; but the same principle is involved in the one case as in the other; for, in both cases, an external religious observance of one day in seven, by abstinence from labor acknowledged to be necessary and right on other days, is required. Admitting the popular error, that this is a Christian country, and, therefore, the religious liberty guaranteed by the Constitution is only an equal liberty to all the Christian sects; still, the Government has transcended its constitutional prerogative; for the observers of the *Mosaic* weekly Sabbath, either on the first, seventh, or any other day of the week, do not embrace all the *acknowledged* Christians in our land. There are many undoubted Christians among us, who believe, as did Luther and Melancthon, Tindale and Bunyan, Paley and Roger Williams, that the Sabbath belonged exclusively to the Mosaic Dispensation, and consequently expired by limitation with that dispensation—who regard all time as alike holy, believing it to be offensive to God for men to do wrong on any day, and pleasing to him for them to perform works of justice, mercy, and usefulness, on any day—that although, under the Mosaic economy, time, place, and mode, were considered essential to acceptable worship, yet, under the spiritual reign of the Messiah, time, place, and form, are of no account with God; but that it is only *essential* that they who worship him should do it in spirit and in truth. But it is not my business at this time to prove this theory correct, neither to establish or disprove any religious theory, but to insist upon the right of all persons to worship God at such times, in such places and modes, as their own consciences shall dictate, being amenable to God only, save wherein their course may conflict with the civil rights of others.

Thank God, the clarion of reform has sounded, and the watchword is, Repeal! And let *all* lovers of equal religious rights respond, Repeal! The superstitions of ages are being broken; the shackles are falling from minds long chained in ignorance; and the light of truth is piercing where moral and mental darkness long have reigned. In vain do bigots, and those who would lord it over God's heritage, endeavour to smother free thought, and check investigation, by whispering 'heresy,' or crying 'infidelity,' forvinc bleuth is in !

> "Truth, crushed to earth, will rise again;
> The eternal years of God are her's;
> While Error, wounded, writhes in pain,
> And dies amid its worshipers."

Gordon.

Mystic Vale, Dec. 28th, 1848.

## RELIGIOUS FAIRS.

A Religious Fair was held at Pawcatuck, R. I., a few evenings since, at which a most serious accident occurred. A new Congregational church having been lately erected in that village, a fair was held for the purpose of helping defray the expense of finishing the house. Several hundred persons being assembled, the center beam of the building suddenly gave way, whereby most of the assembly were precipitated into the basement, and the stove, lamps, tables, with all the articles exposed for sale, followed. The groans of the wounded, the shrieks of the frightened, and the blazing of dry combustibles, ignited by the falling of the stove, rendered the scene one of alarming and heart-rending confusion, while broken bones, dislocated limbs, and bruised bodies, remain to tell the sorrowful tale.

—Without casting any reflection upon the fair above alluded to, permit me to say, I have serious doubts concerning the raising of funds for religious purposes by such means. The Fair that was held in the Temple in the time of Christ, is the only scriptural example I think we have. To be sure, the flooring of the house did not give way, and swallow them up; yet the buyers and sellers were hurried out of the sacred place rather unceremoniously, suffering severely from being scourged for engaging in such speculation, in such a place. By this I do not mean to say, that religious fairs of modern times are speculations, but I do wish to be understood, that they involve that which is incompatible with religion. Look at the articles generally offered for sale at such times. Ar they the comforts and substantials of life? Nay; on the contrary, they are mostly of a character to excite pride, vanity, and extravagance. At the fair mentioned, letters or billet-doux composed a prominent article of traffic. Had not the accident occurred, I have been told that a mock marriage was to have graced the occasion. As much as this world needs religion, and the worshipers need temples, I doubt the expediency of advancing the interests of either by such means. It was hoped, that when the church abandoned gambling in lotteries, she would keep herself unspotted in the future. But how much religion has gained by exchanging the name of lottery for the more euphonious name of a fair, remains to be shown. Upon strange times have we fallen. Extravagance is the order of the day. Competition to outvie each other in costly temples, is a growing sin of the church. And to effect this object, means of a very questionable character are often resorted to. When will the church learn, that it is not by might, nor by power, that the temple of Christianity is to be reared, but by my Spirit, saith the Lord of Hosts. Omicron.

Hopkinton, R. I., Jan. 4th, 1849.

**Religious Freedom.**—At Paris, the 'Society for the Application of Christianity to Social Questions,' have published—*An appeal to public opinion for the abolition of state payments to the clergy.* It is to be deeply regretted that the Voluntary Principle had so few defenders in the National Assembly which has just passed the Constitution.

# General Intelligence.

**Doings at the Capital of New York.**—The new Governor, Hamilton Fish, and Lieut. Governor, George W. Patterson, were inaugurated on the 1st of January. On the following day the Governor sent in his Message to the Senate and Assembly. It is a short, straightforward, business-like document, and meets with general approval. He expresses his hostility to the extension of slavery, and says that it is the unanimous decision of the people of this State, that under no circumstances will their assent be given to any action whereby the institution of slavery shall be introduced into any part of the territory of the United States, from which it is now excluded. The Senate and Assembly have given their sanction to this doctrine by passing a series of resolutions against slavery in the new territories and the slave-trade in the District of Columbia, and requesting their Senators and Representatives in Congress to act accordingly.

**Independent Church in France.**—Messrs. Monod, Gasparin, and others, who have withdrawn from the National Protestant Church in France, have taken the necessary steps for organizing an independent church. The plan is simply this: The reformed churches of France must constitute themselves; whoever declares that he adopts the Confession of Faith which they have published, will be a member of these churches. There will be in Paris a Consulting Commitee, composed of the Rev. Armand Delille and Rev. Frederic Monod, and M M. Agenor de Gasparin and de Mimont. The representatives of the churches will meet together in Paris, God permiting, in the month of May next, for the purpose of drawing up the constitution of the faithful Church. The projectors of this movement express the hope, that all faithful independent churches will unite with the new church forming in France, a church having the same Confession of Faith, and the same organization.

**Melancholy Accident at Westerly, R. I.**—We learn from the "Independent," that on Monday evening, Jan. 1, the ladies of the Congregational Society in Westerly held a fair, in aid of the new meeting-house now in progress. They met in the area of the house. About 8 o'clock the floor suddenly gave way, and about 200 persons were precipitated about twelve feet into the basement. Men, women, and children, with tables, chairs, confectionery, lamps, crockery, and fancy work, were all thrown into one promiscuous heap. Still, no lives were lost, and none are dangerously hurt. About twenty are badly hurt, with broken limbs, severe cuts, bruises, and burns, and many others partially hurt. Medical aid was immediately procured from towns adjoining, as well as W., and the wounded well cared for. Our correspondent says the sight at the moment was truly horrible, to see such a company, all enjoying the hilarity of the moment, and in an instant plunged into this fearful condition. The cries and groans, prayers and entreaties, were truly appalling!

**Aboriginal Industry.**—By the census of the Indian tribes, which is now being taken, it is shown that seven bands of Ottawas about Michilimackinack, numbering about 700 souls, who rely wholly upon agriculture for subsistence, have raised during the last year, 25,000 bushels of corn, and 40,000 bushels of potatoes. They also made during the last spring, 355,000 pounds, or over 149 tons, of maple sugar, which is worth in the Merrimack market, seven cents per pound, making $22,750 on sugar alone. Corn is worth at the same place, 50 cents, and potatoes 37 1-2 cents per bushel. This single example shows what the Indian tribes could do for themselves were they all to make a bold appeal to agriculture for a living, and abandon the chase.

**A Great State.**—Old Massachusetts, says an exchange, has ever taken the lead in what is great, good, useful, and profitable. She established the first school in the United States, the first academy, the first college. She set up the first press, printed the first book and the first newspaper. She planted the first apple tree, and caught the first whale. She coined the first money, and hoisted the first national flag. She made the first canal, and the first railroad. She invented the first mouse-trap and washing machine, and sent the first ship to discover islands and continents in the South Sea. She produced the first philosopher, and made the first pin. She fired the first gun in the Revolution, and gave John Bull his first beating, and put her hand first to the Declaration of Independence. She invented Yankee Doodle, and gave a name forever to the 'Universal Yankee Nation.' Truly, a great State is Massachusetts.

**More Experiments.**—A correspondent of the New York Commercial Advertiser recommends a plan for the gradual abolishment of slavery in the United States. It is, among other preliminary acts, that three hundred millions of dollars be appropriated out of the national treasury, to be paid by installments of fifteen million dollars per year, during twenty years, to the owners of the slaves emancipated during the year, to be apportioned in some proper mode to the relative value of the freed slaves.

**Jews in Russia**—A letter from St. Petersburg, of November 7th, which we find in one of our Paris papers, announces as follows:—'The Emperor has issued an order that sixty thousand acres of land, situated in the provinces of Ekatherinoslow, and of Taurus, shall be distributed to those Israelites whom the government has obliged to quit the western frontiers of Russia in Europe.'

**Later from Europe.**—The steamship Washington arrived at New York on the 8th, in 19 days from Southampton. She brings four days later advices from Europe, but nothing important. Louis Napoleon's majority is now said to be six millions over Cavaignac. The Pope is still at Gaeta.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

*January 2d.*

In the Senate, Mr. Jefferson Davis, from the Committee on Military Affairs, in pursuance of instructions, reported a contract made between the house of Howland & Aspinwall and the New Granada Government, for a railroad across the Isthmus of Panama, which was ordered to be printed. A resolution was offered by Mr. J. W. Bradbury in favor of the appointment of a Select Committee to make inquiry into the expediency of organizing a Special Board of Commissioners to settle all claims against the United States Government. The resolution, after a brief consideration, was agreed to.

The House, on motion of Mr. Vinton, took up the bill for supplying deficiencies in last year's General Appropriation Bill, which were considered and several amendments offered to the same. Mr. Vinton, from the Committee of Ways and Means, reported the Navy bill; also Navy Pension and Revolutionary Pension bills, which were referred to the Committee of the Whole. The House then went into Committee of the Whole, and took up the bill establishing a Board of Commissioners to settle private claims against the Government.

*January 3d.*

In the Senate, the joint resolution, providing for the advance of three months' extra pay to certain officers and soldiers who served in the late war with Mexico, came up for consideration, and on motion was referred to the Committee on Military Affairs.

In the House, various petitions were presented and referred. Mr. Giddings, of Ohio, presented a petition for the Abolition of Slavery, from certain females. Mr. Thompson, of Miss., wished to debate its reception and reference, but it was finally laid over. Reports being in order, sundry bills were reported by various Committees, a portion of which were read and referred to a Committee of the Whole.

*January 4th.*

In the Senate, sundry petitions were presented to-day, among which was one by Mr. John A. Dix, of N. Y., with 94 signatures, praying for the reduction of postage. Mr. Cameron, of Pa., presented another, signed by a large number of persons, praying for a modification of the present Tariff. Several notices of bills were given, and among them was one by Mr. Dix, providing for improvements in the Harbor of New York. Mr. Downes, of La., from the Judiciary Committee, reported the House bill, providing for the punishment of persons guilty of False Swearing in certain cases.

In the House, the principal discussions related to the mileage of Electoral Messengers. A memorial was presented from several of them, praying for an increase of mileage. The House then took up the joint resolution from the Senate, increasing the pay of Messengers' mileage from 12 1-2 to 25 cents per mile. After considerable discussion, the resolution was passed by a vote of 113 to 64.

*January 5th.*

In the Senate, agreeable to previous notice, Mr. Dix asked and obtained leave to bring in a bill, which was read the first and second times, providing for the improvement of New York Harbor, and the removal of obstructions in Hurlgate. Bills were also reported in favor of granting a reservation of land to the State of Arkansas, and for a grant of land and right of way for a railroad in Missouri. A lengthy discussion arose upon a resolution, previously offered, calling on the President of the United States to communicate to the Senate any correspondence had with the Government at Spain for the purchase of the Island of Cuba. The resolution was laid on the table by a vote of 24 to 19.

In the House, the bill to establish a Board of Commissioners to settle private claims against the Government, was taken up, and discussed at length, but not acted upon.

*January 6th.*

The Senate was not in session.

The House agreed to terminate the debate, in Committee, on the bill for the establishment of a Board of Examiners of private claims against the United States, at half past one o'clock on the 8th January. The Pacheco slave case then came up. It seems that early in the progress of the Florida War upon the Seminoles, Major Dade hired of Pacheco, at $25 per month, his slave Lewis to guide through the country of the hostile savages the expedition which Major D. commanded. Lewis was a negro of remarkable abilities, spoke four languages fluently, and it would seem was a secret confederate and spy of the Indians at the time. When about half-way to his dertination, the expedition was suddenly attacked by the Indians and almost entirely destroyed, hardly a man escaping. The negro was no more heard of until near the close of the war, when he came in among a band of Seminoles who surrendered, finding longer resistance impossible. He was now claimed by his old master, but, Gen. Jesup resisted the claim, and decided that Lewis must go West with the discomfited savages—and so he did. Whereupon Pacheco claims payment for him by the Government. After a long debate, in which the recognition of property in human beings by the Constitution, was denied, the vote was taken, and the bill passed, 91 to 89. The correctness of the vote has since been denied, and the case will probably come up again on a vote to correct the records.

The N. Y. Express publishes a singular case of fatality. It seems that a few days since a draft was drawn by Mr. Dunbar S. Dyson of New Orleans, on a house in this City, and endorsed by Mr. Geo. B. Deiter. When the draft was presented for payment in Wall-st., it was found that both the drawer and endorser had become victims of the epidemic which is now raging so fearfully in New Orleans. Mr. Dyson was the brother of the late Robert Dyson of this City, whose sudden death on the cars at New Brunswick was noticed a few weeks since.

The Augusta (Me.) Age says that Honorable Ebenezer Knowlton, formerly Speaker of the House of Representatives, was ordained to the work of the gospel ministry and pastor of the F. W. Baptist church in South Montville, on the 17th ult.

## AWFUL DISASTER.

The last steamer brought intelligence of a frightful loss of life, resulting from ignorance or carelessness, on board one of the steamers running between Ireland and England. It appears that about four o'clock on the evening of the first of December, the steamboat Londonderry left the harbor of Sligo. There were on board of her three cabin passengers, a number of sheep and oxen, and about 150 emigrants. The vessel was crossing over to Liverpool, whence the majority of the unfortunate passengers intended to proceed as emigrants to America. Toward nightfall a heavy gale came on, and at last blew with so much violence, that shortly after midnight, or rather toward one o'clock on Saturday morning, the decks were cleared of all except the seamen. The steerage passengers, perhaps 150 in number, were crammed into the narrow compass of the fore-cabin, a compartment little more than eighteen feet long, by eleven feet wide, and seven feet high. The space was capable only of accommodating about forty passengers, and here were nearly 150 of both sexes, huddled together indiscriminately, the old and the young, the robust and the sickly, the adult and the infant.

Meanwhile, the sea was running high in the channel, so that the waves repeatedly broke over the steamer. Then it was that, through the negligence of those who were responsible for the lives of the people on board, a measure of momentary convenience was adopted, which led to a catastrophe, the like of which has only occurred before in the notorious prison of Calcutta. The companion-way, the only aperture by which the fore-cabin received ventilation, was closed, and over the companion-way was nailed down a piece of tarpaulin! This was at about midnight between Friday and Saturday. The result proved to be only such as common sense would tell every one was inevitable. The dizziness and qualms of sea-sickness were very soon forgotten in the unendurable sensations of suffocation. Efforts were made to force a way out of the confinement; they were found to be unavailing. Shouts were raised to attract attention; they were drowned in the roaring noise of the storm.

And then, according to the description of the few survivors, ensued a spectacle such as sets the imaginations of even the most morbid at defiance. The steamer drove bravely through the tempest, while those who directed her remained wholly unconscious of the frightful conflict for life and death which was then raging in her very entrails. The tramping and beating sounds within the cabin were rendered inaudible by the throbbing of the pistons, and the shrieks and groans of the sufferers only died away with the gale toward morning. Not till then were the seamen aware of the tragedy which had been enacted under their feet.

Out of the one hundred and fifty passengers who had been driven down the companion-ladder a few hours before, seventy-two were found to have perished! Men and women and little children, husbands and wives, sons and mothers, were heaped about the floor of the cabin in disorder, some with their clothes torn from their backs in tatters, some with their hands and faces lacerated, some with their features trodden into a mummy by the iron-shod 'brogues' of their fellow-sufferers; here a father locked in the arms of his daughter; there a sister clinging to the corpse of her brother, their countenances black and distorted with the convulsions produced by suffocation.

The coroner's jury found Alexander Johnstone, captain, Richard Hughes, first mate, and Ninian Crawford, second mate, of the Londonderry, guilty of manslaughter, and have expressed in the strongest terms their abhorrence of the inhuman conduct of the other seamen on board, throughout this unhappy transaction.

## SUMMARY.

The Missionary Society of the Methodist Church has now forty-nine missionaries employed in Oregon, Africa, and South America, and three hundred and fifty-eight laboring among the Germans, Indians, Swedes, and Norwegians, in the United States. The total number of church members under missionaries' charge is 31,699. There are seventy-two missionaries among the Germans, of whom six thousand have become church members.

The death of Elder Andrew Broaddus is announced in the last Richmond Herald. He was the oldest and most eloquent Baptist minister in Virginia, and was called the Robert Hall of America. With all the splendor of his powers, he united the most childlike simplicity and singular diffidence.

Forty-three monks, of the order of La Trap, direct from France, arrived at New Orleans a few days since, and proceeded directly to Bardstown, Ky., where they own fourteen hundred acres of land. There are six priests among them.

There is a small colored Baptist church in the village of Stonington, Conn. The church has been in existence some two years, during which period they have erected a small house of worship, which is yet in an unfinished state.

The Jury in the Kentucky Slave Case, in which several citizens of Marshal, Michigan, were defendants in a prosecution for rescuing fugitives from the hands of their owners or agents, which has just closed at Detroit, gave a verdict for the plaintiff of one thousand nine hundred dollars and costs.

The Rainbow, Canton ship, belonging to Messrs. Howland & Aspinwall, which is over due eight months at Valparaiso, is given up as lost by parties interested, and the insurance losses in some instances have been paid. One office has paid about $55,000 on her.

A new banking institution has commenced operations at Essex, Conn., called the 'Saybrook Bank.' Hon. Samuel Ingham is the President, and Edward U. Pratt the Cashier. The 'Manufacturer's Bank' has commenced operations at Birmingham.

A slip from Thompson's Bank Note Reporter announces the failure of the banks of Sandusky and Norwalk, Ohio.

The Governor of New Hampshire has appointed Thursday, April 5, as the day of fasting and prayer.

A dispatch from New Orleans, dated January 6, says that the cholera for a day or two past has been less destructive in its ravages, the number of deaths from cholera within the past 48 hours being only 77. The number of deaths from cholera and other causes during the same time was 131. Citizens generally are returning to their homes, and the late rains had subsided and given place to pleasant and wholesome weather.

A North Carolina paper says that the bill appropriating eighty-six thousand dollars to provide for the establishment of a hospital for the insane in this State, passed its third reading in the Senate on Thursday last, and is consequently a law. The place of its location is yet to be selected.

The Washington correspondent of the New York Express, under date of January 3d, says: The Chief Justice of the Supreme Court, this morning, delivered an elaborate and able report upon the Rhode Island Dorr Case, affirming the judgment of the Circuit Court of Rhode Island. The Court met the question in all its forms, and are unanimous in their judgment of condemnation of the Dorr rebellion.

Mrs. Mary Dickson, the Post-mistress of Lancaster, Penn., acknowledges through the letter-box the receipt of an anonymous letter, enclosing fifteen dollars in *gold*. The writer says—'It was unlawfully taken from you about ten years ago, for which I ask your forgiveness and also that of my God, in whose presence I expect soon to appear.' The receipt of the letter is acknowledged at the request of the writer.

We learn from the *Fond du Lac* (Wis.) *Journal* that during the night of the 12th ult. the Congregational, Baptist, and Methodist churches, the former court-house, the academy, town-hall, lyceum, &c. &c., in that village, were destroyed by fire. They were all, we should add, included in one and the same building, which was the village school-house.

The Collector at Barnstable, Mass., paid on Monday four thousand four hundred dollars to the officers and crews of cod-fishing vessels. This is said to be but a small portion of the sum claimed by the fishermen of the district, but the circulars from the Treasury Department are very rigid in their instructions, so that many went away disappointed.

Apples will not freeze until at a temperature of from five to ten degrees below the freezing point of water, and it is beneficial to keep them as cool as possible, even down to thirty degrees. Apples enclosed in a water-tight cask may be left in a cold loft or garret all winter without further care, and will be sound in the spring, and perfectly fresh.

An elegant silver pitcher and tray were presented to ex-Mayor Quincy at Boston, on Monday evening, by some of the members of the Massachusetts Temperance Society, and other citizens, in compliment for his deciding vote in the Board of Aldermen, against the license system.

The New York and New Haven Road is now doing a very large business. The regular time between the two cities is to be three hours. The distance by the road from New York to New Haven, according to the admeasurement of the Company, is 75 miles 98-100. The fare has been fixed at $1 50 from New York to New Haven—that is, two cents a mile, and any shorter distance at the same rate.

The total number of arrivals at New York from foreign ports for the year 1848 is 3060, of which 754 were British. The total number of passengers, 191,909. The number of arrivals in 1847 was 3,174, and passengers 166,110.

A ship of five hundred tons burthen is now in course of construction at St. Louis, and upon completion she will be sent direct to San Francisco. Another novelty in navigation.

Snow fell to the depth of 18 or 20 inches at Adrian, Michigan, on the 21st ult. Probably this is the greatest fall of snow ever known in that region.

The Bangor Democrat states that there will not be half the lumbering upon the Penobscot waters that there was last year.

The Illinois Journal says that Charles S. Gridley, of Bloomington, Ill., came to his death by a wound received on the 18th from a pistol, which bursted in his hand while discharging it.

The Episcopal Board of Domestic Missions have recently sent out four new missionaries to Wisconsin and Alabama.

### New York Market, Monday, Jan. 8.

ASHES—Pots $6 50; Pearls 6 25.——FLOUR AND MEAL—Flour, 5 75 a 5 87 for common and good Western and State, and 6 25 for pure. Jersey Meal 3 00; State 3 06. Rye Flour 3 12.——GRAIN—Wheat has declined 2 or 3 cents, but Western, Illinois, and Ohio, sells at 1 08 and 1 15. Corn, 65 for new Northern, 63 for mixed Western. Barley 64c. Northern Oats 44c; Jersey 40c.——PROVISIONS—Pork, old 13 37 a 15 37; new 14 25 a 15 25. Beef 6 50 a 7 50, and 10 50 a 12 00. Butter and Cheese as last week.

### MARRIED,

In Brookfield, N. Y., on the 31st Dec., by Eld. S. B. Crandall, Henry Billings, Esq., of Guilford, Chenango Co., and Mrs Martha Squires, of the former place.

Also, on the first day of January, by the same, in Plainfield, Otsego Co., Mr. Welcome S. Burdick and Miss Adelade S. Crumb.

In Truxton, N. Y., Dec. 28th, by Eld. Jas. R. Irish, Mr. Thomas S. Rogers, of Waterford, Ct., to Miss Nancy Benjamin, daughter of Elijah E. Benjamin, Esq., of the former place.

On the 2d of January, by Eld. S. S. Griswold, Mr. Hazard W. Button and Miss Hannah A. Bates, both of Hopkinton, R. I.

In Milton, Wis., on the 22d of Oct., by Eld. Z. Campbell, Mr. Abel D. Bond, of Lima, to Miss Electa Saunders, of the former place.

### LETTERS.

Edwin R. Maxson, E. P. Larkin, Perry Cole, S. Davison, Z. Campbell, S. B. Crandall, E. Maxson, A. H. Main, Andrew Babcock, S. S. Griswold (yes.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| T. Langworthy, Hopk'n, R. I. | $4 00 | pays to vol. 5 | No. 52 |
| J. Langworthy, | " | 2 00 | " 5 | " 52 |
| T. Clarke, Sen. | " | 2 00 | " 5 | " 52 |
| N. K. Lewis, | " | 2 00 | " 5 | " 52 |
| N. B. Palmer, | " | 1 00 | " 5 | " 52 |
| E Burdick, Milton, Wis. | | 2 00 | " 5 | " 52 |
| O. Vincent, | " | 2 00 | " 5 | " 39 |
| S. Griffin, Farmington, Ill. | | 2 00 | " 6 | " 27 |
| Perry Cole, Edinboro, Pa. | | 2 00 | " 5 | " 52 |
| E. R. Maxson, Adams Center, | | 2 00 | " 6 | " 20 |
| J. Babcock, Brookfield, | | 4 00 | " 5 | " 52 |
| H. A. Hull, West Edmeston, | | 2 00 | " 5 | " 52 |
| T. Harrison, New York, | | 2 00 | " 5 | " 52 |
| J. W. Barker, | | 2 00 | " 6 | " 28 |

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house.

JARED MAXSON.

Genesee, December 20th, 1848. 29m3.

## THE BOOK

For every Clergyman—For every School District—For every Educated Man.

WEBSTER'S QUARTO DICTIONARY, Unabridged. Price $6.—Published by G. and C. MERRIAM, Springfield, Mass., and for sale by Booksellers generally.

"Will not the enlightened and liberal furnish *their clergymen* with a copy, as an indispensable volume in their libraries?"—*Rev. T. H. Gallaudet.*

Extract from a Lecture addressed to a Teacher's Institute, by William Russel, Principal of the Merrimack [N. H.] School for Teachers, and formerly Editor of the *American Journal of Education:*

"The edition of Dr. Webster's Dictionary, revised by Professor Goodrich, I would earnestly recommend to the attention of all teachers who are desirous of becoming fully qualified to give instruction in the English Language. The copious information which that work embodies, on all topics connected with Etymology—the extreme exactness, as well as the number, extent, and fullness of the definitions which it furnishes to every important word, render it a mine of philological wealth to instructors. The volume is, in fact, the teacher's encyclopedia, as well as lexicon, for daily reference. Could a copy of it be provided, as the permanent property of every district school, the effect, as regards the improvement of instruction, would be deeply and extensively felt, in the increased skill of the teacher, and the higher attainments of his pupils, in the most important part of education—the acquisition of an adequate knowledge and proper use of our own language."

"It has come to be a necessity to every educated man."—*Lord Brougham*

## ALFRED ACADEMY AND TEACHERS' SEMINARY

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

As isted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term; and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | | from $14 50 to $1[illegible] |
| Room-rent, | | [illegible] 50 |
| Washing, | | [illegible] 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | | from $3 50 to 5 00 |
| Lights, | | 1 [illegible] |
| Incidental Expenses, | | [illegible] |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extras above mentioned, need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid unnecessary mistakes and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# Miscellaneous.

## THINGS THAT CHANGE.

BY MRS. HEMANS.

Know'st thou that seas are sweeping
Where cities once have been?
When the calm wave is sleeping
Their towers may yet be seen;
Far down below the glassy tide,
Man's dwellings where his voice hath died.

Know'st thou that flocks are feeding
Above the tombs of old,
Which kings, their armies leading,
Have lingered to behold?
A short, smooth greensward o'er them spread,
Is all that marks where heroes bled.

Know'st thou that now the token
Of temples once renowned,
Is but a pillar broken,
With grass and wall-flowers crowned?
And the lone serpent rears her young,
Where the triumphant lyre hath sung?

Well, well I know the story
Of ages passed away,
And the mournful wrecks that glory
Has left to dull decay.
But thou hast a tale to learn
More full of warnings sad and stern.

Thy pensive eye but ranges
O'er ruined fane and hall,
Oh! the deep SOUL has changes
More sorrowful than all.
Talk not, while these before thee strong,
Of silence in the place of song.

See scorn, where love has perished;
Distrust, where friendship grew;
Pride, where once nature cherished
All tender thoughts and true?
And shadows of oblivion thrown
O'er every trace of idols gone.

Weep not for tombs far scattered,
For temples prostrate laid;
In thine own heart lie shattered
The altars it had made.
Go, sound its depths in doubt and fear;
Heap up no more its treasures HERE.

## MARRIAGE IN DIFFERENT NATIONS.

In Ceylon, one of the principal of the marriage ceremonies consists in tying together the clothing of the bridegroom and bride, to signify that they are bound together for life. This ceremony is performed in the presence of their friends, and with such festivities as the means of the parties will admit.

In Java, there are three kinds of marriages. The first and most common is, where the parties are of equal condition, or the bridegroom is the superior of the bride; the second is, when the wife's station is much higher than that of the husband; and the third is a kind of half-marriage, the offspring of which are not admitted to an equality with other children. This marriage is quite unceremonious, but the two other modes are celebrated with some display. The first wife is always the head of the family.

Girls in Java are married at so early an age, that a single woman of twenty-two is almost unheard of. A price is always paid by the bridegroom. The bridegroom, splendidly mounted, accompanied by his friends, with music, goes to salute his bride. She comes out and meets them with a low obeisance. They sit together on an elevated seat, and eat out of the same dish, after which they go to the mosque, and the nuptials are celebrated according to the Mohammedan ritual. Then ensues a wedding procession through the village, a grand feast, and at the end of five days, another procession, in which the bride is conducted to the residence of her husband. In some places, the spinning-wheel, loom, and kitchen utensils, are carried in the bridal procession. In others, the bride washes the bridegroom's feet, in token of subjection.

In Sumatra, the Battas have as many wives as they please, generally five or six, who all live in the same apartment with their common husband; but each has a separate fire-place. Husbands purchase their wives of their father-in-law, and gamble them away, or sell them, whenever they choose.

Among the Redjangs, another tribe, besides the purchase of wives, a man is sometimes adopted by the girl's father as a son-in-law, and both are subject to the parent; and there is another marriage, where both man and woman pay an equal price, and are on perfect equality. The ceremonies are very simple.

In Borneo, no man is allowed to solicit a damsel in marriage, until he has cut off the head of an enemy. When this condition is fulfilled, the lover makes presents to his mistress; if they are accepted, an entertainment is given by her parents, and on the ensuing day by his parents. After the feast, the bridegroom is conducted home to the house of the bride. At the door, a friend sprinkles him with the blood of a cock, and her with the blood of a hen; the parties then give each other their bloody hands, and from that time they live together. If a man loses his wife, he cannot marry a second until he cuts off the head of another enemy.

In Celebes, the husband receives no other dowry with his wife than the presents she obtains before the ceremony. As soon as the young couple are married, they are shut up in an apartment by themselves for three days; a servant brings them the necessary food, while their friends are entertained with great merriment by the bride's father. At the end of this time they are liberated, receive the congratulations of their friends, and are conducted home.

The marriage customs of the natives of New Holland, are rather more curious than agreeable. Before a girl is given to her husband, her two front teeth are knocked out. The lover then throws a kangaroo skin over her shoulder, spits in her face several times, marks her with painted stripes of different colors, orders her to march to his hut with his provision bag, and if she does not move fast enough to please him, he administers a few kicks by the way. These savages generally steal wives from the tribes with whom they are at enmity. As soon as they observe a girl without any protector, they rush upon her, stupify her with blows of a club, and drag her through the woods with the utmost violence. Her tribe retaliate merely by committing a similar outrage. There are no other wedding ceremonies among these savages.

The Moors marry at a very early age. Wives are always purchased; and the father of a girl cannot refuse an offer, unless there is some stain upon the young man's character. The bridal tent is adorned with a small white flag, and the bridegroom's brow is encircled with a fillet of the same color. The bride is conducted to the tent by her parents, where the lover presents her with garments and jewels, according to his wealth. A grand entertainment is given, and the young women dance all night to the sound of the instruments, while the spectators regulate their motions by clapping their hands. These dances are not very decorous.

The marriages among the negro tribes are conducted with but little ceremony, except an abundance of pastimes and dancing.

Among the Jereres, when the lover has secured the consent of relations, he summons his friends to assist him in carrying off his bride, who shuts herself up in a hut with her companions, where they maintain an obstinate siege before they conclude to surrender.

In Brambuk, the bride comes to the hut of her husband with a calabash of water, with which she washes his feet, and wipes them with her mantle.

In Congo, the negroes take their wives for a year on trial; if at the end of that time they are satisfied, the wedding is celebrated with a feast. The missionaries endeavored to abolish this custom, without success; the mothers declaring that they would not risk the happiness of their daughters by urging them to an indissoluble union with persons, with whose tempers and habits they were unacquainted.

In Abyssinia, there is no form of marriage ceremony. Parties live together as long as they choose, and these connections are dissolved and renewed as often as the parties may think proper.

African princes have an unpleasant way of furnishing dowries for their daughters. When the Sultan at Mandara married his daughter to an Arab Sheikh, 'the nuptials were celebrated by a great slave-hunt among the mountains, when, after a dreadful struggle, three thousand captives, by their tears and bondage, furnished out the materials of a magnificent marriage festival.'

In Dahomey, all the unmarried females, throughout the kingdom, are considered the property of the sovereign. Once a year they are all brought before him; he selects the most engaging for himself, and sells the others at high prices to his subjects. No choice is allowed the purchaser. He pays twenty thousand cowries, and receives such a wife as the king chooses to award him; being obliged to appear satisfied with the selection, whatever may be her aspect or condition. This monarch has three thousand wives; but the king of Ashantee has exactly three thousand three hundred and thirty-three, and the safety of his country is supposed to depend on his keeping up this mystical number. [N. Y. Dispatch.

## PERSIAN VIEW OF THE SLAVE TRADE.

We find in the London Anti-Slavery Reporter extracts from the papers on the Slave Trade recently laid before Parliament, among which is the correspondence between Col. Shiel, on behalf of the British Government, and Hajee Meerza Aghasei, on behalf of the Shah of Persia. It appears that the latter dignitary, who is said to rival even the "Royal Jewish voluptuary," in the number of his wives and female slaves, had virtually promised to issue a Firman prohibiting the traffic in slaves, provided it should be found consistent with the Mahommedan religion so to do, and the Ottoman Empire concurred in the measure. The first document copied by the Reporter is from the pen of the Hajee Meerza, the principal Minister of the Shah, by which it seems that the wily Mussulman made a matter of conscience of his refusal to comply with the request of the British agent:

"His Majesty's commands are," writes the Minister, "that the purchase and sale of negro men and women are sanctioned by the precepts of our resplendent faith, and we cannot, therefore, issue commands to the people of Persia that that which is lawful by the law shall be unlawful to them."

In consequence of this scruple of the devout Mussulman, Col. Shiel procured from several learned Moollahs and Doctors of Mahommedan Theology, at Teheran, decisions as to the lawfulness of slavery.

They generally agree that it is disgraceful, an abomination, but at the same time recommend its discontinuance.

With these answers from the highest ecclesiastical authority in Persia, Col. Shiel renewed his request to the Shah, at the same time laying before him the fact that the Turkish Government had agreed to the suppression of the traffic—thus removing both his religious and political scruples, as expressed in his former reply. The ingenuity of the Shah was evidently greatly taxed to evade the performance of his promise. After attempting to show that the English Government had encouaged slavery in other places, he again entrenches himself behind his religious obligations. Taking up the old plea, that the slaves are benefited and God glorified by their removal from a land of Paganism to one blessed with Gospel ordinances, the Shah thus clenches his refusal to keep his promise, and prohibit the trade in human beings:—

"The meaning of the auspicious handwriting of his Majesty," says Hajee Meerza, "is as follows:

"If, by prohibiting the importation of black slaves, I should be the means of preventing 5000 individuals from embracing the Mahommedan creed, according to our religion I commit a great sin, and our name will be of very bad repute."

It appears that the British Resident at Teheran, not satisfied with this conscientious excuse for the non-fulfillment of a solemn engagement on the part of the Shah, still continued to urge the matter, and to remind the devout equivocator of his promise. Hajee Meerza replies, showing that the Mahommedan doctors had found it expedient to conform their interpretations of Moslem texts to the necessities of the Royal diplomatists.

The British Government, through Lord Palmerston, under date of the 30th of the 3d month, 1848, had instructed its Resident at the Court of the Shah to continue to press the matter in the most earnest manner. The Resident has given the Shah notice, that all vessels in the Persian Gulf suspected of slave-trading will be examined, and the slaves found on board set at liberty, and that he will probably be called upon to pay the owners of these vessels for the loss thereby sustained. Whether this appeal to the pocket will have the effect to induce the Shah to give a new reading to the Koran, on the subject of slave-trading, remains to be seen.

[National Era.

## A MILITARY HOSPITAL AFTER A BATTLE.

On the afternoon of the 29th of January, after the fight of Aliwal, the field hospital, with the wounded, was removed into Lodiana. I rode over to see a brother officer who had been seriously wounded, and I shall never forget the sad scene of human suffering which I there witnessed. Outside the hospital-tents were laid the bodies of those who had recently died; many of them in the contorted positions in which the rigid hand of death had placed them; others more resembling sleep than death, had calmly passed away, struck down in full vigor, and robust bodily health, when the human frame, it was natural to suppose, would have struggled more fiercely with its arch enemy; but the groans of the sufferers undergoing painful surgical operations were more grievous to the senses than the sight of those who needed no mortal aid. Pain, in all its degrees and hideous varieties, was forcibly portrayed on every square yard of earth which surrounded me; and, passing from sufferer to sufferer, I felt, or fancied I felt, each patient's eye following wistfully the movements of such fortunate visitants as were exempted from the service of the lancet or knife, and sometimes dwelling reproachfully on the useless spectator of their sufferings. I felt it was almost a sacrilege to remain in such a place without being useful; but the medical officers, and the hospital assistants, so zealously performed every minute detail for the relief of their patients, that sympathy was the only offering we could present to our stricken comrades. While raising the canvas door of a dark tent which I was entering, I stumbled, and nearly fell, over the leg of some one stretched across the entrance. When I turned to make an apology to the owner, I found it had none, but, on a pallet beside it, lay its former possessor, who had just been amputated; beyond him lay a dead artilleryman; and further on, among stumps of arms protruding from the pallets, lay my wounded brother officer, who appeared to suffer much more from the surrounding objects, than from his own personal injuries. But the attention bestowed on those wounded at Aliwal differed much from a preceding occasion, where the hospital-stores and conveniences had been so far outmarched that only two rushlights were to be procured to illuminate the hospital.

## REAL FAME.

Scott had tasted at our house the Yarmouth bloaters, (then an article of less savoury notoriety than at present,) allowed their superiority to the Finnan haddies, and inquired where they might be procured. My mother, having undertaken the commission, applied to our fishmonger, Mr. B., of Billingsgate, a most worthy and matter-of fact Triton, whom no one could have suspected of an addiction to poetry and romance. Hearing that the half-hundred small fishes were to be sent as far as Sussex Place, he rather shook his head at the inconvenient distance. 'Rather out of our beat, ma'am; there are plenty of places where they can be got good.' 'I am sorry for that; for I am afraid Sir Walter Scott will be disappointed, having learned that yours are the best.' 'Sir Walter Scott, ma'am! God bless my soul; is Sir Walter in town? Tom, go and pick the very best half hundred you can find in that fresh lot from Yarmouth. Well, ma'am, and how is he looking? Why, if you had told me they were for *him*, I would have sent to Jerusalem or Johnny Groat's house. Now mind, Tom, that the boy starts directly—remember, 24 Sussex Place, and no mistake about it.' This circumstance being related to Scott, he cordially exclaimed—'Well, now, this is something like real, tangible fame. I like this more than all the minauderies of the old French Countesses who used to bother me at Paris with their extravagant compliments, and were only thinking of their own vanity all the while.'

TANNER'S SUMACH.—The Venetian sumach *(Rhus corraria)* so much used in tanneries, is imported in large quantities from Sicily, and from the South of France, and sells at $45 to $50 per ton. It is very distinct from all the American species in its growth and general appearance, with the exception of the Rhus copallinum, and it is superior to them all for manufacturing purposes. The best mode of forming plantations would be from seeds, which may be imported from Naples, or the South of France. It is of easy culture, and propagates rather freely from suckers. The Rhus corraria, being a native of the South of Europe, it will not flourish to the northward of New York. On the light soils of New Jersey, which are there so prevalent, it would, no doubt, grow well; but it would, probably, produce more shoots in the lower sections of the southern States, where the climate is more congenial and mild.

"THE BENEFIT OF CLERGY."—This phrase hed its origin in the dark ages, when literature, what little there was in the world, was almost all found among the clergy; and when a clergyman died, it was felt to be a public loss, as the State was deprived of his learning. So highly was literature prized, that it became a law that a clergyman, who could read, when convicted of a capital offence, might escape the penalty of the law, so that the State might not lose the benefit of his learning. In process of time this was so extended that any man, who could read, should have the benefit of the clergy, that is, should escape the death penalty in consideration of his intelligence.

[Cong. Jour.

RICH PRESENTS.—Collector Morton, of the port of Boston, recently received from the British Government, an elegant gold medal, to be presented to Capt. Thomas Harris, of the bark Peru, as a token of esteem for his humane conduct in rescuing the crew of the British brig Britannia from death in 1846. There was also entered at the Custom-House, the other day, an elegant gold brooch, studded with diamonds, intended as a present from the Sultan of Turkey to Professor Morse, the inventor of the Magnetic Telegraph. The duties on this token of esteem amounted to over $120.

A man who has returned from California, being asked what goods were the best investment for the California market, replied, 'Green spectacles, by all means; for they are needed to protect the eyes of the gold-diggers from the brilliancy of the metal.

RAILROADS AT THE CLOSE OF THE YEAR 1848.—The Railroad Journal, summing up the extraordinary influence of railroads upon the country, and upon the world, says it may be safely estimated that the entire expenditure, within the last twenty-five years, in the projection and construction of railroads, will not fall below *one thousand millions of dollars!* and that their influence in facilitating business, in reducing the expense and time of travel, and in opening up new regions of country, has given an *increased* value to property of *twice* that amount; and yet their influence is only *beginning* to be felt. We may add, that within a month, two hundred and eighty-two miles of new railroad has been added to that already in use in this country. This addition is made up as follows: New York and Erie, 127 miles; New York and New Haven, 80 miles; Nashua and Worcester, 45 miles; Harlem, 30 miles; total, 282 miles.

RAILROADS IN NEW YORK.—There are in the State of New York about 778 miles connected, on which cars are running, the total cost of construction of which amounted to $20,944,141. The number of passengers who passed over them in 1847 was 3,866,718, from which, and all other sources, the gross earnings of the same year were $6,084,410. The expenses, including those of running and repairing, were $4,551,361, leaving a profit of $1,531,851. The income of five of the companies increased from 1847 to 1848, $263,734, and their expenses for running and repairs during the same time increased $117,000, which result shows a satisfactory business.

SEVERE BUT JUST SENTENCE.—The Poughkeepsie Journal of Saturday says that a man named Charles Smith was found guilty at the recent Oyer and Terminer in that village, of gouging out the eye of another man, with whom he was fighting, and Judge Barculo sentenced him to twenty-one years' imprisonment in the State Prison. The laws of this State in reference to maiming are very severe, and we think very justly so. It is one of the most heinous crimes of which man can be guilty.

## VARIETY.

William Lawrence, of Boston, lately deceased, left by his will, twenty thousand dollars to the Groton Academy, says the Springfield Republican. The amount is to remain on interest until it reaches thirty thousand dollars, and then to be appropriated to purposes of instruction, charity to the indigent pupils, &c. This institution has heretofore received large sums from the Lawrence family. Groton was their native town.

Captain Dutch, distinguished as the most daring and successful chief of the Cherokee nation, in the Cherokee and Osage wars, that were waged on the Western frontier some twenty years ago, died at his residence in Canadian District, Cherokee nation, on the 14th ult. At the time of his disease he was a member of the National Council, and was considered the most influential man of the 'Western,' or 'Old Settler,' Cherokees.

James T. Sasser recovered a verdict of five thousand dollars damages against the city of Memphis, for injuries sustained by falling into a cistern, authorized to be dug by its agents at the north-west corner of Main and Jefferson streets. The cistern was about twenty-five feet deep, and the thigh of the plaintiff was fractured, and other injuries sustained.

The Doylestown Democrat relates the following: On Tuesday morning last, a young lad, engaged in taking care of the horses, at the livery stable of John Welkel, in this Borough, had his nose bitten off by a horse. He was in front of the animal playing off some pranks, which the beast did not like. It made one dab at him, and he came off minus a nose. It was fixed up by a physician, and he is doing well.

The steamer Empire burns, on some trips between Chicago and Buffalo, 700 cords of wood, and, it is stated, averages 600 cords. Calculating that she averages thirteen trips, the usual number during the season, she will consume 234 acres of timber, and employ forty wood-choppers, at an average cost of over $10,000.

While Kings in Europe are shaking on their thrones, in republican America they are acquiring new honors. The next session will contain no less than five of them, viz: James G. King, of New Jersey; Preston King, and John A. King, of New York; T. Butler King, of Georgia; and William K. King, of Alabama.

A singular wager was laid on the presidential election, by a couple of politicians in Connecticut, who agreed that he whose candidate was defeated should saw a cord of wood in the street. The wood was sawed on Monday, in presence of a large committee of amused spectators.

Hiram Powers, the Sculptor, has been engaged by the Louisiana Legislature, to make a statue of Washington for the State House. Five thousand dollars is appropriated, but the sculptor says it is not enough.

One of the principal commercial houses in Constantinople, which has the monopoly of the supplies for the court of the Sultan, has recently ordered in Paris 4,800 corsets, for ladies, in the richest styles.

The Nantucket Inquirer says—'A branch was recently shown us, taken from a Japan pear tree, growing in the open air, with flowers in full bloom—quite a curiosity, considering that next Monday will be Christmas.'

Rev. Dr. Lorimer, of Haddington, the father of the Free Church of Scotland, departed this life on the 9th of November, in the 84th year of his age.

Six hundred thousand francs is to be the salary of the French President. Nearly five times that of the President of the United States.

It is stated, that great numbers of half and quarter eagles, made from California gold, are already in extensive circulation through the city of New York.

Dr. Parker estimated the loss of life among the Chinese by the late typhoon in the China seas at 50,000.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

### ALLEDGED CHANGE OF THE SABBATH AT THE RESURRECTION OF CHRIST.

[Section X. of J. A. Begg's Treatise on the Sabbath.]

[Continued.]

We proceed to trace the rendering of this word [*mia*] through the other books of the New Testament.

"And the multitude of them that believed were of *one* heart and of *one* soul." Acts 4 : 22.

"They went out, and passed on through *one* street; and forthwith the angel departed from him." Acts 12 : 10.

"When they knew that he was a Jew, all with *one* voice, about the space of two hours, cried out, Great is Diana of the Ephesians." Acts 19 : 34.

"And upon the *first* day of the week, when the disciples came together to break bread." Acts 20 : 7.

On this instance, in which our translators have given the same rendering of first, to the Greek *mia*, we shall have occasion afterwards to speak more fully. It is sufficiently obvious, that the same desire by which they were actuated in translating the statement concerning the resurrection of Christ, prevailed with them in translating here.

"And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them *one* day." Acts 21 : 7.

"Let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this *one* voice, that I cried standing among them." Acts 24 : 20, 21.

"And after *one* day, the south wind blew, and we came the next day to Puteoli." Acts 28 : 13.

"Neither let us commit fornication, as some of them committed, and fell in *one* day, three and twenty thousand." 1 Cor. 10 : 8.

"Upon the *first* day of the week, let every one of you lay by him in store as God hath prospered him." 1 Cor. 16 : 2.

On the translation of this text, also, we shall afterwards have occasion to animadvert. It is the last case but one in which our translators have rendered the Greek *mia*, by the word *first*, as it is the last instance from which the cause of Sunday sanctification could receive aid from the mistranslation.

"Of the Jews, five times received I forty stripes, save *one*." 2 Cor. 11 : 24.

"Which things are an allegory; for these are the two covenants; the *one* from the Mount Sinai, which gendereth to bondage." Gal. 4 : 24.

"There is one body and one Spirit, even as ye are called in *one* hope of your calling; one Lord, *one* faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4 : 4.

"That whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast, in *one* spirit, with *one* mind, striving together for the faith of the Gospel." Phil. 1 : 27.

"A bishop, then, must be blameless, the husband of *one* wife." 1 Tim. 3 : 2.

"Let the deacons be the husbands of *one* wife." 1 Tim. 3 : 12.

"And ordain elders in every city, as I had appointed thee; if any be blameless, the husband of *one* wife." Titus 1 : 6.

"A man that is an heretic, after the *first* and second admonitions reject." Titus 3 : 10.

On this text Griesbach states that the words "and second" are altogether wanting in some manuscripts; and it will easily be observed, that their insertion in the text could alone account for our translators rendering *mia* by the English word "first."

"But this man, after He had offered *one* sacrifice for sins, forever sat down on the right hand of God." Heb. 10 : 12.

"For by *one* offering, He hath perfected forever them that are sanctified." Heb. 10 : 14.

"Lest there be any fornicator or profane person, as Esau, who for *one* morsel of meat sold his birth-right." Heb. 12 : 16.

"But, beloved, be not ignorant of this one thing, that *one* day is with the Lord as a thousand years, and a thousand years as *one* day." 2 Peter 3 : 8.

"And I saw when the Lamb opened *one* of the seals; and I heard as it were the noise of thunder, one of the four living ones saying, Come and see." Rev. 6 : 1.

"*One* woe is past; and behold there come two woes more hereafter." Rev. 9 : 12.

"And the sixth angel sounded, and I heard *a* voice from the four horns of the golden altar which is before God." Rev. 9 : 13.

"And I saw *one* of his heads, as it were wounded to death." Rev. 13 : 3.

"And the ten horns which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings *one* hour with the beast. These have *one* mind, and shall give their power and strength unto the beast." Rev. 17 : 12, 13.

"For God hath put in their hearts to fulfill His will and *to agree* and give their kingdom unto the beast." Rev. 17 : 17.

In this verse, in the original, the words "to agree" are precisely the same with those quoted above from the 13th verse of this same chapter, "*one* mind," which is their express translation. The meaning is the same; for those who are of one mind, of course, do "agree."

"Therefore shall her plagues come in *one* day; death, and mourning, and famine." Rev. 18 : 8.

"Alas, alas, that great city Babylon, that mighty city! for in *one* hour is thy judgment come." Rev. 18 : 10.

"For in *one* hour so great riches is come to nought." Rev. 18 : 17.

In the Greek New Testament, *protos* also occurs, and is translated as follows:

"The names of the twelve Apostles are these; the *first* Simon." Matt. 10 : 2.

"The last state of that man is worse than the *first*." Matt. 12 : 45.

"Cast a hook, and take up the fish that *first* cometh up." Matt. 17 : 27.

"But many that are *first* shall be last, and the last shall be *first*." Matt. 19 : 30.

"Call the laborers, and give them their hire, beginning at the last unto the *first*." "But when the *first* came, they supposed that they should have received more." Matt. 20 : 8, 10.

"So the last shall be *first*, and the *first* last." Matt. 20 : 16.

"Whosoever will be *chief* among you, let him be your servant." Matt. 20 : 27.

"A certain man had two sons; and he came to the *first* and said, Son, go work to-day in my vineyard." Matt. 21 : 28.

"Whether of them twain did the will of his father? They say unto him, The *first*." Matt. 21 : 31.

"Again he sent other servants more than the *first*." Matt. 21 : 36.

"There were with us seven brethren; and the *first* when he had married a wife deceased." Matt. 22 : 25.

"This is the *first* and great commandment." Matt. 22 : 38.

"Now the *first* day of the feast of unleavened bread." Matt. 26 : 17.

"So the last error shall be worse than the *first*." Matt. 27 : 64.

"Herod, on his birth-day, made a supper to his lords, high captains, and *chief* estates of Galilee." Mark 6 : 21.

"If any man desire to be *first*, the same shall be last of all." Mark 9 : 35.

"Many that are *first* shall be last, and the last *first*." Mark 10 : 31.

"And whosoever of you will be the *chiefest*, shall be servant of all." Mark 10 : 44.

"Now there were seven brethren, and the *first* took a wife, and dying, left no seed. And the second took her and died." Mark 12 : 20.

"And one of the scribes " asked Him, Which is the *first* commandment of all? And Jesus answered him, The *first* of all the commandments is, Hear O Israel, the Lord our God is one Lord." "This is the first commandment." Mark 12 : 28, 29, 30.

"And the *first* day of unleavened bread, when they killed the passover." Mark 14 : 12.

"When Jesus was risen early, the *first* day of the week,* He appeared first to Mary Magdalene." Mark 16 : 9.

"And this taxing was *first* made when Cyrenius way governor of Syria." Luke 2 : 2.

"And behold there are last which shall be *first*, and there are *first* which shall be last." Luke 13 : 30.

"And they all with one consent began to make excuse. The *first* said unto him, I have bought a piece of ground, and I must needs go and see it." Luke 14 : 18.

"The father said to his servants, Bring forth the BEST robe, and put it on him." Luke 15 : 22.

"So he called every one of his Lord's debtors unto him, and said unto the *first*, How much owest thou unto my Lord?" Luke 16 : 5.

"Then came the *first*, saying, Lord, thy pound hath gained ten pounds." Luke 19 : 16.

"But the chief priests, and the scribes, and the *chief* of the people, sought to destroy Him." Luke 19 : 47.

"There were therefore seven brethren, and the *first* took a wife and died without children." Luke 20 : 29.

"This was He of whom I spake, He that cometh after me is preferred before me, for He was *before* me." John 1 : 15.

"He *first* findeth his own brother." John 1 : 41.

"For an angel went down at a certain season into the pool; whosoever then *first* after the troubling of the water stepped in was made whole." John 5 : 4.

"He that is without sin among you, let him *first* cast a stone at her." John 8 : 7.

"Then came the soldiers and brake the legs of the *first*, and of the other which was crucified with Him." John 19 : 32.

"And the other disciple did outrun Peter, and came *first* to the sepulchre." John 20 : 4.

"Then went in also that other disciple which came *first* to the sepulchre, and he saw and believed." John 20 : 8.

"The *former* treatise have I made, O Theophilus, of all that Jesus began both to do and teach." Acts 1 : 1.

In this text the word rendered "former" is in the Greek "first," which expresses precisely the idea here intended to be conveyed.

"When they were past the *first* and the second ward, they came unto the iron gate that headed unto the city." Acts 12 : 10.

The distinct character of the two words, the precise meaning of which we are seeking to exhibit, is in this and in some other instances, forcibly illustrated, both words occurring in the same verse, and expressing their respective significations. Formerly we quoted the statement that the angel and Peter passed on "through *one* street," and now we quote the verse as above, showing that the other word is employed when we are told that they had previously "past the *first* and the second ward."

[To be continued.

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* It is not a little remarkable, that this is the only instance in which the Greek word *first* occurs in any of the Gospels, or indeed in any text in all the New Testament, in connection with our Saviour's resurrection. Were this even an inspired text, it really does not in the Greek speak of "the first day of the week;" but the singularity of its having "first" substituted for "one," as used by Matthew, Luke, and John, in speaking of the resurrection of Christ, and even by Mark himself, in the beginning of this very chapter, may be regarded as evidence corroborative of the opinion of the eminent critics who, on totally different grounds, regard the whole of this chapter, from verse 9th, inclusive, to the end, as *spurious*.

These verses are wanting in the most ancient and best MSS. of the New Testament, and are marked by Griesbach as dubious. Penn, in his Annotations to the Book of New Covenant, (which is the translation of the famed Vatican MS. of the fourth century,) in which they are wanting, says, "The sequel of this chapter, from ver. 9, inclusive, is evidently taken from one of the *apocryphal Gospels* current in the first and second centuries; and has been annexed to the conclusion of this of St. Mark, with the design of giving to it an extension and bulk which the evangelical author did not bestow upon it." This large portion of the chapter, in the commonly-received text, is not comprehended in Eusebius' Canon of this Gospel; and is not contained in the *Vatican* MS. Birch subjoins the following note to this place, in his "*Quatuor Evangelia*:"—"The last portion of this Gospel, from the 9th verse to the end, is not contained in the most excellent and most ancient *Vatican* MS., 1209. In the Vat. MSS. 756, 757, an *asterisk* is affixed, which sign the transcribers employed as a cautionary mark, to all narrations not found in all MSS., to note them as doubtful." He then produces different Greek scholia, from different MSS., (which had been before adduced by Wetstein,) testifying the absence of this passage from most MSS., though it was contained in others; he points out the termination of St. Mark's Gospel, in Eusebius' Canons, with the words "*for they were afraid*," in the 8th verse; and concludes by observing, "From hence it follows, that the numbers of the last verses of St. Mark enumerated in the *Table of Canons*, were not placed there by Eusebius, but have been inserted by transcribers, with a sort of pious fraud, in order that they might the more easily maintain the authenticity of the passage." (*Proleg*. pp. 21, 22.") "These testimonies are sufficient to prove, that the paragraph in question is, at the least, apocryphal, and ought not to be blended with those Scriptures whose genuineness is unquestionable."

### THE POOR, GOD HELP THEM!

BY MRS. M. E. HEWITT.

[Here are a few seasonable lines from one of the most charming of American writers. They have been published, we dare say, again and again, but they are not the less attractive on that account.]

Old Winter comes with a stealthy tread,
O'er the fallen autumn leaves,
And shrilly he whistleth overhead,
And pipeth beneath the eaves.
Let him come! we care not, amid our mirth,
For the driving snow or rain;
For little we reck of the cheerless hearth,
Or the broken window pane.

'Tis a stormy night, but our glee shall mock
At the winds that loudly prate,
As they echo the moan of the poor that knock
With their cold hands at our gate.
The poor! we give them the half-picked bone,
And the dry, mildewed bread;
Ah! they never, God help them, know the pain
Of the pampered overfed.

Fill round again with cheering wine,
While the fire glows warm and bright;
And sing me a song, sweet heart of mine,
Ere you whisper the words "good night!"
You will never dream, 'neath the covering warm
Of your soft and curtained bed,
Of the scanty rug and the shivering form,
And the yawning roof e'er head.

The poor! God pity them in their need!
We've a prayer for every groan;
They ask us with outstretched hands for bread,
And we carelessly give a stone.
God help them! God help us! for much we lack,
Though lofty and rich we be;
And open our hearts unto all that knock
With the cry of CHARITY.

### PANORAMA IN PALESTINE.

While traveling in Syria and Palestine, one can hardly fail to receive a deeper and more vivid impression of the truthfulness of the Scriptures. The Holy Land is indeed a local commentary on the Sacred Volume. One who visits that land with the love of the Bible deep in his heart, and a competent knowledge of its contents in his mind, will continually meet with illustrations of its geography, history, prophecy, comparisons and images. He will feel that he is in the land of the Bible; and he will find it the best guide-book he can have. I felt this deeply when in that land, and I often remarked, either the Bible must be true, or Judea an unreal thing; and all the objects and scenes which there meet the eye must be visionary. Take a position on the lofty hill on which Safet is built, or on any of the highlands around Nazareth, and a vast panorama is presented to your view, every portion of which reminds you of some locality, some historical event, some great transaction recorded in the Scriptures. Mount Hermon, raising aloft its snowy head, with the sources of the Jordan, and the beautiful vale through which it flows; the Sea of Tiberias, with its interesting localities, and the Mountains of Moab stretching on the east, like a waving line drawn on the horizon—the Mount of Beatitudes, where our Saviour preached to the multitude; Nazareth, where he was brought up; Tabor, where he was transfigured; Nain, where he raised the widow's son to life; Gilboa, where Saul was slain; Endor, where he went to consult the woman who had a familiar spirit; Shunam, where Elijah restored to life the Shunamite's son; Mount Carmel, rising in the distance, where he usually resided, and where he sent his servant to watch the cloud, as it rose from the sea, portending rain; Jezreel, the royal residence of Ahab, and the great plain of the same name, lying below, the scene of many a bloody battle recorded in the Bible;—all these, rich in Scriptural associations, lie spread out before you as on a map; and as you contemplate them, the whole scene of sacred history rises to view, with a new and wonderful sense of reality. The same impression I felt, when from the top of Mount Gerizim, I gazed upon the frowning front of opposite Ebal, and looked upon the charming piece of ground which Jacob delivered up to his son Joseph, visited the tomb of this his beloved son, and the well where the Saviour once sat and refreshed himself, wearied with his journey, and traced for many a mile the road he was wont to travel as he went to and from Jerusalem through Samaria. Being on the spot, amid these sacred localities, and seeing how accurately they correspond with the references made to them in the Scriptures, the truth of the Inspired Volume comes home with increased power to the mind, and impresses itself with a livelier interest on the heart.

So, take a position on the top of Mount Olivet, and view the scenery around you, and you will imagine a thousand voices are speaking to you of Scriptural events, and giving you a new and deeper impression of their reality. As you leave the city, you pass through the St. Stephen's Gate, near to which is the pool of Bethesda—you descend into the valley of Jehoshaphat, cross the brook Kedron, and tread the same road that was wont to be traveled by the Saviour and his apostles, and up which he was led to the hall of Pilate on his way to trial. You enter the Garden of Gethsemane, the place of his last agony, and muse with deep emotion on the scenes of that dreadful night. You reach the summit of the Mount, and near by, a little to the east, is the place whence the Saviour ascended to glory, in the presence of his disciples; a little further on is Bethany, the village of Lazarus and his two sisters, Martha and Mary; at your right is the road leading to Jericho, winding round among the hills and vallies, till it loses itself in the dark, gloomy wilderness of the Saviour's temptation—beyond which is seen the Dead Sea, with all its solemn and affecting associations. At the south-west, distant some seven or eight miles, is Bethlehem, the place of our Lord's birth, hanging upon the slope of a lofty hill, and presenting a fine view of the Church of the Nativity. Beneath you, at the western base of the Mount, winds the deep valley of Jehoshaphat, and on the opposite hill lies spread out before you the Holy City—and as you gaze upon the scene, the 'tide of sacred history flows massively through the soul,' and the events of ages, as connected with this spot, pass in rapid review before the mind. There is the site of the once joyous city, the city that was full of people, beautiful for situation, the joy of the whole earth, the place of kings, and heaven's inspired messengers—the place of the visions of God, and of the ministries of angels—over which the Savior wept as he descended, for the last time, from this lovely Mount—where he taught, and wrought miracles; was condemned and crucified, and rose from the dead. Absorbed in the contemplation of the past, and beholding the present poor, degraded, condition of the city—the site of the glorious temple, now occupied by the dark, unseemly, mosque of Omar, and signs of desolation and ruin on every side, you seem to hear afresh the voice of the Saviour, as, weeping, he uttered the prophetic words, 'If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace—but now they are hidden from thine eyes! For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the day of thy visitation.' [Hawes.

### SLAVE TRADE IN GEORGIA.

A correspondent of the Independence Democrat, writing from Atalanta, Ga., says:—

When I arrived at this place, from Savannah, I stopped at a foggy little town, built on the South Carolina side of the Savannah river, called Hamburg, notorious as a 'human market.' The State of Georgia prohibits the introduction of slaves into the State, for sale, and the consequence is, Hamburg was built up just opposite Augusta, for the purpose of furnishing slaves to the planters of Georgia. Augusta is the market to which the planters of Upper and Middle Georgia bring their cotton; and if they want to purchase negroes they step over into Hamburg and do so. There are two large houses there, with piazzas in front to expose the 'chattels' to the public during the day, and yards in the rear of them, where they are penned up at night like sheep, so close that they can hardly breathe, with bull-dogs on the outside as sentinels. They sometimes have thousands here, who, in consequence of their number, suffer dreadfully.

While at Hamburg, I saw a drove of these human cattle passing along through the streets in the direction of the market-house. They had been brought up in the country, and were destined for Texas. They were brought to this place to put on board the cars for Mobile. It was the most sickening sight I ever witnesssed, and heaven knows that I have seen things often before, that were enough to affect a heart of adamant. Many of them were young —mere boys and girls—and had traveled barefoot over the sharp burning sands of South Carolina, until their feet were literally cut to pieces, leaving blood at almost every step they took. Added to this was the lash of the cruel drivers, the gnawings of hunger, and other hardships incident to such a tramp, which rendered them the most miserable objects I ever witnessed. One beautiful creature, who, in the land of freedom, would have passed for a white person, was among the number. She observed me gazing with attention upon her, and undoubtedly thought that I wished to purchase; and clasping her hands, and fixing her tearful eyes beseechingly upon me, with a look of the utmost supplication, she exclaimed—'For the love of God, massa, *do buy me!* I good cook, nurse, ironer, washer—cheap at eight hundred dollars—*do buy me!*' I afterwards learned that they asked eight hundred dollars for her, which was probably on account of her white complexion. I think it would have been a deed of charity to have purchased her, even to make a slave of—to have redeemed her from the hands of such monsters as these 'nigger-traders' invariably are. I never felt the misfortune of being poor so keenly as I did at that moment. They all seemed so anxious to be sold, and when a purchase was made of one of them, he appeared to be pleased at his prospects, while the rest seemed to envy him. Many of them—whites and mulattoes—are intended for the brothels of New Orleans and Mobile, where a girl from sixteen to twenty years of age, will command from one to two thousand dollars.

When I left Hamburg, for this place, there were fifty or sixty of these wretched creatures in the same train of cars, going on towards the south-west, probably to the 'Lone Star.' They were crowded into an old box car, without seats or any accommodation whatever, and fastened in—so that none might escape at the stopping-places, or precipitate themselves beneath the wheels of the cars, in a fit of desperation. Such things occur often, when not properly guarded against. Sometimes they will even starve themselves to death, to escape the tortures of their condition.

### NEW RELIGIOUS MOVEMENT IN GERMANY.

We learn from Alliance and Visitor, that on the 21st, 22d, and 23d days of September last, a company of "above 500 brethren," of the various Evangelical communions in Germany, held a fraternal Christian conference at Wittenberg. The object of the meeting was to consider what measures could be adopted to rescue those churches from the dangers to which they are exposed, by the open infidelity of some, and the latitudinarianism and pseudo charity of others, of their religious teachers. The call for the conference was signed by forty-one names of note in the religious world, and the interest excited by the movement was very general and intense. It was fitting—eminently fitting—that a meeting of such men, and for such an object, should be held at Wittenberg, the principal scene of Luther's labors, and amid the very tombs of the earlier reformers. It was, if possible, a still more felicitous coincidence, that the meeting was convened *in the very same venerable Castle-church*, where Luther preached, and to the walls of which he affixed his famous ninety-five Theses, on the 31st of October, 1517. From the *very same pulpit*, too, where 350 years ago, Luther and Melancthon proclaimed the scriptural doctrine of salvation by free grace, in opposition to the errors of the Church of Rome, was testimony now borne to the same imperishable truths, and plans suggested for their revival and spread, by men, who in the nineteenth century, evince a desire to emulate the labors, and follow in the footsteps of those reverend and illustrious reformers.

The Conference was organized by the choice of the celebrated Bethman,—Hollweg, of Bonn, as President, and Professor Stahl, of Berlin, as Vice President. A large number of religious confessions were represented, and acting on the principle of *agreeing to differ on all the minor, unessential points*, the meeting was one of entire harmony and Christian union. Various resolutions were proposed, discussed, and adopted, which it is expected, will in their practical results, produce a decidedly beneficial effect upon the reviving churches of Germany.

### POWER OF FENELON'S CHARACTER.

Fenelon seems preeminently to have exemplified the christian duty, of *loving our neighbor*. His entire life presents a series of pictures illustrative of that virtue. He has received a reward even among men. His virtues live in the memory of the people of Cambray; the discovery of his ashes was hailed with enthusiastic joy; and the Flemings to this hour call him the Good Archbishop. He rises in their memory, not in the robes of ecclesiastical dignity, but in the white garments of Christian life. His glory is not confined to a single province. Christians of every shade of doctrine, and scholars of every variety of sentiment, have applauded and revered his character. The life of Fenelon was *religion in motion*. In the course of his walks, —I take the account from one of the most pleasing memoirs of the Archbishop—he would often join the peasants, sit down with them, and console them; he visited them in their cottages, and partook of their humble meals. 'There,' would the old people say, in after times—there is the chair in which our good Archbishop used to sit in our midst; we shall see him no more,' and as they spoke the tears would begin to flow.

### SELECT SENTENCES.

Some think that a tender conscience is a weak one, but it is a sign of their weakness who think so.—*Beddome.*

Keep the truth, and the truth will keep thee. —*Wm. Allen.*

There is many a wounded heart without a contrite spirit. The ice may be broken in a thousand pieces; it is ice still; but expose it to the beams of the Sun of Righteousness, and it melts.—*Middleton.*

The sum of that which is revealed of angels is that they serve on earth and sing in heaven. —*Luther.*

The almost Christian is a most unhappy man, having religion enough to make the world hate him, and not enough to make God love him.—*Countess of Warwick.*

The true treasure of loving God is to love him without measure.—*Ibid.*

By how much the more Christ made himself vile for us, by so much the more precious should he be to us.—*Ibid.*

He that takes up Chrtst's cross handsomely, shall find it a burden, as wings to a bird, or sails to a ship.—*Ibid.*

God chastises whom he loves, but he loves not to chastise.—*Ibid.*

Fifteen years ago the population of Texas was not 15,000, but it is now 153,000, according to the statement of the Hon. Asahel Smith, late Minister to England, recently made in his address at Yale College.

The Sabbath Recorder.

New York, January 18, 1849.

## POSITION AND PROSPECTS OF THE POPE.

The year eighteen hundred and forty-eight has witnessed political changes and revolutions such as never before occurred in any one year since the world began. Of all these revolutions perhaps none has a more solemn interest or significance than that which has driven Pope Pius from Rome. Yet so accustomed have we become to read of the dethroning of sovereigns, that the news of His Holiness' flight did not at first strike us as peculiarly important, or excite unusual astonishment. Some two years ago the Pope published his celebrated amnesty, which was hailed with a general outburst of enthusiasm, and made him at once the hope, if not the idol, of all the reformers of Italy. But in the short period which has since elapsed, what a change has taken place! The grand movement for reform, to which he, perhaps unconsciously, gave such a powerful impulse, has rapidly gained strength, until he is no longer able to control it, and is actually swept away before its resistless current. We believe that all parties agree in awarding to the Pope a large and universal benevolence. This it was, undoubtedly, which prompted him to favor reforms at the outset of his public career, and which drew towards him the spontaneous affections of his people. But there is reason to doubt whether he has, at any period since he came into power, entertained the plan of bringing about a thorough and general reform in the political affairs of the country. A conviction of this, which has been gradually taking possession of the minds of the radical reformers, has disappointed their extravagant hopes, and checked their sympathy for him as a temporal prince. Thus a desire to lessen the sufferings of his people has partially alienated the affections of those who favored the old abuses, while a refusal to engage in a thorough remodeling of affairs has weakened the confidence of the opposite party. Between the two, the political career of the Pope has apparently come to an end.

The question of the Pope's restoration is of course interesting to all parties in all countries. Papists anxiously look for his restoration, because it is necessary to the life of their system. Some Protestants, however, think the day has come for Popery to fall, and they do not anticipate any improvement in the Pope's affairs. It is generally believed, that the Roman people desire his return as the spiritual ruler of the church, but not as a temporal ruler. The facts connected with his flight, and the character of those with whom he now associates, indicate that if he returns it will be in the character of a spiritual and temporal ruler. But this will meet with strong opposition, and it is therefore doubtful whether he will return at all very soon. Whatever course things may take, the whole world will look on with intense and growing interest.

## THE POSTAGE TREATY WITH GREAT BRITAIN.

This document having been duly ratified, is now made public. It places the correspondence between the two countries, the mail packets of each government, and the postage charges, on an equal footing. On each letter, not exceeding half an ounce in weight, posted in the United States, and addressed to any place in Great Britain or Ireland, the charge is to be 24 cents; double and triple letters, (reckoning by weight,) are to be charged double and triple postage. Newspapers may be mailed at any office in the United States, to any place in the United Kingdom, on the payment of 2 cents, and may, on receipt from any place in Great Britain or Ireland, be delivered at any office in the United States on payment of 2 cents. On each pamphlet to be sent to any place in the United Kingdom, and on each pamphlet received therefrom, there is to be prepaid in the first place, and charged and collected in the second, one cent for each ounce in weight, or a fractional excess of an ounce. These are to be sent in bands or covers, open at the ends or sides, so as readily to be examined, and to contain no manuscript whatever. On letters addressed to any place in British North America, not to be conveyed by sea, there will be charged a postage equal to the United States postage and the Province postage combined. United States postage on newspapers to Canada and other British Provinces is to be prepaid.

Such is the substance of the treaty. It reduces the postage between the two countries about one-half from what it has been for a year past. Still there is room for reduction. The system of *cheap* postage, which has worked so admirably in England and the United States, ought to be carried out between the two countries. It will be, we are quite sure, at no distant day. Meanwhile let us rejoice in the progress already made, and take courage from it to seek greater progress in the future.

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**Fenelon a Missionary in Western New York.**—This annunciation, says a correspondent of the Puritan, will strike all with surprise. Robert Greenhow, Esq., of Washington, D. C., read a paper at the last meeting of the Historical Society, proposing to show the evidence of the fact, that the Archbishop of Cambray and the illustrious author of "Telemachus" was once a missionary in the western part of the State of New York. From the statements it appeared, that in various French colonial transactions his identical name is mentioned in the connection above referred to, and during this period, between 1688 and 1673, his life in France is unaccounted for. Mr. Greenhow, whose occupation is that of a linguist for the Government at Washington, and who is, therefore, every way competent to the task, announced his intention to make farther investigations on this interesting subject, as he was confident he had in his hands ample materials to arrive at definite proof.

## LETTERS FROM ILLINOIS—NO. 4.

Pleasant Hill, near Farmington, Ill.,
13th of 12th month, 1848.

To the Editor of the Sabbath Recorder:—

I propose to give your readers, in this letter, as accurate an account as I am able of the climate of this country, and of its effects upon health. The medium length of the State of Illinois, from South to North, is 355 miles, and its average breadth 165 miles. Of course such an extent of country affords opportunity for a considerable variety of climate, and great variation in the healthiness of different locations; and this single fact is of itself sufficient to account for many apparent discrepancies which persons residing 1,500 miles distant, may have noticed, in the accounts they have received of the salubrity or sickliness of the Illinois country. Besides, the formation and local circumstances of a country, always vitally affect the healthiness of any given district. The water of rivers running through a flat, boggy, or swampy country, where there is a great amount of decaying timber, and other vegetable matter, become so impregnated with putrescent substances as to render them unfit for all common household purposes, and during the hot weather their exhalations fill the surrounding atmosphere with pestilent miasm. Suppose, that a friend should write from the neighborhood of the Montezuma marshes, or the immediate borders of the Seneca River from the foot of Cayuga Lake to the Oneida River in New York, to his friend in Illinois, and give him an account of the agues, bilious fevers, and dumb chills, which I have seen there, and he were to receive this as a fair description of the salubrity of the State of New York, he would certainly and truly think, that it was a dangerous place for him to emigrate to. But if he were to receive a letter from Madison County, describing the country and the health of the inhabitants, it would make a very different impression, although these locations are not very far from each other. The same disparity exists in the State of Illinois; and every account that is received of the salubrity or sickliness of any given part, must be balanced against the local features of the particular place from whence it comes. In the immediate vicinity of the rivers, especially where there is a heavy growth of timber, much low land, or stagnant water, whether in natural ponds, or such as are made by the erection of mill-dams, it is confessedly unhealthy. Agues and intermittents, chills and bilious affections, will most assuredly visit the new settlers until they become sufficiently acclimated successfully to resist the debilitating effects of their particular exposures. Even in those locations, much allowance is to be made for the circumstances and habits of the residents thereof. It is often the case, especially with new settlers, that in their concern to improve their lands, or to earn money to buy more, they neglect their habitations, and their families suffer much exposure to the inclement weather, through open chinks of the sides, broken windows, doors badly fitted, and houses neither banked nor under-pinned, and perhaps with a leaky roof. Surrounded by neighbors alike unthrifty, many an one loses the ambition for a tidy house, which the presence of better improvements would inspire; and thoughtlessly he sees his family declining in health, and spends more time and money in going after the doctor, and providing other alleviations of their sickness, than would be requisite to make their habitations sufficiently comfortable to prevent the occurrence of many of those incurable maladies. Similar remarks might be made with respect to their diet and clothing. There is often more loss of time, and more expense, in procuring remedial assistance for sickness occasioned by inattention to these things, than would be necessary to provide all the comfort in clothing, and culinary preparations, to make their families happy and healthy. In all my acquaintance with new countries I have made my observations upon these things; and I am fully convinced, that they have an important bearing upon the health and thrift of new settlers. Yet nothing is more common, than for settlers in new countries to attribute particular attention to these things to pride, or love of luxury. A little candid observation, however, might convince them, that such new settlers as are judiciously attentive to these things, are generally more healthy, and more thrifty in their business, than those who are proverbial for their inattention to them. I think well-prepared clothing suited to the various seasons, well-cooked food, at regularly served meals, tight and warm houses for winter, and well-ventilated to suit the changes of the weather, are as important to the health and thrift of a family, as healthy locations and fertile lands. Sickness and death are inseparable from mankind, but a vast deal of suffering, and many early deaths, may be prevented by a judicious care of our health, and a discreet use of the blessings of Providence. These I regard as solemn duties, which all heads of families owe to those under their care; and were they duly attended to, many mistaken reports respecting the sickliness of new countries might be prevented. These remarks are made, not to account for any unhealthiness among the settlers of this part of the country, for I know of none prevailing. There is but a single case of ague any where near us, that I can hear of, and that is in the person of a young man who has been at work in the woods near the river, quite a distance from this. There are settlers who have been here on the prairies for thirteen years, and have never had a case of ague, fever, or chills, in their families during the whole time. And if they keep away from the rivers during the hot season, I know no reason why it should not uniformly be so with all other well-directed households. I have traveled through both the counties of Peoria and Fulton, and parts of Knox, and in various directions, and I have not yet seen a swamp or a morass in all my travels. I never saw cleaner timber, nor clearer water, in any part of the world. Bro. Daniel Pierce tells me, that in all the ten years that he has been here he has not seen a single mossy tree or bush; not a handful can be gathered in all the two counties. The *slues* and *ravines*, that are so often spoken of, are the natural water courses of the country; the drains that the Creator has made to carry off the superabundant waters which fall during the wet seasons. Most of them have a little running stream in them; but the earth at the bottom of them, is as firm on both sides of the running water, and as passable for teams, as the upper lands are. Only a few of them are bridged; and the only inconvenience that occurs on account thereof is, the attrition of the horses' feet, and the wheels of the wagons, wear up the soil so as to mix it with the water, and thus make mud-holes. There are no very lofty hills, and there are no stagnant marshes, except such as I have before mentioned in the low lands, where the floods of the Illinois River some times break over, and on the retirement of the river to its natural boundaries leave a pool or lagoon of standing water. The land generally lies in large rolling swells, or more gentle undulations spreading from grove to grove, or from one brook to another. How can a country thus formed be unhealthy? I have not heard of a single funeral since I have been in the country. The Illinois River Baptist Association consists of 26 churches, lying on both sides of the river, nearly its whole length. It this year reports 955 members, and out of these 11 deaths. I do not know that there is more windy weather here than in most other countries, but the open prairies give a chance for the winds to drive without obstruction. The groves are many of them narrow and open, and the winds circulate through them so easily, that their progress is more rapid. Hence a fresh breeze is oftener perceived than in a thickly-wooded country. It appears to me, that this cause, and the general absence of morass, produces a rarefaction in the air, that makes it purer and more invigorating than in most other countries. This is probably the reason why there are no horses affected with the heaves here; and the reason why persons who have had lung affections, find their health so much improved by a few months' residence on the prairies. It is my candid opinion, that more healthy age, or florid youth, among the human family or vigor, in the animal creation, cannot be found in any part of the world, than on the prairies of Illinois. I have by no means attempted to overstrain this description. I would be willing to submit it to any hundred residents of the prairie country, and have no fear but that ninety-nine of them would endorse it as correct.

The two counties of Peoria and Fulton lie within the fortieth degree of north latitude, very similar to the country between Philadelphia and New York. The mean temperature for the year I have not been able to obtain; but I learn from observations made at Peoria, that in June, 1848, the mean temperature in that city was 68 1-4 degrees, and in July, 1848, the mean temperature was 71 degrees. For a month past, the weather has been cold and stormy, with only a few fine days; but the old settlers all say that out-door labor is seldom suspended during the winter, on account of bad weather. Bro. Daniel Pierce tells me that he has never known more than 14 inches of snow on the ground at one time, and that was half gone in less than 24 hours. The cattle, many of them, lie out the greater part of the winter, and the farmers begin to plough and sow in the third month of the year. Their wheat usually ripens in the last week of the sixth month, and they have never known frosts to come early enough to injure their crops of corn; it is as sure a crop as can be put into the ground. The wind in winter, however, is keenly cold, as it breezes across the prairies. The ground keeps sufficiently frozen to make good wagoning for a number of weeks; and when it thaws out in the spring, it is soon dry and packs down under the tread of the horses. Health, vigor, and prosperity, are to be enjoyed here as fully as in any other part of our land, by all the prudent, temperate, and industrious; but immunity from the common casualities, diseases, and mortality of human nature, none need expect.

Samuel Davison.

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**Death of a Missionary.**—The Singapore Free Press, of the 4th of November, contains the following notice of the death of a member of the American Baptist Mission at that place: 'Died at Bankok, Siam, September 25th, of erysipelas and inflammation of the lungs, Rev. Jesse Caswell, American Missionary, aged 39. He had been nearly nine years in that missionary field, and was suddenly cut down, after a short illness of only a week.'

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**Apostacy.**—Rev. R. K. Sconce, B. A., of Brasenose College, Oxford, has joined the Church of Rome. In publishing his reasons for secession, he urges, that he had, previously to leaving the Church, *been permitted by his diocesan to hold and teach the identical doctrines which he now holds in communion with Rome.*

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**Remnant of the Reformation.**—The church in Switzerland where Zwingle first denounced the sins and errors of Romanism still stands at Zurich. A recent American traveler says—'The pulpit is of unpainted wood, elevated about thirty feet, and the pews only wooden benches. The exterior is magnificent.'

**Burning the Scriptures in Birmingham.**—At a meeting of the Birmingham Protestant Association, held a few weeks since, Mr. T. Ragg, the Corresponding Secretary, related an extraordinary occurrence, which had taken place during the preceding week, not many hundred yards from the spot where the meeting was assembled. A poor sick woman, a Roman Catholic, residing in London, Prentice-street, had a daughter, who attended one of the Birmingham schools. From this school she had received a New Testament, out of which she had been reading to her mother, when the priest coming in, and seeing it, tore the contents out of the covers, put them into the fire, and held them down with his stick till sufficiently consumed, remarking that he would so serve all such books that he met with in the houses where he visited.

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**Faithfulness Rewarded.**—One of our exchanges tells of a wealthy man who was recently taken sick with the small-pox, in Philadelphia. He sent for a clergyman, who declined coming, and the second application was equally fruitless. The third pastor invited went cheerfully, continuing to call and comfort the patient with his presence and instruction, until he was restored. This faithful man of God, a few days since, received a silver pitcher, and the inscription told from whom it came, and why it was presented, as a token of personal gratitude. He was surprised at it, especially as he remarked, that he had done *nothing but his duty*.

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**Doctorates.**—A correspondent of the Presbyterian Advocate gives the number of Doctors of Divinity made in this country in 1848, from which it appears that the business is flourishing. He sets down the whole number at 60, of whom 10 are foreigners, 11 Old School Presbyterians, 8 New School Presbyterians, 6 Congregationalists, 2 Unitarians, 9 Episcopalians, 9 Methodists, 4 Baptists, 1 Lutheran. Of the 50 Americans, 34 are graduates of different colleges. Of the degree of L. L. D., the same industrious hand has prepared the appended summary: Whole number 31; Foreigners 4. Of the 27 Americans, 16 are graduates of 8 different colleges.

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**New Scheme for Colonization.**—In the Senate of Indiana, on the 19th of December, resolutions were adopted, instructing the Representatives of that State in Congress to use their utmost exertions to procure the passage of a law to set apart a portion of the newly acquired territory from Mexico for the colonization of the free people of color from the United States; that at least eighty acres of land be given to each colored person who will emigrate to said territory; and that the proceeds of any sales of lands therein, less the expense of surveying and selling the same, be appropriated to the education of such free people of color as may become inhabitants of the territory.

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**Rev. Wm. M. Jones.**—At the Anniversary Meetings in New Jersey, last fall, some of our brethren had an opportunity to become acquainted with Rev. Wm. M. Jones, Missionary to Hayti, from the Baptist Free Mission Society. In October he sailed for the field of his labors; and we now learn, through the Christian Contributor, of his safe arrival, and of his determination to commence operations at a new station called Port de Paix, some fourteen leagues distant from Port au Prince. At an early day we shall endeavor to find room for a portion of his journal.

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**Baptist University in Pennsylvania.**—Several months ago, we had occasion to notice, that the Baptists of Pennsylvania had determined to raise one hundred thousand dollars for the endowment of a University at Lewisburg. Many doubted the possibility of raising such a sum, and all thought the undertaking a great one. But through the perseverance of the agents, and the liberality of the public, as we learn from the Christian Chronicle, the sum has been raised, and the establishment and permanency of the institution insured.

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**Temple Fees in India.**—At the late Quarterly Court of the East India Company, Mr. Poynder presented eight petitions from Liecester, Nottingham, New Castle, Grimston, Boston, and Leamington, against the continuance of grants of money from the British Government to the Temple of Juggernaut, and other temples in India. They were from Baptist bodies.

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**Royalty in the Pulpit.**—The King of the Feegee Islands occasionally ascends the pulpit and preaches the Gospel to his subjects, and, it is said, with much effect. It would be a very happy thing if others who sit on thrones were to preach the same Gospel by their lives.

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**Startling Destitution.**—Rev. R. S. Cook, of New York, in a late sermon, stated that in Western Virginia there was no bookstore, no schoolhouse, and no church; that this territory furnished large numbers of persons yearly, who emigrate to the West, and whose ignorance and impiety are to bear directly upon the whole country. He also stated that into this section the Tract Society had sent their works, and by their colporteurs had already circulated 60,000 books, 6000 Bibles, and opened one hundred sabbath-schools; and among the fruits of their labors, persons over eighty years of age had heard the gospel for the first time, and been converted.

**The Worship of Mary.**—The Rev. M. Hobart Seymour, in his Pilgrimage to Rome, says at the present time the image of our Srviour is neglected for the more popular idol. He says:—

'The worship of Mary has become predominant; it is absorbing all else. Her pictures, her images, her worship, her patronage, her intercession, her churches, her convents, are all preferred to all else; and the image of Mary of the Augustinians, has absorbed the image of Christ at the Sopra Minerva. As the serpent-rod of Aaron, swallowed all the serpent-rods of the magicians, so the modern devotion to Mary has absorbed all the offerings, prayers, and devotion to Jesus; so that his image, once an idol, is now an idol no more.'

◆

**Preaching the Gospel in Italy.**—Mr. Feretti, formerly a priest of the Romish Church in Florence, but for some years a zealous Protestant, writes to a friend in England as follows:

'The Rev. Signor di Menna has established himself at Nizza, where he is preaching the gospel with the blessing of God in the midst of the people. The Government of Turin has ordered the Holy Scriptures to be read in the University and in the public schools; though with annotations of the Popish Church. The canon Mapel is starting for Florence from Liverpool. He has addressed a letter to his brethren in Abruzzi, in which he states why he abandoned the pale of Rome. All the priests of his acquaintance, who have read his letter, have replied to the Rev. canon, avowing that he has done well, and expressing a hope of one day following his example.'

◆

**District School Journal.**—Mr. Morgan, the Superintendent of Common Schools, has given notice that a destructive fire, which occurred at Syracuse on the morning of the 6th instant, destroyed the mail books, and all the back numbers for the past year, of the District School Journal. The office of the Journal will be immediately removed to Albany, where all letters may be addressed to the care of the Department. The several town superintendents of the State are requested without delay, to report to this Department their names, the name of their town and post-office address, the number of school districts, the school-house of which is situated in their own town, and the post-office to which the Journal shall be directed for each district. The publication of the Journal will not be suspended, the February number being now in press. The papers will be directed to the town superintendents and school districts, according as the returns are received.

◆

**Rebuilding of the Temple.**—The New York Express says that the Jews, both here and in Europe, are just now making great efforts to raise subscriptions for the rebuilding of the Temple at Jerusalem, permission to that effect having recently been given them by the Turkish Government. The subject has been in agitation in this city, of late. At the Hebrew Festival, the other evening, at the Coliseum, it was prominently discussed. Among the guests was a Greek Rabbi, who comes here specially commissioned to raise money for the enterprise in question; and we are told his errand, thus far, has been pretty liberally rewarded. The Rabbi goes South next, and, before going back to Europe, will visit the Eastern States. However chimerical this new movement may appear, to us there seems a sublimity of purpose about it which must claim the respect, at least, if not the sympathy, of all Christendom.

## REVIVALS OF RELIGION.

**Ellicottville, N. Y.**—A correspondent of the Evangelist, writing from Ellicottville, gives information of the progress of a very gracious revival in that place. The weather was forbidding, 'but I never,' says the writer, 'saw the gracious sovereignty of the Spirit so peculiarly manifested. There seemed to be no excitement, but the people thought, felt and acted. There are 40 or more, who have expressed hope in Jesus Christ.'

**Howard, N. Y.**—A correspondent of the N. Y. Baptist Register, writes that an interesting revival has been enjoyed, in the town of Howard. 'In some houses whole families are converted. In one extent of three miles on the stage route to Hornelsville, some in every house, I believe, save one, are praying souls, and nearly all the heads of families are taken. Some forty or more, we trust, have been born again, and the work is going on with great manifestations of Divine power.'

**Bloomfield, Me.**—Rev. N. M. Wood, communicates to Zion's Advocate, some particulars of an interesting revival which has been in progress in Bloomfield, for the last nine months. During this time, about 75 have professed faith in Christ, 59 of whom have been added to the church.

**Society Hill, S. C.**—We have been favored, says the Charleston Southern Baptist, with the following extract, from a private letter, to a brother in this city, from Rev. R. Furman, of Society Hill: 'We have had, for some time, a happy state of things in my church. On the fifth Sunday in October, it was my privilege to lead fourteen willing converts down into the water. For nearly two months previous to this time, I held frequent evening meetings, which were crowded, with signal manifestations of the Divine presence and blessing.'

**Newark, Vt.**—A correspondent of the Morning Star, writes that a revival has been enjoyed among the Methodists and Free Will Baptists at Newark and its vicinity. Several protracted meetings had been held, and quite a number of conversions and baptisms are reported.

◆

To the Editor of the Sabbath Recorder:—

In my communication on 'Sunday Legislation,' published in your paper of last week, I observe several errors, which please correct—viz: 'The Father of our Republic' should read 'The Fathers of our Republic.' Again, in the closing sentence, there is such a transposition of some letters, and omission of others, as to destroy its intelligibility entirely. It should read, 'For truth is invincible.'

*Though* 'crushed to earth, 'twill rise again,' &c.

Gordon.

# General Intelligence.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

*January* 8.

In the Senate, Mr. Houston, of Texas, offered a resolution for the appointment of a Select Committee to inquire into the expediency of a railroad for military purposes, between the town of San Francisco, on the Pacific, and the Mississippi. It lies on the table. Mr. Hale presented a petition against the extension of Slavery to new States, and for abolishing Slavery and the slave trade wherever Congress has the jurisdiction. The question of reception was laid on the table. Mr. Corwin presented a similar petition, which was disposed of the same way. The bill for establishing reciprocal trade in certain articles of produce between Canada and the United States, was taken up, discussed for some time, and then informally passed over.

The House refused to suspend the rules to allow Mr. Meade, of Va., to offer a resolution instructing the Committee on Judiciary to report a bill for the more effectual apprehension and delivery of fugitive slaves who escape from one State to another. The Speaker alluded to the state of the vote on the Pacheco bill, as taken on Saturday, and said that two errors were made by the Clerk in counting the vote, which had been corrected. The true vote was, yeas 89, nays 90. A motion was made to reconsider, which was laid over till private bill day. The bill for the settlement of Private Claims was taken up, and referred to the Judiciary Committee.

*January* 9.

In the Senate, Mr. Underwood offered a petition asking an appropriation on the part of Government to remove the free colored population to Liberia or to some place beyond the jurisdiction of the United States. He then moved that the petition be received and referred to the Judiciary Committee with instructions to inquire whether Congress possesses power under the Constitution to make such an appropreation; and if so, whether it is expedient to exercise it. The subject was postponed till to-morrow. Mr. Pearce offered a joint resolution for the appointment of a Geologist for the survey of the Territories of California and Oregon, and that his salary be fixed at $9,000 per annum. The resolution was read twice and referred to the Committee on Public Lands. Mr. Berrien, Chairman of the Committe on the Judiciary, to whom had been referred the bill for admitting the Territory of California into the Union as a State, made a long and able adverse report. After some discussion, the usual number of copies were ordered printed, and the farther consideration of the subject was postponed.

In the House, the vote referring to the Judiciary Committee the bill in relation to private claims, was reconsidered, and the bill was restored to its place in Committee of the Whole. The Indian Appropriation Bill was taken up and agreed to. An amendment to the mileage bill was offered, to the effect that mileage shall hereafter be computed by the shortest route. A discussion here arose, which continued till adjournment.

*January* 10.

In the Senate, the principal subject of discussion was the resolution presented yesterday relative to the colonization of the free colored population. After an animated debate, the whole subject was indefinitely postponed.

In the House, a motion to reconsider the vote passing the resolution against the slave trade in the District of Columbia, led to a warm discussion of the whole subject. The vote was finally reconsidered, and the resolution laid on the table, by a vote of 94 to 40.

*January* 11.

In the Senate, various petitions were presented in favor of the reduction of postage, which were duly received and appropriately referred. The Indian Appropriation Bill, lately passed by the House, was taken up and read twice. Mr. Benton submitted a resolution for a continuation of a Synoptical Index of the Laws and Treaties of the United States, which, after a slight discussion, was adopted. Mr. Douglas, of Ill., moved to make the California Bill and the Report the order of the day for Monday week next, which was adopted.

In the House, there was some discussion on a resolution to print extra copies of the Secretary of War's report respecting Buffalo Harbor. The Civil Appropriation Bill was then taken up, and in discussing an amendment to it the subject of mileage came up, which occupied the remainder of the session.

*January* 12.

In the Senate, various memorials and petitions were presented, among which were some for modifying the Tariff, and others in favor of the reduction of postage. Mr. Jefferson Davis, of Miss., offered a resolution of inquiry as to the expediency of extending the pension laws to soldiers who may have been discharged from the ranks on account of accidents and casualities incurred during the late war, which was adopted. Mr. Niles, of Conn., moved to make the bill for the Reduction of Postage the order of the day for Monday next, which motion was adopted. The bill to provide for deficiencies in the appropriations for the last fiscal year, was taken up and passed. The bill to settle titles and land claims in California and New Mexico, and relative to preëmption rights was taken up, but no action was had upon it.

In the House, Mr. Hilliard, of Ala., gave notice that he would introduce certain bills on Monday next—one authorizing the citizens of California to frame a government, preparatory to its admission into the Union as a State, and another for establishing the boundary lines of Texas, and extending them over the Territory of New Mexico. The Pacheco Slave Case was then taken up, and after a long debate was laid aside without action.

*January* 13.

The Senate was not in session.

In the House, Mr. Goggin made an ineffectual attempt to get the House to take up the Post Office bill. On motion the Pacheco Slave Case was taken up, and the discussion of it was only ended by a motion to adjourn, which prevailed.

## TEN DAYS LATER FROM EUROPE.

The steamship America, which left Liverpool on the 31st of December, arrived at Boston on the 12th inst. She brings ten days later news than the Washington, the substance of which we give below.

From England, we learn, that the Cholera is still hovering over the Metropolis. In the provinces it has not made any very considerable progress, but in Scotland it appears to rage with alarming results.

From France, we learn, that on Wednesday, the 20th of December, the ceremony of the proclamation of the election of the President took place in the National Assembly, and M. Marrast, in a loud voice, though somewhat broken by emotion, declared Louis Napoleon to be President of the French Republic—Democratic and indivisible—from that day to the second Sunday in May, 1852, and invited the new President to come forward and take the oaths required by the Constitution. Louis Napoleon advanced to the tribune, and swore to remain faithful to the Republic, and to forward its interests in all respects. He then read an address to the Chamber, in a firm voice, and with good success. When the President concluded his brief address, he advanced towards General Cavaignac, and tendered to him his hand. This movement surprised Cavaignac, but delighted the Chamber. After a pause of an instant, Cavaignac responded, and shook hands cordially with the President, amid marks of unequivocal satisfaction from all sides. A marked improvement has taken place in the value of all public securities.

In Italy, and indeed throughout Europe, the interest still felt for the position of the Pope, continues predominant. His Holiness remains at Gaeta, from which point all kinds of intrigues and negotiations have sprung up, conferring a great celebrity on this hitherto almost unknown spot. The Provisional Government at Rome, concluded by the vote of the Upper Chambers, has endeavored by every means in its power to induce the Pope to return to the Holy City. He refuses except on condition of dissolving the Chambers, disbanding the National Guard, and suppressing the journals, which, among other conditions, only show, that His Holiness has no real intention of returning at present to the Quirinal.

In Austria, public attention is mainly directed to the war against the Hungarians. We have very imperfect accounts of the progress of this civil strife. The Imperialists, however, have taken Ocdenbening, Tyrnaw, and Presburg, the Magyars retiring before them. It is said that the Imperialists will immediately invest Pesth, and crush Kossult and his followers. A sanguinary conflict between the Hungarians and Croatians took place at Wieselburg. A portion of Wieselburg was reduced to ashes, and a still greater portion plundered by the Croatians. Numbers of the inhabitants of Wieselburg, as well as of Raab and Kogern, carry on an immense corn trade, and are enormously rich, so that the Croatians no doubt got plenty of booty, unless the Wieselburghers had packed off their valuables before the arrival of their rapacious visiters. It is said that the Imperialists lost at Wieselburg, two generals, four staff officers, and fifty-seven sub-officers. On the other hand, the Magyars lost in prisoners alone 792, who were forwarded to Olmutz. Meantime, the Magyars claim a complete victory over the troops of the well-known Pastor Urban, who has been taken prisoner.

## IMMENSE CASTING.

Last Friday was a busy day for the foundrymen of the Novelty Iron Works, and a 'die was cast' by them of no ordinary magnitude. Mr. Webb, of the Courier and Enquirer, being one of a party to witness the operation, thus speaks of what he saw: 'Precisely at 3 o'clock, we witnessed the casting of one of the *Bed-Plates* of the *Atlantic*, at the Novelty Works, which we believe is the heaviest piece of casting ever made in this country. Upwards of *eigty-five thousand pounds of iron* were required to fill the mould for this immense casting, and it is utterly impossible to describe—we had almost said the *sublimity*, of the scene. As the triumph of art, of science, and of genius combined, it was in truth a sublime spectacle; and the entire success which attended the operation, was highly gratifying to a large company present, who took a deep interest in the proceeding. We were also very highly gratified by a ramble through the immense machine-shops of Messrs. Stillman, Allen, & Co., who, even at this comparatively dull season of the year, have about six hundred men in their employ. It would require far more room than we can spare, to attempt a description of the wonders we saw; but we would say to the curious in such matters, if you desire to see the largest cylinder, and the most beautiful large casting, in the world, go to the Novelty Works, and examine the one already cast for the steamer *Atlantic*. There it lies upon its side, a perfect mountain of iron, if not *the* Iron Mountain; and we can compare it to nothing but a good sized tunnel on a railway, through which a reasonable-sized engine and cars could easily make their way. An omnibus sleigh and twelve horses could be driven through it with great facility—the driver standing erect—and neither horses nor passengers have cause to imagine it other than a covered bridge! There are to be two of these *monsters* on board the Atlantic; and there can be no doubt but their power will be sufficient for her."

The Church Accident at Westerly, R. I.—The following is said to be a portion of the persons who were injured by the falling of the floor of the new church at Westerly, Rhode Island, a few days ago—Mrs. York, dislocation of an ancle; daughter of Mr. Thomas Billings, arm broken and wrist out; Mary E. Barber, dislocation of the shoulder; Wm. Clark, dislocation of a thumb; Jonathan Lampher, dislocation of an ancle; Rebecca Sisson, dislocation of an ancle; Laura Bliven, dislocation of an ancle; Bridget, an Irish girl, dislocation of a wrist; colored girl, rib broken; Mrs. Chesebrough, knee-pan injured; Henry Noyes, injured in the stomach; Mrs. Brown, injured inside; Mrs. Larkin, back and stomach; Mrs. Swan, scalded; Mrs. Morse, bruised and sprained; Eliza Vose, scalded and burned.

Monster Steamboat.—Citizens of Chicago propose to build a new and unique steamboat, for a passage-boat upon the lakes between that city and Buffalo. The Chicago Democrat gives the following description of the boat, as it is proposed to construct it. 'She is to be four hundred feet long, with two powerful engines, so put into the boat as to divide the weight and prevent any injury; and so arranged, that should one break down, the other will be entirely independent, and will take the boat to her destination in safety, and with considerable speed. She is to be furnished exclusively for cabin passengers, with a view to accommodate a large number with comfortable lodgings. The accommodations are to be varied, so that all can be suited; if one person selects the best on board, he pays one price; if less room, or room of different kind will do, another price is to be paid. Those who eat at the first table, to pay one price, and no more seats to be sold than there are seats at the table, thus avoiding confusion. Those who eat afterwards, pay another price, the prices to be such, that if two persons occupy one room, the best will only cost seven dollars for the passage, including the price of tickets. It is confidently anticipated that the passage from Chicago to Buffalo will not average over 56 hours.

## SUMMARY.

Speaking of prices in the California Gold Region, a correspondent of the New York Tribune says that whiskey sells at from $2 50 to $5 per gallon; shoes, light, and heavy, $3 50 to $5; boots, $10 to $16; Domestic goods sell at an advance of about 250 per cent. on cost, including transportation; ready-made clothing, 250 to 300 per cent. clear profit. Good blankets sell by the bale at $20 a pair. Watches and jewelry bring very high prices, with very quick sale, and gold dust is frequently picked up at from $8 to $10 an ounce.

The Assembly of the State of New York has 128 members, whose professions are classified as follows: Farmers 56, Lawyers 23, Merchants 16, Physicians 8, Gentlemen 6, Manufacturers 5, Mechanics 3, Accountant 1, Blacksmith 1, Farmer and Physician 1, Hotel-keeper 1, Iron founder 1, Lumber merchant 1, Mariner 1, Miller 1, Tanner 1, Teacher 1, Not Stated 1.

On the 8th of January a frightful occurrence happened on the Schuylkill River, near Fairmount. A large piece of ice, with a hundred persons on it, floated off into the current, producing great consternation. Numbers were rescued by a boat, and others jumped into the stream. Three persons were carried over the dam, a man, boy, and little girl. The latter struck her forehead against a piece of ice, and received a dreadful wound. All were finally rescued, and no lives were lost.

A dispatch from the South says that the cholera broke out among the 8th Infantry, at Fort Lawson, Texas, and raged with intensity for a couple of weeks. Forty deaths occurred at Bayley in one day and forty in one night. The dead were piled in heaps. One account says that half the regiment were swept off, another states that only seventy-five had died. St. Denny was the only officer dead. The camp was broken up. The disease had since abated.

The steamship Europa, Capt. Lott, which sailed for Halifax and Liverpool last week, took out about thirty-six thousand letters for various points in Europe. The largest number heretofore forwarded by any one ship has not exceeded thirteen thousand. This astonishing increase is doubtless to be attributed mainly to the reduction in the rates of postage brought about by the late convention with Great Britain.

Mr. E. Johnson, of Nahant, while fishing for cod-fish, about ten miles east of that peninsula, captured a huge monster of the finny tribe, called a horse-fish, or sleeper. It measured over ten feet in length, and weighed about a hundred pounds. This fish is very rarely taken in our waters. It is of the shark species, but much less active.

The Mormons appeal for assistance in their distress. Out of about 20,000 souls, 14 or 15,000 still linger in the wilderness of Iowa, many of them without the necessary clothing, provisions, groceries, medicines, &c. They have sent out Rev. Mr. Dana, to solicit subscriptions. He is now in Ohio.

The Pottsville, Pa., Miner's Journal says—'We understand that there is an unusual degree of suffering in this region. So disastrous has been the business, that many of the workmen are deprived of the wages due them, and their families are absolutely suffering from want.'

The Philadelphia North American, alluding to the taxes of the city of New York, says, that with a population of under 400,000, it will pay, during the coming year, a tax of $3,000,000. This is a vast sum, especially when the State, with a population seven times as great, pays a third less tax. Massachusetts, with a population more than twice as great, pays a tax of less than one-sixth.

Mr. Valentine, Clerk of the Common Council, in his forthcoming Manual of the Corporation of New York, states that in the year 1712, the entire population of the city, as shown by the census, was 5,840. In 1731 it had reached 8,622, and at present it cannot be much less than 420,000.

That veteran anti-slavery paper, The Liberator, appears in new type. Mr. Garrison says that he commences the 19th volume with a spirit as elastic as he felt at the commencement of his labors.

The first regular train of cars for Binghamton, by the Erie railroad, left New York on the 8th instant, with two hundred passengers. The distance is 225 miles, time 12 hours, fare $4 50, leave New York and Binghamton every morning except Sunday.

It is stated that several of the students in the Wesleyan University, at Middletown, are in a state of suspension, in consequence of having been concerned in getting up a cotillion party in that city.

The President has issued a Proclamation calling upon the Senate to meet for an Extra Session on the 5th of March.

A telegraphic dispatch to the New York Tribune, dated Boston, June 14, says that the steamboat Empire State, lying at the wharf at Fall River, took fire last evening, at half past 10 o'clock, and was entirely destroyed—boat, furniture, and all. The cause of the fire is not known; but it is attributed to the carelessness of the watchman on board. The Empire State formed with the Bay State the Fall River line between New York and Boston. She was laid up a short time ago. The loss is estimated at $150,000, of which two thirds is supposed to be insured.

A telegraphic dispatch received in N. York from Cincinnati, January 10, announces the painful intelligence that Rev. Dr. Levings, Financial Secretary of the American Bible Society, died there that morning. In the last letter received from him, on the 5th instant, dated at Vicksburg, he says—'God has hitherto preserved me, and I trust he will still do so; if not, I hope to die at my post. Pray for me.'

The St. Louis Organ, of the 1st instant, says—About eleven o'clock last night the steamer Iron City, lying near the docks, was discovered to be sinking, and her fastenings to be broken. She floated some distance down the river, and a number of persons who were on board were lost in their efforts to reach the shore by swimming.

The Representative from Hart county, Ky., W. B. Thompson, Esq., had his trunk broken open, either at Louisville or on the steamboat on his passage to the seat of government, from Louisville, and robbed of one thousand nine, hundred and seventy dollars, being the greater part of the State revenue due from that county.

A convention of the Liberty Party of the State of New York, will be held in Utica, on Wednesday, the 31st instant. The convention will probably continue through two or three days, to the end that ample time may be afforded for the discussion of slavery, land monopoly, war, and other political evils.

The receipts from passengers on the Utica and Schenectady Railroad have been gradually increasing for three years past. During the first eleven months of 1846, they amounted to $330,263; during the same months of 1847, $482,577; of 1848, $540,803.

A Baltimore paper, of January 9, says:—'We have received full mails as late as due from Houston and Port Lavacca, in Texas, by which we learn that the Cholera was prevalent at both places. At the former place, twelve were dying per day, and at the latter, one hundred and thirty-five persons had died, and great mortality had prevailed among the troops. The disease was also prevailing at Vicksburg, and about a dozen dying daily.'

It is stated on good authority, that Chancellor Walworth has accepted, or is about to accept, a professorship in Union College, at Schenectady, N. Y.

The Legislature of Massachusetts have elected Messrs. Briggs and Reed as Governor and Lieut. Governor of that State.

The Baptist church at Pine Hill, N. Y., was destroyed by fire on Sunday evening. Loss about one thousand five hundred dollars. No insurance.

The late Peter C. Brooks made no bequests of a public character. His estate will not exceed $2,000,000.

The Hartford Whig mentions the existence of a copper mine of great extent in Bristol, Ct., in which two hundred operatives are employed.

The first hair seal ever taken on our Jersey coast, was captured on the shore off Cape Island, by Elisha Hughes. It was full-grown. seals have been frequently seen along our coast, but it is said have never before been taken.

The number of Gipsies in Austria, it is said, amounts to one hundred and twenty-eight thousand, and that of Jews, to four hundred and fifty thousand.

A Hindoo law says, 'Strike not, even with a blossom, a wife, though she be guilty of a hundred faults.'

### New York Market, Monday, Jan. 15.

ASHES—Pots $6 75 a 7 00; Pearls 7 00.——FLOUR AND MEAL—Flour, common and good 5 81 a 5 94; pure 6 00 a 6 12; Southern 5 50 a 5 62. Meal 3 00. Rye Flour 3 12.——GRAIN—Wheat, good parcels Ohio 1 16 a 1 18; Genesee 1 28 a 1 30. Corn 61 a 63c. Barley 65c. Oats 42 a 44c.——PROVISIONS—Pork, 14 50 a 15 50 for new Ohio and City; Prime Mess 16 50. Mess Beef 11 50 a 12 00. Butter, 10 a 12c. for Ohio, 13 a 20 for State. Cheese 6½ a 7c.

### MARRIED.

In Alfred, N. Y., Dec. 17th, by Eld. N. V. Hull, Mr. William Carpenter and Miss Charlotte M. Fowler, all of Alfred.

### DIED.

In Almond, Nov. 13th, Martha Tift, in the 48th year of her age.

In Alfred, Dec 19th, of apoplexy, Mary Thomas, wife of Abiel Thomas, in the 24th year of her age.

In Almond, Dec. 29th, of apoplexy, Elizabeth Davis, wife of Mahlon Davis, aged 54 years.

Each of the above-named persons were members of the 1st Seventh-day Baptist Church of Alfred, and were esteemed for their Christian deportment by all who knew them.

In Alfred, Dec. 25, Helen Pierce, wife of John Pierce, aged 23 years.

In Almond, Dec. 29th, Mr. Gideon Matterson, in the 68th year of his age.

In Walworth, Wisconsin, November 13th. 1848, Merrill P. Burdick, son of Palmer and Charlotte Burdick, aged nine years, four months, and eleven days, formerly of Oneida County, N Y.

### LETTERS.

Daniel Coon, S S, Griswold, P. C. Kenyon, C. G Beebe, W. M. Clarke, N. V. Hull, Geo. Crandall, G. R. Scriven, W. C. Bailey.

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| Wm. Potter, | Hopkinton, R. I. | $2 00 | pays to vol | 5 | No. 52 |
| O. Babcock, | " | 2 00 | " | 5 | " 52 |
| J. D. Babcock, | " | 2 00 | " | 5 | " 52 |
| Sophia Wells, | " | 2 00 | " | 5 | " 52 |
| Wm. R. Wells, | " | 2 00 | " | 5 | " 52 |
| J. H. Chester, | " | 2 00 | " | 5 | " 52 |
| W. B. Babcock, | " | 2 00 | " | 5 | " 52 |
| Lyman Kenyon, | " | 1 00 | " | 5 | " 52 |
| Daniel Babcock, | " | 2 00 | " | 6 | " 26 |
| C. G. Beebe, | Mystic, Ct. | 1 00 | " | 5 | " 26 |
| P. C. Kenyon, | Carbondale, Pa. | 4 00 | " | 6 | " 52 |
| Dan'l Maxson, | Petersburg, | 2 00 | " | 5 | " 52 |

### MISSIONARY ASSOCIATION—EXECUTIVE BOARD

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held in New York on the evening of third-day, February 6, 1849.

By order of the Board, GEO. B. UTTER, Rec. Sec.

### FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.

Genesee, December 20th, 1848. 29m3.

### THE BOOK

For every Clergyman—For every School District—For every Educated Man.

WEBSTER'S QUARTO DICTIONARY, Unabridged. Price $6.—Published by G. and C. MERRIAM, Springfield, Mass., and for sale by Booksellers generally.

"Will not the enlightened and liberal furnish *their clergymen* with a copy, as an indispensable volume in their libraries?"—*Rev. T. H. Gallaudet.*

Extract from a Lecture addressed to a Teacher's Institute, by William Russel, Principal of the Merrimack [N. H.] School for Teachers, and formerly Editor of the *American Journal of Education:*

"The edition of Dr. Webster's Dictionary, revised by Professor Goodrich, I would earnestly recommend to the attention of all teachers who are desirous of becoming fully qualified to give instruction in the English Language. The copious information which that work embodies, on all topics connected with Etymology—the extreme exactness, as well as the number, extent, and fullness of the definitions which it furnishes to every important word, render it a mine of philological wealth to instructors. The volume is, in fact, the teacher's encyclopedia, as well as lexicon, for daily reference. Could a copy of it be provided, as the permanent property of every district school, the effect, as regards the improvement of instruction, would be deeply and extensively felt, in the increased skill of the teacher, and the higher attainments of his pupils, in the most important part of education—the acquisition of an adequate knowledge and proper use of our own language."

"It has come to be a necessity to every educated man."—*Lord Brougham*

### ALFRED ACADEMY AND TEACHERS' SEMINARY

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extras above mentioned, need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# Miscellaneous.

## PURE AIR.

[More Truth than Poetry.]

Throw open your window and fasten it there!
Fling the curtain aside and the blind,
And give a free entrance to heaven's pure air—
'T is the life and the health of mankind.

Are you fond of coughs, colds, dyspepsia, and rheums?
Of headaches, and fevers, and chills?
Of bitters, hot drops, and fumes?
And bleeding, and blisters, and pills?

Then shut yourselves up, like a monk in his cave,
Till nature grows weary and sad,
And imagine yourself on the brink of the grave,
Where nothing is cheerful and glad.

Be sure when you sleep that all air is shut out;
Place, too, a warm brick at your feet—
Wrap a bandage of flannel your neck quite about,
And cover your head with the sheet.

But would you avoid the dark gloom of disease?
Then haste to the fresh open air,
Where your cheek may kindly be fann'd by its breeze,
'T will make you well, happy, and fair.

O, prize not this lightly, so precious a thing,
'Tis laden with gladness and wealth—
The richest of blessings that heaven can bring,
The bright panacea of health.

Then open the window and fasten it there!
Fling the curtain aside and the blind,
And give a free entrance to heaven's pure air,
'T is the light, life, and joy of mankind.

## PLANK ROADS.

A plank road from Schenectady to Saratoga Springs is about to be built. A letter from Prof. Gillespie, (author of the Manual of Road-making,) which was read at a recent public meeting in Schenectady, and published in the Cabinet, contains much valuable information on this important subject, and from it we extract some passages of general interest in relation to this improvement, the most valuable aid to locomotion since the discovery of railroads.

'To inland towns roads are substitutes for navigable rivers. The more widely they radiate in every direction, and the better their condition, the greater will be the consequent prosperity. Their comparative value is determined by the different weights which a horse can draw upon them at any uniform speed, or by the different speeds at which he can draw the same load. Of all modes of improving their surface, Plank Roads are the most effectual, at the smallest cost. If we take the load drawn on a new gravel road for our standard of comparison, experiments show, that on a good broken stone, or Macadam road, a horse can draw *four* times as much, and on a smooth Plank Road *eight* times as much, or *twice* as much as on a good Macadam road.

Plank Roads, therefore, enable a horse to do more than any arrangement except Railroads. But invaluable as the latter are to the hurrying traveler, the ordinary roads on which every farmer can drive his own team, when not needed for the farm labors, are incomparably more useful to the community at large—and of all such, Plank Roads are the perfection. They are the Farmer's Railroads.

**Mode of Construction.**—The best mode of constructing them is briefly this: Lay out the intended line with great care to avoid steep inclinations, never ascending more than one foot in going thirty or forty, and winding many feet around rather than go up one. Grade the road-bed wide enough for two wagon tracks, but plank only one, and that on the right hand side coming towards a city, for teams generally enter the town heavy, and go out light, and this arrangement makes the heavy ones keep the track, and the light ones do all the turning out. Lay down flatwise two stringers, twelve by three, four feet apart, centre to centre. Imbed them well in the earth; across them, at right angles, lay three hemlock inch-planks, eight feet long. The lengthwise and skewing methods of laying them are now abandoned. Pack the earth well up to them; slope the earth track towards the ditches, which should be wide and deep, and so your Plank Road is made.

Many minor points must, however, be attended to, to make your road as perfect as possible. The inner stringers should be higher than the outer ones, so as to carry the water off freely. They should be in two pieces, each 6 by 3, so as to break joints. The ends of the planks should not be laid to a line, but project a few inches, on each side alternately, so as to make it easy for wheels to get on the track, and to avoid forming a rut alongside. They need not be fastened down, but I would recommend spiking down, say every fifth or tenth plank, the rest being well driven home against these. The stringers are now made heavier than formerly, and the plank lighter. When hemlock plank get worn down two inches, the knots project so as to make the road too rough, and to require renewal. Allow one inch more to hold them in, and we have three inches thickness. Hemlock is generally used, as cheapest, but pine or oak would be better.

A single track will be sufficient for almost any amount of travel. The turnings out upon the earth road by the side of it are at such varied points, that its surface, if made properly crowning, will always remain in good condition. One hundred and sixty thousand teams passed over a Syracuse road in two years, averaging more than two hundred a day; and for three days in succession seven hundred passed over it; and all this was on a single track.

**Cost.**—The cost of the road will of course vary with the price of lumber. On the plan recommended, it will require 127,000 feet of plank, and 32,000 feet of stringers, per mile; in all say 160,000 feet board measure. Other items of cost are the leveling the road bed, and laying the plank, which costs from fifty cents to one dollar per rod. The excavations and embankments necessary to give the road proper grades, and the bridges and sluices, cannot be estimated without the data of a survey. Omitting these, as also gate-houses, we will have the following rough estimate of the cost per mile:

| | |
|---|---|
| Lumber, 160,000 feet, at $9 per M | $1,440 |
| Leveling and laying, at 75c. per rod | 240 |
| Engineering and superintendence | 100 |
| In all | 1,780 |
| Add for contingencies, 10 per cent | 178 |
| Total | $1,958 |

Or, say $2,000 per mile, with lumber at $9, and omitting extra excavations and embankments, and gate-houses. The difference of a dollar per M in the price of lumber, makes a difference of one hundred and sixty dollars per mile.

**Duration.**—As to durability, seven years for hemlock would be a safe estimate, though our experience is yet very limited. One set of stringers will outlast two or three coverings of plank. But, to be profitable, the plank must have so much travel as to wear them out, before they rot out. The wear and tear of the first year equals that of the following six, as a tough, elastic, coating of woody fibres, &c., is soon formed, which protects the planks from wear. And the sooner they wear out, the better; for the sooner will their cost be thus repaid. On one road the passage of 160,000 teams wore it but one inch.

**Profits.**—Before hemlock planks have been worn out, they will earn, at the rate of tolls established by the general Plank Road law, from two thousand five hundred to three thousand dollars per mile, above repairs and expenses, or double their original cost, which they will thus reimburse, and leave as much more for dividends, which will, of course, be more or less large, according as the wearing out and concomitant earning is done in a shorter or longer time. On the Syracuse and Central Square Plank Road, the tolls on eight miles, for two years, ending last July, were $12,900; the expenses of salaries and repairs were $1,500, leaving $11,400. The planks were half worn out, so that their net profits before renewal would be $22,800, for the eight miles, or $2,850 per mile.

**Advantages.**—In improvements of this character, it is difficult to say who gains the most—whether it is the stockholder, the farmer, the city merchant, or the consumer of the produce brought in. The farmer can bring his potatoes, apples, grain, pork, wood, &c., to market, at seasons when he would otherwise be imprisoned at home by the state of the roads, and could not there work to advantage. He could also carry twice as heavy a load as ever before, and, therefore, at half the former cost. He could therefore sell cheaper, and make larger profits. The consumer would consequently get the articles that he uses at a lower price. For example, wood would be greatly lowered in cost by being brought from distant forests now inaccessible to us. So with other articles. Every inhabitant would therefore be benefited, as every one must be warmed and fed. The merchant will find his old country customers and many new ones coming at all times, and will share their increased profits. The stockholder, besides his gains as a member of one of these three classes, of producer, merchant, or consumer, will in addition receive his dividends from tolls. It is one of those rare business transactions by which all the parties gain.

## DYSPEPSIA.

I have known, says Dr. Brigham, many students and professional men, who were afflicted with troublesome stomach complaints for several years, during which time they frequently believed that they had discovered a remedy for their disease. Sometimes they were to be cured by eating bran bread; at others by weighing all they eat, or by living on rice or porridge, or by living without coffee or tea, or by some slight change in the diet, about as important as putting a few grains more or less of salt in the egg they eat.

Most of these methods afford some relief for a while, and this is usually in proportion to the confidence with which they are imposed or embraced; but I do not know one solitary cure by these means alone.

The most instances of cure which I recollect, have been in those individuals whose minds have been permitted to rest from accustomed labor, or have been directed to new pursuits, or relieved from anxiety and care. Some have traveled far, and have recovered; voyages have restored others. Some have become husbands, and forgotten their stomach complaints; some have succeeded in business and are well; some are in or out of office, and thus their minds are freed from long-continued anxiety; while others remain as they were several years since, having just discovered for the twentieth time some new, and, as they believe, effectual remedy for indigestion; but which will assuredly disappoint them if they do not cease from mental toils, and for a while allow the exacted brain repose.

These views respecting the stomach affections among students in this country, will to many appear strange, perhaps absurd; but to some I trust they will be useful. I feel confident that they will be, if they induce those who are worn down by mental labor and anxiety, connected with long-continued disorder of the digestive organs, to throw aside their *bitter blue pills, mustard seed, bran bread, &c., &c.*, and seek bodily health and future mental vigor in judicious exertion of the body, innocent amusements, cheerful company, ordinary diet, and mental relaxation.

## BRADY'S LEAP.

Much has been said and written about Mc Cullough's leap, when pursued by the Indians, near Wheeling, Va., but, says the Detroit Bulletin, in temerity it does not exceed that of Captain Brady, a brother of the general, who was celebrated in his day for his gallant feats among the savages along the frontier of Pennsylvania. The Detroit Bulletin relates the following:

'Approaching one of the forests occupied by the Americans, one day, Captain Brady discovered, when to late to avoid it, that the Indians had laid an ambuscade for him. In front, near the left, large numbers of armed warriors lay watching their prey.

'As Brady approached, and got within the ambuscade, the Indians in the rear closed in behind him. He was surrounded on three sides, and on the fourth ran a river, the bank of which was eighty feet of nearly perpendicular descent. The savages felt certain of their prey, and rushed furiously towards him.

'Brady at once perceived the extent of his danger, but being mounted on a high mettled charger, he resolved not to be taken alive. He reined his horse towards the bank, and gave him the spur and rein; the gallant steed went off like an arrow, and approached the bank of the stream with such tremendous speed that he could not stop on the margin, but, with a furious bound, sprang off, rider and all, toward the torrent below.

'Fortunately, there grew a large crab-apple tree at the foot of the bluff, on the border of the river. The bushy top was thickly interlaced with a wild grape-vine; into the top of this tree fell the horse and his rider. The fall was thus completely broken. The captain toppled into the stream, reached the opposite shore amid a shower of bullets, and regained the land in safety.

## NEW APPLICATION OF THE TELEGRAPH.

The Mayor of Boston, some time ago, recommended that some system of telegraphic signs should be adopted with respect to the numerous fire engine houses in that city—so that, for instance, from some central point, information might be communicated by the electric wires, to every station at one and the same time; and so that again, information might be transmitted, at one and the same time, from any one engine house to all the others, as well as to such central point; and thus make known on the instant, and all over the town, the moment when, and the place where, a fire breaks out. On the 21st of December, the Mayor submitted his report, stating that such a system had been completed, and would be tested before the end of the year. At the meeting of the Common Council, the members took a recess for a few minutes, and repaired to the telegraphic office to examine this new apparatus—which excited their surprise and admiration. It was put in operation, and while they were present, a communication was had with New York; the wires of that city being connected with this fire alarm apparatus in Boston. The correspondent in New York immediately sent on his reply by the same wires, the electrical action upon which instantly caused the deep-toned bell connected with the apparatus near the City Hall to be rung; this great fire alarm bell being thus sounded in this city by the operator at the telegraph office in New York! Directly after, and while the New York operator was ringing the bell, the other bells here were rung by persons ignorant of what was going on, and supposing there was in reality a fire in this city, the whole fire department at once turned out.

**Mike Walsh.**—Mike Walsh is the only living member of his family. His father was an opulent man, and once possessed a fortune of over eighty thousand dollars. He owned two farms in New Jersey, on one of which was a mill, valued, with its machinery and stores, at thirty-five thousand dollars. This had been insured for thirty years, and on the day of the expiration of this policy, he made arrangements to go to Newark to renew it. The business of his friend, which involved endorsements to the amount of twenty-two thousand dollars, detained him for a day. That night the mill burned down, and every dollar of its value was lost.

The friend for whom the endorsements had been made, subsequently proved insolvent, and this, with the law expenses, and other embarrassments, swallowed up the remainder of Mr. Walsh's property, and left him penniless. He shortly after died, a broken-hearted man. His children consisting of four brothers, of whom Mike was the youngest, and a girl, scattered in all directions, the latter alone staying with the mother. A singular fatality pursued them. One of the brothers fell by the side of Crockett, at the massacre of the Alamo; another was shot in a duel across a table in the South; the third was burnt in the Ben Sherrod; and the sister perished in the ill-fated Lexington. The mother soon followed, and left Mike, like Logan, the last of his race.

**Something New.**—The Cincinnati Commercial says that Messrs. Kôble & Miller have an establishment in that city, 'whose whole business, employing some ten thousand dollars worth of capital, is preparing sausage skins for the European market. They attend all the slaughter-houses, obtain the in'ards of all the hogs, prepare, and then ship them across the Atlantic, realizing a large profit in the transaction. We never were more astonished than in learning that such a branch of trade was carried on in our city. The people of Europe receive these sausage skins ready for use, as imported from Cincinnati. But this is not all; Western Avenue has another establishment not a whit less singular. It is the establishment of a little German, whose name we did not learn, whose entire business is cleaning the bladders of hogs, and making them fit for holding lard to ship to the English market. We learned that he was in a fair way to fortune, sending off per annum over one hundred and fifty thousand bladders.

**Anecdote of Dr. Beecher.**—Rev. Dr. Lyman Beecher, as he was going home one night, carrying a volume of an encyclopedia under his arm, saw a small animal in his path. The Dr. knew that it was a skunk, but very imprudently hurled the book at him. Whereupon the skunk opened his battery with a return fire so well directed that the Dr. was speedily compelled to beat a hasty retreat. When he arrived at home, his friends could hardly come near him. His clothes were so infected, that he was obliged to bury them. Some time after this occurence, one of Dr. Beecher's enemies published a pamphlet speaking very abusively of him. 'Why don't you publish a book, and put him down at once?' said one of his advisers. 'I have learned better,' said Dr. Beecher; 'several years ago I issued a whole quarto volume against a skunk, and I got the worst of it. I do not mean to try the experiment again.'

**Editing a Newspaper.**—We never could see the virtue of the boast which is so often made by papers and magazines, that so large a portion of their pages is original. Such originality is often maintained at the expense of worth. The best exchanges of our acquaintance are by no means those, which have the most original matter. There is more editorial tact and talent required to make proper and practical selections, than is put in requisition by the production of the vaunting original papers, who seem to regard originality as the only requisite for a good periodical. A good newspaper is always dependent on other resources than its own. And the boast of a periodical that it is entirely original, is too often like the boast of a library, if it should claim to have the productions of but one author.

## THE WARM YOUNG HEART.

BY M. F. TUPPER.

A beautiful face and a form of grace,
Were a pleasant sight to see;
And gold, and gems, and diadems,
Right excellent they be;
But beauty and gold, though both be untold,
Are things of a worldly mart;
The wealth that I prize, above ingots or eyes,
Is a heart—a warm young heart!

Oh, face most fair, shall thy beauty compare
With affection's glowing light?
Oh riches and pride, how pale ye beside
Love's wealth, serene and bright?
I spurn thee away, as a cold thing of clay,
Though gilded and carved thou art;
For all that I prize, in its smiles and its sighs,
Is a heart—a warm young heart!

## A COURT PREACHER.

During the reign of one of the Williams of Scotland, some dissatisfaction prevailed with the king and court, in relation to a young preacher. One day, as he was ascending the pulpit, the king gave him a text from which to preach extempore. The passage given was the account of Philip and the eunuch. Being a young man, and a novice in his profession, he was at first somewhat confused, especially as he was to speak in the presence of the king and court; but having reflected a moment, he began as follows:—'This subject presents us four wonders, all of which I shall briefly consider. The first wonder is, that a *courtier* should be found *reading*. The second, that he should be found reading the *Bible*. The third, that a *courtier* should confess his *ignorance*. And the fourth, and the greatest wonder of all, that a *courtier* should go to a *preacher* for instruction.' It is unnecessary to add that the court gave him no more texts, although they listened with sleepless attention to his exposition of this.

**Consequences of Intemperance.**—The following extract from the Report of Dr. Howe on Idiocy in Massachusetts, gives a fearful picture of the consequences of intemperance. Read it, ye who are accustomed to tamper with the unnatural and ruinous appetite:—

"Directly, and indirectly, alcohol is productive of a great proportion of the idiocy which now burdens the commonwealth. If, moreover, one considers how many children are born of intemperate parents, who, without being idiots, are deficient in bodily and mental energy, and are *predisposed by their very organization* to have cravings for alcoholic stimulants, it will be seen what an immense burden the drinkers of one generation throw upon the succeeding. Many a parent, by habitual stimulus applied to his own nervous system, forms and fashions his child in such wise, that he is more certain to be made a drunkard by the ordinary temptations of life, than the child of a temperate man would be, even if living from his youth upward within the temptations of a bar-room."

## VARIETY.

Mr. Faulkner, in the Virginia Legislature, is urging the importance of some immediate action on the part of the State, with regard to fugitive slaves. He says that the slave population, in several parts of the State, is rapidly thinning out, especially since the recent legislation of Pennsylvania, proclaiming liberty to all who should cross her borders. He estimates the yearly loss to the State, through the connivance of the laws of the neighboring States, at $99,000.

The English newspapers inform us that by recent investigations, which have been carried on by the Royal Irish Fisheries Company, it has been ascertained that the Newfoundland fishing banks extend eastward across the Atlantic, to within a hundred miles of the coast of Ireland, and that fish enough can be taken on that coast to supply all the markets of the world.

The Detroit Free Press says that a gentleman well acquainted with the ice business, came on to this section of the country, and with men and implements passed up to the vicinity of Lake Huron, where a large temporary house was erected, and about eight thousand tons of a pure article secured. During the past summer this ice has been shipped to Cinncinnati, and sold in that market at from thirty to sixty dollars a ton.

The Louisville Courier mentions the arrival there of a drove of nineteen head of choice fat beeves belonging to C. T. Wooley, Esq., of Nicholasville, Jessamine county. They were all full-blooded Durhams, raised from the imported stock of Mr. Clay. The lot were sold at an average of ten dollars, net, realizing about $1,900 to Mr. Wooley. One of them, raised by Mr. Clay, weighed 2000 pounds.

By the fifth Annual Report of the Trustees and Superintendent of the Indiana State Asylum for the Education of the Deaf and Dumb, it appears that there are ninety-two mute pupils in the Institution, thirty-one females, and sixty-one males.

The Legislature of New Hampshire has appropriated five hundred dollars for the purchase of a splendid sword for presentation to General Franklin Pierce for services in the Mexican War.

At Boston, on Wednesday, January 3d, according to the Boston Journal, the thermometer indicated three degrees below zero. The harbor was sheeted over with ice above India wharf, but it was soon carried off by the ebb tide.

Among the bills which passed the N. Hampshire House of Representatives on Friday week, was one to 'protect chastity.' The Senate threw it out.

Pella, the Holland settlement in Iowa, is said to be in a very flourishing condition. During the coming season, says the Keokuk Register, a considerable body of emigrants, it is expected, will be added to their number.

Two boys residing in South Brooklyn got into an altercation, which resulted in one drawing a knife and stabbing the other in five or six places, so severely that he is not expected to recover.

A bear weighing over two hundred pounds was recently shot in the town of Punslinch.

DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistan

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | | |
|---|---|---|---|---|
| First, | commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, | " " | Dec. 13, | " | March 21. |
| Third, | " | April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | | |
|---|---|---|
| Tuition, according to studies, | | $3, $4, or $5 0 |
| Extras—Drawing, | | 1 00 |
| Painting, | $2 00 or | 4 00 |
| Tuition on Piano, | | 8 00 |
| Use of Piano, | | 2 00 |
| Chemical Lectures, and Experiments, | | 1 00 |
| Writing, including Stationery, | | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | | 1 50 |
| Board in private families, per week, | $1 00 to | 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

BRITISH PERIODICAL LITERATURE.

REPUBLICATION OF

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

The wide-spread fame of these splendid Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candor, and forbearance, not often found in works of a party character.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

### ALLEDGED CHANGE OF THE SABBATH AT THE RESURRECTION OF CHRIST.

[Section X. of J. A. Begg's Treatise on the Sabbath.]

[Continued.]

"The Jews stirred up the devout and honorable women, 'and the *chief* men of the city'—the chief men being the first in rank in the city." Acts 13: 50.

"And from thence to Philippi, which is the *chief* ['the *first*,' marg.] city of that part of Macedonia." Acts 16: 12.

"Some of them believed and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the *chief* women not a few." Acts 17: 4.

"When they were come to him he said unto them, Ye know from the *first* day that I came unto Asia, after what manner I have been with you at all seasons." Acts 20: 18.

"Then the high priest and the *chief* of the Jews, informed him against Paul." Acts 25: 2.

"That Christ should suffer and that He should be the *first* that should rise from the dead." Acts 26: 23.

"And commanded that they which could swim should cast themselves *first* into the sea and get to land." Acts 28: 43.

"In the same quarters were possessions of the *chief* man of the island, whose name was Publius." Acts 27: 43.

"It came to pass that after three days, Paul called the *chief* of the Jews together." Acts 28: 17.

"But I say, did not Israel know? FIRST, Moses saith, I will provoke you to jealousy by them that are no people." Rom. 10: 19.

"If any thing be revealed to another that sitteth by, let the *first* hold his peace." 1 Cor. 14: 30.

"I delivered unto you *first* of all, that which I also received, how that Christ died for our sins according to the Scriptures." 1 Cor. 15: 3.

"And so it is written, The *first* man, Adam, was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which was spiritual, but that which is natural; and afterwards that which is spiritual. The *first* man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. 15: 45—47.

"Honor thy father and mother, which is the *first* commandment with promise." Eph. 6: 2.

"Always in every prayer of mine for you all, making request with joy for your fellowship in the gospel from the *first* day until now." Phil. 1: 4, 5.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am *chief*. Howbeit for this cause I obtained mercy, that in me *first* Jesus Christ might shew forth all long suffering." 1 Tim. 1: 15, 16.

"For Adam was *first* formed, then Eve." 1 Tim. 2: 13.

"Having damnation, because they have cast off their *first* faith." 1 Tim. 5: 12.

"The husbandman that laboreth must be *first* partaker of the fruits." 2 Tim. 2: 6.

"At my *first* answer, no man stood by me, but all men forsook me." 2 Tim. 4: 16.

"For if that *first* covenant had been faultless, then should no place have been sought for the second." "In that he saith a new covenant, He hath made the *first* old." Heb. 8: 7, 13.

"Then verily the *first* covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the *first* wherein was the candle-stick and the table and the shew-bread." "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the *first* tabernacle was yet standing." "And for this cause He is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the *first* testament, they which are called might receive the promise of eternal inheritance." "Whereupon neither the *first* testament was dedicated without blood." Heb. 9: 1, 2, 6, 8, 15, 18.

"Then said He, Lo I come to do thy will, O God. He taketh away the *first*, that He may establish the second." Heb. 10: 9.

"We love Him because He *first* loved us." 1 John 4: 19.

"I am Alpha and Omega, the *first* and the last." Rev. 1: 11.

"I have somewhat against thee, because thou hast left thy *first* love. Remember therefore from whence thou art fallen, and repent and do the *first* works." Rev. 2: 4, 5.

"I know thy works and charity and service and faith and thy patience and thy works; and the last to be more than the *first*." Rev. 2: 19.

"And the *first* voice which I heard was as it were of a trumpet talking with me." Rev. 4: 1.

"And in the midst of the throne, and round about the throne, were four living ones, full of eyes before and behind. And the *first* living one was like a lion, and the second living one like a calf." Rev. 4: 6, 7.

"And the seven angels which had the seven trumpets prepared themselves to sound. The *first* angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth." Rev. 8: 6, 7.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the *first* beast before him, and causeth the earth and them which dwell therein to worship the *first* beast, whose deadly wound was healed." Rev. 13: 11, 12.

"And I heard a great voice out of the temple saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth. And the *first* went and poured out his vial upon the earth." Rev. 16: 12.

"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the *first* resurrection. Blessed and holy is he that hath part in the *first* resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20: 4, 5.

"And I saw a new heaven and a new earth; for the *first* heaven and the *first* earth were passed away." Rev. 21: 1.

"And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the *former* things are passed away." Rev. 21: 4.

"And the foundations of the wall of the city were garnished with all manner of precious stones. The *first* foundation was jasper; the second saphire." Rev. 21: 19.

In these lists of texts, then, we have given, by the aid of a Greek Concordance, every instance in which *mia*, "one," occurs in the New Testament, together with those in which *protos*, "first," is used. It is thus made evident, that these two words have distinct significations, and are by no means used interchangeably. Even the mere English reader is hereby enabled to determine their precise significations, and to form a judgment for himself of the manner in which they are respectively employed, not only by the Evangelists, but by all the inspired writers. Our arrangement of the texts shows that these words are uniformly used with the utmost precision, so that, as already noticed, both repeatedly occur in the same connection, each with its own appropriate meaning. Thus Matthew, in the 17th chapter, thrice uses *mia* to express "one" in the 4th verse: "*One* for thee, and *one* for Moses, and *one* for Elias;" while in the 17th verse of the same chapter he uses the other word, *protos*, for "first," when he says, "Take up the fish that *first* cometh up." Again, in the 19th chapter of the same Gospel, at the 6th verse, *mia* is used where husband and wife are said to be "*one* flesh;" while, in the 30th verse, *protos* is used to declare that "many that are *first* shall be last." In the 20th chapter, at the 8th and 10th verses, *protos* is employed in stating the order of payment of the laborers, "beginning at the last unto the *first*;" while in the complaint of the murmurers, *mia* is used, when they say, "These last have wrought but *one* hour." Ver. 12. And when the Evangelist would speak of "the *first* day of the feast of unleavened bread," it is not *mia*, but *protos* that he employs. Matt. 26: 17.

The very same precision in the use of these words is obvious in the Gospel of Mark. In the 9th chapter, at the 5th verse, he also employs *mia* to express "*one* for thee, and *one* for Moses, and *one* for Elias;" while, in the 35th verse of the same chapter, he uses *protos* when he says, "If any man desire to be *first*." In the 10th chapter, also, at the 8th verse, he uses *mia* in declaring husband and wife to be "no more twain, but *one* flesh;" while, in the 31st verse, he twice uses *protos*, in repeating that "many that are *first* shall be last, and the last *first*." In the 14th chapter, at the 66th verse, he employs *mia* when he would tell of "*one* of the maids of the high priest;" but when, at the 12th verse, he would speak of "*the first day* of unleavened bread," he does not use *mia*, but *protos*, to express "first."

The same principle of comparison might be carried through the other Gospels, and with the same result. We do not therefore wait to cite all the instances, but may notice the precise use of both words, in their respective meanings, in the same verse in Luke 14. "And they all with (mia) *one* consent began to make excuse. The (protos) *first* said unto him, I have bought a piece of ground." Ver. 18. We may also call attention to the fact, that while in John 20: 1, *mia* is the Greek word which, in reference to the resurrection, is erroneously translated "*first* day," we have, only a few verses before, *protos*, which, as we have seen, truly signifies "first," appropriately rendered with this its proper signification; "then came the soldiers, and brake the legs of the *first*." John 19: 22. And, in an instance already quoted, when the angel led Peter "past the *first* and second ward," "and they went out and passed on through *one* street," (Acts 12: 10,) we have both words used in their distinctive meanings, with the same precision.*

But there are instances in which "the first day" really is expressed in the Greek, and so translated in the English New Testament. An examination of these texts shows, that the form of expression is totally different from that used in the account of the resurrection. Paul, addressing the Elders of Ephesus, says, "Ye know from the *first day* that I came into Asia, after what manner I have been with you." Acts 20: 18. In the Greek, we have not here *mia* but *protos* for "first." "*Apo protes hemeras*" is the phrase for "from the first day"—*day*, as well as *first*, being expressed in the text.

So in the Epistle to the Philippians, Paul says, he thanked God for their "fellowship in the Gospel from *the first day* until now." Phil. 1: 5. Here the Greek is exactly the same, *apo protes hemeras*, "from the *first* day," not *mia*, "one." So in the Gospel of Mark, we read that the disciples came to Christ, to receive his directions as to the killing of the passover lamb, "*the first day* of unleavened bread." Mark 14: 12. Here, also, we have in the original "te *prote* hemera," for "the *first* day," not *mia* "one." And in the Gospel of Matthew, the parallel text, reads "*te prote ton azumon*," translated, "*the first day* of the feast of unleavened bread." Matt. 26: 17. "Day" is not in the Greek, neither is "feast," both words being marked in *italics* in the English version, expressing that they have been supplied by the translators. The Greek simply expresses "the first of unleavened bread." The text being perfectly parallel to that quoted from the Gospel by Mark, in which "day" is expressed, has that word correctly supplied. But it is *protos*, and not *mia*, that is used for "first," in this instance, also.

It is thus made abundantly obvious, that these words ought not to be confounded, being used in the original of the New Testament with discriminating care, and that the translators, in rendering *mia* by the English word "first" in the texts relating to our Lord's resurrection, have wholly departed from their own ordinary understanding of the acceptation of the term. In most other cases, they have been compelled by its obvious import to render it "one," and not by "first;" and their departure from this rule, in reference to the account of the resurrection of Christ, could alone arise from an idea already entertained and otherwise received by them, that our Lord did arise on the first day of the week. Our present question is not concerning the correctness of this opinion, abstractly considered; but, from the evidence now produced under the sanction of their own hands, we feel warranted in asserting, that consistency as translators, demanded that in those cases concerning the resurrection, as in others, the word should have been rendered "one." The usage of each of the Evangelists, whose language they translate, in regard to that word had been already ascertained before they reach the account of the death of Christ, (for it is not a word of rare occurrence,) and, however little it would have given assistance to the theory they entertained, nothing but the most absolute necessity could justify so evident a departure from the unvarying meaning it elsewhere bears.

The inspired writers are undoubtedly the best interpreters of their own language, and the frequency with which the word occurs precludes the necessity of having recourse for its meaning to the writings of those who were uninspired. It is the meaning of the word in the mouths or from the pens of inspired men, we are seeking to interpret, and we feel bound to endeavor faithfully to translate accordingly. We have seen, that instead of "first," which our translators have employed, "one" is the word used in the original; and surely, whatever ground for question there may be as to the true signification, the sacred writers, whose meaning we seek to astertain, are the most proper parties to whom first to look for help. A very strong reason alone could authorize us to depart from their common usage of a word frequently occurring in their writings.

If, in a short history, such as any one of the Gospels, by any other author, we found a uniform meaning attached to a particular word, (even if it were erroneously applied,) absolute necessity alone would justify a different understanding in any single instance. Now we have seen, that in the Gospel of Matthew the word in question has been employed fourteen times before he has occasion to speak of our Lord's resurrection; and in no one of these has he used it in the sense of "first." While, as we have also seen, a word of which "first" is the appropriate import, is always used where that is the idea intended to be conveyed—and so also, not only in the other Gospels, but throughout the New Testament. Can we, then, in such circumstances, be justified, without some evident necessity, in supposing that when the Evangelist does come to speak of the resurrection, he abandons entirely his former use of the word, already so often and so uniformly employed, and that he now means "first day of the week" when he writes "mia ton Sabbaton?"

[To be continued.

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* Scott, the author of a version of the Gospel by Matthew, (London, 1741,) states that the Syriac of Matt. 28: 1, has chad (one,) while in that language *chadmoyo* is the word for *first*. The same correspondence with the word in the original is observed in more than one of the Latin versions.

### A CHINESE WEDDING.

The marriage ceremony is an imperative duty with every Chinese; not to have a son to worship at his tomb, is the dread of all; and the sooner this difficulty is overcome, the better. The terms honorable and illustrious are used to the father, while the bachelor is looked upon with a certain horror. Sons are looked on as profitable and honorable, while daughters are almost the contrary, and the rearing them is a matter of question with the parents, literally, whether they will pay or not; according to the accomplishments of the lady, so is her price or remuneration to her parents. Bearing the same surname is about the only bar to marriage in general; and although this may appear to be a trifling one, still, from the few surnames in China, it is a grave impediment. Marriageable age is from fifteen on either side. A go-between, or public match-maker, frequently arranges the affair, but generally it is settled by one of the parents. Love has not often a hand in the matter. The anxious parents of the youth having, by one means or other, procured a bride for him, presents of geese, cakes, samshoo, &c., pass between the families. I was present at the wedding of a worthy grocer at Chusan, who, from time to time during our stay, had supplied our mess in the general line. As soon as it was given out that he was about to marry, all friends, of various grades, sent congratulatory cards, enclosing, each according to his means, from a hundred to a thousand or more Li (3d.) cash. This, he told me, was purchasing a seat at the bridal feast for the donor and his wife. Early in the morning, the young female friends attend to dress the bride, and weep—why the latter, I know not. When all is ready, the bride enters a carved red and gilt sedan, (to be hired in all villages, and used for marriages only.) First walk the band, not very emblematic of harmony, perhaps, but that does not matter, followed by the household goods, and the wearing apparel of the bride, carried in red painted boxes, attended by her relations and friends. When arrived at the house of the bridegroom, he opens the door of the sedan, and, receiving his bride, steps with her over a pan of charcoal, conveniently placed on the threshold; then, entering the house, they eat rice and drink tea together; which, with some verbal promises, conclude the nuptials. On calling on the bridegroom at his residence, and expressing a desire to see the bride, I was conducted into a well-furnished apartment, about which were strewed the newly-arrived effects, and on one side a grand bedstead, ornamented with red and gold, in front of which, arrayed in a dress of red silk, and head-dress of gilt and silk, stood the bride, attended by her female friends; this is the ceremonial costume, and is often hired, beneath which she is attired in silks and satins. Having been presented, and taken the liberty of presenting to the lady a small English purse, which was graciously received, I made my bow and took leave of the lady. I next joined the bridegroom at an entertainment given to his friends, (i. e., all who had sent cards and money.) Much samshoo was drank, and after the feasting was over, a kind of game was played—one party threw out a number of fingers, and called them, while at the same time, the other anticipated, and threw out a similar number; the failure in doing so incurred the obligation of drinking a cup of samshoo. In another apartment, at the same time, the bride entertained her friends. In the evening a temporary theatre is erected, and performances, fire-works, and the din of gongs and music, continue till daylight, when all disperse. On the ensuing day, servants, sedan-bearers, performers, and all who have waited the preceding day, are feasted, and thus concludes the ceremony. [Forbes' Five Years in China.

### PERSECUTIONS IN CALCUTTA.

At the last meeting of the Church Missionary Society in England, some interesting statements were made on this subject.

In Calcutta they had about one hundred young men—educated young men, who had embraced the truth as it is in Jesus, but for so doing, they had to suffer persecution, the severity of which could not be conceived by Englishmen. One young man—a remarkably intelligent young man, named Brigonath Ghose, expressed a wish to become a Christian. His friends were all opposed to such a wish, and were so violent, that he was obliged to flee from home. They gave him an asylum in the Missionary House, and he took refuge there. His friends were very much incensed, and applied to the Judge for an Habeas Corpus, which was granted. In the meantime they changed his horoscope—or in other words they altered the date of his birth in order to make him under age. They falsified it so as to make him under the legal age, and the court gave him back to his friends. When being taken away by them, his screams were fearful, and his sufferings during the two years they kept him were exceedingly great. He was kept constantly tied up, curses and imprecations of the most dreadful nature were heaped upon him, every sort of threat was held over him, but at the end of two years he escaped, and being mindful of the truths which he had been taught, he immediately sought the missionary, and being now of age, he was baptized in the Lord. Although still a consistent and pious Christian, the remarkable intelligence which God had given him was destroyed by the drugs administered to him during the two years of his captivity.

Another young man was a most useful minister of Jesus Christ. He was named Rev. Krishna Mohana Banerjea. From 1833 his conduct had been perfectly consistent, and a more intelligent man and good Christian he was not acquainted with. Like all Indians, he was married at a very early period of life. When the proper time arrived, he applied to the friends for his wife, but because he had become a Christian, they refused his request with scorn. He was not contented with this, but desired to hear from her own lips whether it was of her own will that the refusal was given. He was not allowed to see her even for this purpose, and therefore applied to the magistrate. Being a woman, she could not be brought into open Court, but she was brought up under the Purdar, and on the questions being put to her, to the rage of her friends, she declared she would go with her husband, and she was now a good Christian lady, and an example to all around her.

On Trinity Sunday last, the Rev. Mr. Pratt received into the Church of Christ a most intelligent Indian, named Koilas Chunder Ghose. A prize was offered for an essay to be written by natives on the state of darkness and misery of the Indian mind. Five young men competed for the prize—two of them attributed all the evils of society and the native ignorance to bad government; but most singular to say, the other three ascribed the fact to its true cause, the prevalence of idolatry. The young man of whom he spoke obtained the prize; he said it was impossible that the natives could ever become intelligent or happy under a system of idolatry, and that it was the possession and knowledge of the Christian Bible which had made England, a little insignificant island, the most powerful nation on the earth. Only four months after he obtained the prize for the essay, he came forward and said he could resist the voice of conscience no longer; he felt constrained to join the flock of Christ. He had been a teacher in a Hindoo College, at a salary of £130 per annum, but he was deprived of the office as soon as he became a follower of Jesus; they feared to permit the truth amongst them.

There was another young man, named Jopinath Mitter, a very talented man, possessed of much poetic taste, who had been brought up at one of the Hindoo Colleges. He was desirous of becoming a Christian, but he said if he went home to his father and mother he would never be permitted to return. Acting up to the rule which guides them, the missionary told him he could not be baptized until all means of overcoming the hostility of his parents had been tried. He was afraid to go home, and he was sheltered in the Mission House, where his friends had free access to him at all times. They were numerous, and so fierce with rage, that they were obliged to obtain the assistance of a guard to protect the house. They visited him frequently, and tried every method to entice him away; amongst other things, they offered him a carriage for himself, with much wealth. Finding all their efforts vain, for he was steadfast in the faith, they heaped curses and imprecations of the most awful and horrid nature upon him, and held out the most ferocious threats if he became a Christian. He stood firm and received the rite of baptism, and he was now a teacher in one of the Colleges of India.

The poor natives had to endure much more than scorn for the sake of Jesus. Constituted as society was there, so different from any thing in this country, it was scarcely possible for one who had not been in India to conceive what converts had to endure for conscience's sake.

### AN EXORBITANT MINISTER.

"I PAY him my forty dollars a year, and he is not satisfied with that, but is constantly teazing for something more."

Such was the complaint which a communicant in a Dutch Reformed Church in the State of New York uttered against his pastor. The Rev. Mr. W. was a minister, who preached for souls rather than for hire. His stipend he looked upon, not as the *end* of his pastoral labors, but simply the means of supporting him *in* it, which aimed at a higher and holier end. He preached to his people, not to get their money, but to fit them for heaven.

But his Dutch congregation could not comprehend this. They wanted that he should be satisfied with the MONEY they gave him, without teazing them about any thing else. They consequently became restive under his faithful preaching, and ultimately discharged him.

A member of the congregation was asked the cause of ther disaffection. "Is not Mr. W. a good man, and a good preacher? Is he not laborious, and attentive to his duties? What fault do you find in him?"

"Why, when we pay a man well for preaching," was the answer, "we want that he should be satisfied, and not be teazing us all the time to do something more. I pay him forty dollars, and that is as much as I ought to be asked to do."

"But what more does he ask of you?"

"Why, it is *duties, duties, duties*, all the time."

"What duties?"

"Why, he says we must *pray*. I pay him forty dollars a year to do my praying for me, and after all that he has the impudence to tell me I must do my own praying."

We have sometimes feared that there are other congregations, not a thousand miles off, that want a minister for anything else rather than to teach them specifically what they ought to do.

### A MEMBER FOR LIFE.

A young gentleman who was fonder of the society of the ladies than of good sermons, invited the daughter of one of our millionaires to attend church with him, to hear a sermon by a distinguished divine of the orthodox fath. It so happened, that the eloquent clergyman preached that afternoon what is termed a charity sermon; and our young gentleman, not having come prepared for such an occasion, requested from his fair companion the loan of the wherewith to respond to the call of the contribution box.

'Have you any money?' said he to the Miss, and if so, will you have the kindness to loan me a trifle?'

'I have a bill, said the lady, offering him a bank-note, which he suddenly took, and dropped into the plate. The next day he called on the lady to pay up.

'How large a note was that you loaned me yesterday?' said he, drawing a dollar bill from his wallet.

'Fifty dollars,' was the reply.

Mr. H———'s hands fell upon his lap, and for several minutes he looked steadily in the lady's face without uttering a word. At length he gave a long low whistle—rose slowly from his seat—bade the lady good-night—said he would call again—and left the house.

Now fifty dollars, to Mr. ———, was no trifle, for he was 'only a clerk,' on a small salary, but he 'scratched round,' raised the money, and paid it over. That was the last contribution he ever made to any charitable fund, and as for charity sermons, they are his abhorrence. He considers himself a life member of every benevolent institution in the country.

### MISTAKE CORRECTED—AN ANECDOTE.

The late excellent Dr. Jonathan Going, several years ago attended an Association, where some of the brethren were not overburdened with scriptural information, or with any considerable love of study; and, as a natural consequence, they were warm opponents of written sermons, insisting on the far superior advantages of an extemporaneous address. The Doctor's views did not coincide with theirs, and his arguments against them were not withheld. After the contest was over, Dr. G. was pressed to preach; which he did, and delivered his sermon with great freedom, without a note before him, and with marked effect.

When he came out of the pulpit the brethren swarmed about him, and said, 'Well, brother Going, what do you say now? If this sermon had been written, you could not have preached it in this way, nor could we all feel as we do now.' 'Indeed!' said the Doctor, in a quiet, arch tone, 'and yet, I can assure you, that every word of this sermon was written several years ago, and this is the *forty-seventh* time I have preached it!' The brethren had nothing more to say. [Memorial.

There is something so great in a single good action, that the man who, in his whole course of life, has performed one, cannot be wholly despicable.

The Sabbath Recorder.

New York, January 25, 1849.

### RETURNING TO JUDAISM.

The Occident and American Jewish Advocate tells us that in Prussia, since the relaxation of the laws relating to reconversion, many Jews who had in years past joined the Christian churches, have come back to the Jewish communion. 'Formerly no Christian, of course including baptized Jews, could embrace Judaism without being dismissed regularly from his church; but the churches were prohibited granting this license; consequently conversions to Judaism were by law prohibited. But now that in Prussia all religions are alike, any one can profess Judaism if he pleases, and several have already taken advantage of this better state of things; among the rest a family consisting of five, a father, mother, son and daughter, and a son-in-law, who had been nominal Christians for fourteen years.'

Such facts will very naturally raise the question, how many of those Jews who have nominally embraced Christianity are really converts to it. In some countries, where Judaism has been proscribed, and various disabilities have been imposed upon its adherents, the temptation to profess Christianity has no doubt been very great. It would not be surprising, if in such countries the proportion of real converts should be small in comparison with the number who profess conversion. But instead of being astonished, that some *profess* to embrace Christianity without really *believing* in it, we are astonished, in view of the temptations which beset them, that so few make that profession. Surely, if the Jews were, as a nation, the sordid and godless set they are often represented as being, they would see their interest clear enough, and be sufficiently pliable, to profess Christianity, and thus escape persecution and secure important advantages. The fact that they are not swayed by such considerations, convinces us that there is yet among them a good deal of faith in their system, and of conscientiousness in adhering to it. It is common, we know, to account for their adherance to Judaism, by supposing them to be peculiarly stubborn and unyielding towards all other forms of religious belief. But it is not common for one nation to mingle with other nations, generation after generation, and yet to maintain such a stubborn attachment to their national peculiarities as to prevent their seeing and consulting their pecuniary and civil interests. Simple stubbornness, therefore, does not appear to us to be a sufficient explanation of the facts in the case—the cause is not equal to the effect. If it should be said, that the inconsistencies of nominal Christians keep the Jews from embracing Christianity, we think a cause quite as adequate to the effect would be assigned; for it cannot be denied, that a spirit of persecution and conquest on the part of those who profess to be the disciples of the meek and lowly Prince of Peace, and a spirit of disobedience to God's law on the part of those who profess to be his redeemed children, have done much to disgust the Jews with Christianity, and prevent their examining it with candor. Still, giving all due weight to the stubbornness of the Jews, and the inconsistencies of Christians, we do not think the real cause is reached. There must be, beyond this, no inconsiderable amount of conscientiousness and faith, to support this people in the face of so many temptations. We are, therefore, more astonished at the fewness of those Jews who, from unworthy motives, profess to embrace Christianity, than at the number of those who return to Judaism when these motives have ceased to influence them.

Now, to come back to the question with which we started, as to the proportion of *real* to *nominal* conversions from Judaism to Christianity, we will only say, that we should not be surprised to learn that many of those who profess Christianity in countries where such profession removes from them disabilities and the danger of persecution, were only *nominally* converted; while in those countries where no disabilities attach to the Jew, we should expect to find the proportion of *real* conversions much larger. True religion flourishes best where it is least under the influence of the State. Just in proportion, therefore, as the Jews become emancipated, shall we look for an increased ratio of real conversions. Of course, with such views, we cannot fail to regard with deep interest the movements throughout Europe on their behalf. We rejoice to chronicle the fact, that their emancipation has been decreed in Rome, Sardinia, Tuscany, Lombardy, and some other places. Gladly would we chronicle an act for their universal emancipation from the disabilities which have so long and so heavily pressed upon them. Most of all would it give us pleasure to announce, that they were fully emancipated from those disabilities which result from prejudice against them, even where no law exists to their injury. But we fear the day of such an announcement is far distant. Still we are confident it will come. The Lord hasten it.

**Colonization.**—The American Colonization Society held an Anniversary Meeting last week, in the Hall of the House of Representatives at Washington. Hon. Elisha Whittlesey presided, and speeches were made by R. W. Thompson of Indiana, Secretary Walker, J. R. Ingersoll, McLane of Maryland, and Hugh Maxwell. From the Report of the Secretary, it appears that four hundred and forty-three emigrants have been sent to Liberia the past year, of whom three hundred and twenty-four were slaves liberated for the purpose of colonization. Of the whole number one hundred and thirteen were free colored, and two recaptured Africans. These were sent from thirteen different States, and the greatest number were sent from Virginia. Of the whole number, only twelve have died. The applications for emigration already number five hundred and sixty-seven, and there is a probability of five hundred more. The receipts of the Colonization Society during the year are estimated at $50,114; while the expenditures have been $51,953. A number of Auxiliary Societies have been formed during the past year.

### "HO! FOR CALIFORNIA!"

The gold fever runs as high as ever, and is taking off multitudes to California. In a daily paper of last week, we noticed a list of about one thousand persons who had sailed from Boston, New York, Philadelphia, and Baltimore, within a short time. Other companies are making all haste to leave, and it is impossible to estimate the number of adventurers who will land in California before the year closes. Meanwhile the dispatches received from California, and published under the sanction of the Government at Washington, confirm the most extravagant accounts heretofore given of the gold diggings. We notice, however, that these dispatches contain occasional statements not altogether congenial to the tastes of those who think of going. They say that provisions are scarce and high—that board is four dollars a day, and washing six dollars a dozen—that much sickness prevails, and half of the diggers are laid up with fevers—that, in short, there is a great deal besides gold, in California. Still, the general character of the dispatches is such as will be likely to increase rather than allay the excitement. Let those who think of going make up their minds to endure a great many privations, and run a great many risks, before they can feast their eyes upon the shining dust. And let them not forget the possibility, also, that if they should have a chance to look upon it, and even to pocket a pretty good supply, they may bring home with it diseases which they would pay a high price to be rid of. If, however, after weighing such considerations, they determine to go, it will be useless to oppose them, for opposition will only increase the fever. For our part, we think that if there is gold enough in California to justify men in going out now at the risk of suffering and starvation, there will be enough for us a year hence, when the means of comfortable traveling and living are provided.

### LETTERS FROM ILLINOIS—NO. 4.

Pleasant Hill, near Farmington, Ill.,
1st of 1st mo., 1849.

To the Editor of the Sabbath Recorder:—

Having given your readers a brief sketch of the location, commercial facilities, climate, and salubrity, of this part of Illinois, in pursuance of my plan I propose to give them in this letter a view of its agricultural advantages. A strong, deep soil of friable earth, widely-distributed streams, an abundant supply of sweet well-water, and a naturally drained or drainable surface formation, are among the first considerations which should determine the choice of an emigrant farmer, when looking for a profitable tract of land. So far as I am capable of judging, from the observations that I have been able to make through the counties of Fulton, Peoria, and Knox, these counties afford such advantages to an extent unrivaled by any other part of the earth that I have seen. The lands are usually spoken of here under four general divisions, or classes, viz. the prairies, the barrens, the groves, and the bottoms—sometimes only in three, the prairies, the barrens, and the timbered lands.

The prairies in these parts are from three to seven miles wide, covered with natural grass, the blade of which is as thickly set to twenty inches above the ground, as the best cultivated meadows at the east, and the seed-stalks of which rise from four to six or seven feet high. Many thousands of acres of this class of land are without a single twig of wood of any kind growing on it; other parts of them have clumps of a very small dwarf willow, hazel brush, wild plum trees, and crab trees, growing upon them. Sometimes these occupy but a few rods; sometimes several acres. The surface is as smooth as the best cultivated pasture fields of Pennsylvania and New Jersey. The soil is black loam, usually three or more feet deep, without a stone upon it. A person may plough and search a thousand acres, and not find a stone or a pebble as large as a hen's egg. From the very unctuous feeling and appearance of this sort of soil, as well as from the weak growth of all the cereal grains, grasses, and culinary roots, which are cultivated upon it, I judge that it possesses an extraordinary amount of what agricultural chemists call *geine;* that is, the earthy food of plants. So rich is this sort of soil, that I have not found a farmer that has as yet thought of manuring it. They affirm that it would be a positive injury, inasmuch as it would produce an overgrowth of straw or stalk.

The term barrens, given to the second class of lands, appears to me to be a very inappropriate term, inasmuch as the soil of the greater portion of these lands is, for wheat and clover equal to the soil of the best wheat-growing districts of Pennsylvania and New York. The surface soil of this class, is not so deep as the other, usually has a considerable intermixture of yellow clay, and lies upon a subsoil of small friable lime-stone and whiteish clay. The wheat grown on this class of lands is reported to be surer of a full, plump berry, than that grown on the best prairies. This soil receives and holds manure exceedingly well, and produces good crops of corn; but in a dry season it feels the drought when the best prairies are not in the least affected by it. The true appellation for this description of lands, appears to me to be *glades*, as I understand by that term small plains, or openings, in the woods; and the lands which are here termed barrens are almost all so situated. They have a small growth of hickory, oak, cotton wood, and other kinds, and frequently interspersed with trees of the same sorts, of full growth. They usually have a larger proportion of broken land, called ravines, than the prairies, and are sometimes quite uneven.

The third class of land is of two sorts—the groves and the bottoms. The groves are comparatively narrow strips of timber, growing on the edges of the smaller streams and the broken bluffs, and it is usually of a somewhat smaller growth than that of the bottoms or flat low lands of the larger streams. The only reason, that I can see, why these lands are timbered rather than the best prairies, is that their natural formation prevents the spread of the annual fires, by their broken ridges, running streams, and the less luxuriant growth of wild grass. I observe, that all the growing timber on the glades and other open places accessible to the fires, is more or less injured by being burnt near the butts, and in some places it is wholly killed by the same cause. There are persons who have represented that the country suffers a great disadvantage from the want of timber; but that is plainly a mistake. Good white-oak fire-wood is delivered at the village residences for one dollar and fifty cents per cord, and good hickory for a trifling addition to that price. Rails for fencing are sold in the woods at one dollar per hundred, and oak lumber at two dollars per thousand feet. And there is no danger of its growing scarcer, as the country abounds with good bituminous coal; and the small growth is found to be making very rapid progress where it is fenced from the cattle, and protected from the fires by the cultivation of the surrounding farms. White-thorn, bearing red haws, equal to the far-famed English white-thorn, is indigenous to the country, and very abundant. Several farmers and nursery-men are already cultivating it with great success. I have seen one hedge which, in three years from the planting, has grown five feet high; so that a farmer, by putting out line hedges, would have to fence his farm but once in his lifetime. I have no doubt but that this kind of fencing will soon be extensively adopted. Intermixed with the prairie grass, there is a great variety of flowering plants; but if the soil is turned over at the proper season—that is, between the fifth and the eighth months—they entirely die away, and leave the land perfectly clean. There are no Canada thistles, none of the bull thistles, or of the large spreading kinds. The only thing of the thistle kind that I have seen or heard of, has a slender, thinly-leaved stalk, growing to the hight of six or seven feet, and very much resembling the New York *fire-weed.* It is not troublesome, and grows only in protected situations. The only weed that I have seen at all encumbering the cultivated fields, is the colt-tail, which often comes very full and large after a crop of wheat; but I am told that it is never discoverable until after the wheat is cut and taken off.

The surface formation of the land, or what is commonly called 'the make of the country,' is for the most part of a very pleasing character. Sometimes it rolls up into a considerable hill, at the foot of which the traveler finds himself in a valley where the view is quite contracted; then, rising to the summit of the hill, the landscape spreads out as far as the power of natural vision extends. At other times, it will be a gentle swell several miles over, showing the whole surface of a number of beautiful farms, or the broad bosom of the natural prairie, inviting the hand of industry to come and turn the prolific soil into a fruitful field. Then again it is like the undulations of a gently-rolling sea, in the troughs of which there is generally a little stream. Indeed, I cannot see how the country could be better formed for all farming purposes. The ravines that are so much spoken of by prairie travelers, are the natural and necessary channels formed to carry off the superabundant waters that fall during the rainy seasons. The little streams are many of them fed by living springs, that furnish water for cattle at all seasons of the year, and some of them are dry in the driest times; but the wells, which are rarely more than twenty-five or thirty feet deep, have never been known to fail when properly made. The water is sweet and good; it has, however, a sufficient impregnation of lime to fur the tea-kettle, and generally needs cleansing for washing clothes. Although there are no stones on the surface, quarries of free-stone and lime-stone are found in the bluffs of most of the large ravines, so that there is an abundant supply for building and other purposes. At other points there are abundant materials for making bricks, which are now sold at from three to four dollars per thousand. Better, smoother natural roads, I have never seen; the soil is of that unctuous nature that as soon as it begins to dry it packs closely down under the pressure of the foot of man or beast, until attrition wears it into the dust of summer, or the mud of the rainy weather. Of course improved farms have no stumps to disfigure the enclosed lots, so that where there are a number of improved farms lying together, they present the appearance of fifty years' cultivation, rather than that of half a dozen. With these natural advantages, the hand of industry and economy easily and rapidly acquires competence and wealth.

The population of Peoria County is judged to be about eighteen thousand, and that of Fulton near twenty thousand. Fifteen hundred became residents of Peoria City last year; and on one day, just before the closing of navigation, sixty persons from Pennsylvania became residents of Canton, in Fulton Co. We have had good sleighing for ten days past, and the quantity of produce carried to the markets is truly surprising. One of the Messrs. Reeds, of Farmington, told me last week, that they were taking in over a thousand fat hogs per week. It is supposed that their purchases this season will amount to between eight and ten thousand fat hogs. A large proportion of the farmers here fat from fifty to a hundred each, and the business is steadily increasing. All kinds of merchantable produce commands cash, of which the following are the reported prices: Wheat 65c. per bushel, corn 20 a 22c., oats 15c., rye 37c., barley 25c. Potatoes 50c., butter 12 1-2c. per lb., pork $2 50 per 100 lbs., beef the same.

All that a farmer wants to consume in his own family, is worth to him here just as much as it is in the neighborhood of New York and Philadelphia markets; all the increased surplus, therefore, that he gains from his labors here above what it would be there, is so much clear gain in location, to those farmers and laborers who could not raise more than enough to carry them through the year, which is known to be the case of some hard-working men. What friend, then, would dissuade such from emigrating to a country where land is cheap, and its productions reward the honest laborer with abundance for himself and his family, and means to gratify his most liberal desires for the cause of God and truth. S. D.

### TIME SHORT—DUTIES MANY.

Time is a fragment of eternity. How brief the space from the commencement of creation, until the trumpet shall sound, and time be no longer, compared with that duration, which has neither commencement nor termination! In this comparison, the period of individual existence here, dwindles into a mere point. And still shorter is the period yet remaining to us. The little time we are here permitted to occupy, is but the infancy of our existence. It is the period when our characters are formed, and our destiny virtually fixed for eternity. Life is the season of seed-sowing. "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." This precious season, then, ought not to be idled away, or misemployed, but faithfully improved in accordance with the will of God. Let us think a little of the *much* we have to do in the "moment's space" which is here allotted us.

The "first work" of the ungodly is to repent and believe the Gospel. Such are called upon, in view of their violations of God's holy law, their neglect of the "great salvation," their misimprovement of precious time, their pride and selfishness, to humble themselves before God, and "flee for refuge to the hope set before them" in the Gospel, with a fixed purpose to forsake all sin, and to "live henceforth to Him who died for them and rose again." If we have proceeded thus far, there is a great work before us. We are to "deny ourselves" daily, take up the cross, and follow Christ. We must "watch and pray that we enter not into temptation." We are required to engage in a warfare against the flesh. Evil passions are to be subdued. The tongue is to be restrained from uttering that which is vain, foolish, or scandalous. Evil habits must be abandoned. Sinful appetites, though they may have been long cherished, and become dear to us as a "right hand" or a "right eye," must be overcome. The divine mandate is, "Be ye temperate in all things." The Christian soldier is "set for the defense of the Gospel." He is directed to "contend earnestly for the faith once delivered to the saints." He is sent out to oppose sin and error in all their varied forms. He "wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The Christian life is a life of prayer. The relations we sustain to others, impose upon us corresponding responsibilities. Children are under obligation to "honor their parents." Husbands and wives are to love one another, and "live together as heirs of the grace of life." Parents are most sacredly bound to "instruct their children" in the truths of religion, and to "talk of them when they sit in their houses, when they walk by the way, when they lie down, and when they rise up." Children are to be trained up, not for the pursuit of riches or worldly honors, but for God's service, and the benefit of mankind. This training is not the work of a day, but it is a long series of godly admonitions, and instructions, and wholesome restraints, which, to be successful, must be accompanied by good examples. In all our business transactions, a strict regard for justice should be maintained. And in all our associations with friends, acquaintances, and strangers, we should honor God, and strive to be useful to those with whom we associate. We may instruct the ignorant, reprove the sinner, alarm the careless, and direct the inquiring soul to Jesus. We may also reclaim the wanderer, encourage the saints, and especially "comfort the feeble minded." But our obligation extends beyond the narrow sphere of our personal acquaintance. The command of God is, "Do good to *all men* as ye have opportunity." Probably it is the duty of some who may read these lines to go far hence, among strange people, to tell them, that Jesus died to save mankind from hell. And those who cannot go to heathen lands to publish salvation, may help others do it. The spiritual wants of the heathen are pressing. Hundreds of millions of our race, with souls like our own, are passing on to eternity, without the light of the Gospel. They are emphatically living without hope and "without God in the world." Numbers of them are dying daily. They need the Bible. They need the preached gospel. And we have opportunities to do them good. We see, then, that we have a great work before us, "a soul to save," "a God to glorify," a world to bless! And all this in a short life, which is justly compared to a vapor, which appeareth for a little time, and then vanisheth away!

Reader, have you *begun* to lay up a treasure in Heaven? Have your past years been years of usefulness? And are you willing now to labor in God's vineyard? Are you willing to "count all things but loss for Christ." Will you leave the fashions and amusements of the world, to follow Christ? Will you think more of the souls of men than of sensual gratifications, and retrench your expenses as much as possible, that you may help spread the gospel, and give to the perishing the bread of life? Will you use your utmost endeavors to glorify God? If so, you will be happy indeed! Your path will be as the "shining light, that shineth more and more unto the perfect day." But if not, you may well be alarmed, in view of the shortness of time, and approaching death, when sin's pleasures shall flee away, and the sad consequences of a sinful life be endured! How fearful the doom of the unprofitable servant who wasted his Lord's money! C. A. O.

Lima, Wis, Dec. 28th, 1848

**Baptists in North Carolina.**—The North Carolina Conference of the Baptist Church concluded its session on the 18th ult., at Danville, Va., and reports a membership of twenty thousand four hundred and ninety-five whites, and six thousand five hundred and fifty-six colored people; showing an increase during the year of four hundred and nineteen whites, and one hundred and four colored. This conference includes a small portion of Virginia, bounded by the Roanoke River and the Blue Ridge; but, on the other hand, the Virginia and South Carolina Conferences embrace portions of lower North Carolina, and the western part of the State is comprised in the Holsten. The membership in the State is probably 45,000.

**Capital Punishment.**—The State of Michigan has been trying the experiment of abolishing Capital Punishment. It is stated, but we know not on what authority, that murders have considerably increased since the act of abolition was passed. Be that as it may, the State Senate has recently adopted a resolution, 'that the Committee on the Judiciary be, and they are hereby, instructed to bring in a bill restoring capital punishment in cases of murder in the first degree.'

**Abolition in Delaware.**—In the Senate of the State of Deleware, on the 16th inst., Mr., Burnham presented the petition of 490 citizens of New Castle Co., for the abolition of slavery, which was referred to a Committee, who reported against immediate emancipation, deeming it inexpedient to legislate on the subject at present, although the Committee refused to give any opinion on the merits of the question.

**Letters for our Missionaries.**—Ships sail from New York for China every few weeks, and by each vessel we send letters and papers. The best advice, therefore, which we can give to those who enquire when their communications should be forwarded to us, is, *send them as soon as they are ready.* The new and fast ship Samuel Russell is advertised to sail on the 15th of February. By her we shall send letters and papers—perhaps parcels.

**Letters from our Missionaries.**—We have recently received letters from our missionaries in China, written in September, which represent them as in health, and vigorously prosecuting their work. We shall give some extracts next week.

**Erratum.**—In my report on the State of Religion in the Rhode Island Churches, as published in the Recorder of January 4, in the second paragraph, two lines from the bottom, for *Seraphim*, read *Serapina.* The mistake was probably caused by the illegibility of the copy forwarded. S. S. G.

**Webster's Dictionary, Unabridged.**—We are glad to learn that the crown quarto edition of Webster's Dictionary is finding its way into our public schools, and that it is likely to become the standard wherever the English language is spoken. The following extract from a notice in the London Literary Gazette, will show how the work is regarded in England:—

"The original edition of the American Dictionary is too well known and appreciated in England to require us to dwell at length on its plan and execution. In the present edition, Prof. Goodrich has been ably assisted by several eminent men, each distinguished in his own sphere of inquiry; and the result is in the highest degree satisfactory. The work is a noble monument of erudition and indefatigable research; and the style and accuracy of its typography would do honor to the press of any country in Europe. This volume must find its way into all our public, and good private libraries, for it provides the English student with a mass of the most valuable information, which he would seek in vain for elsewhere."

"PETERPENCE."—The Rt. Rev. John Hughes Catholic Bishop of New York, recently preached a sermon in this city relative to the peculiar position of the Pope, in which he expresses unwavering confidence that his affairs are all under God's direction, and that he will soon be brought out of his retirement. Near the close of his sermon, the Bishop made the following suggestion as to the mode of raising pecuniary assistance for the Pope in case it should be necessary :—

'We feel for him as an individual, but we have not the slightest apprehension of injury to the office which he discharges, and of which he is such an illustrious and glorious occupant. If necessary, the Church has resources. There is no sovereign on earth that counts so many subjects as Pius IX., independent of the petty states of Rome. Two hundred millions of men cherish him in their hearts, all of whom direct their best wishes toward his sacred person, all of whom regard in him the representative of Jesus Christ, and the authority delegated to him by St. Peter. My brethren, I know that I can speak for you, and for that portion of the church over which, though unworthy, the providence of God has placed me. Sooner than we should see him subject to any Sovereign or President, or petty Prince or King, we should have recourse to the old institution, and Peterpence from every part of the globe, would constitute a fund to raise him above that subjection, even though he should occupy an island in the Medterranean Sea, a single square mile in extent."

SINGULAR ESCAPE FROM SLAVERY.—William W. Brown writes to the Liberator, that one of the most interesting cases of the escape of fugitives from slavery has just occurred. He gives the following particulars, and says that these fugitives will attend the meeting of the Massachusetts Anti-Slavery Society, in Boston, the last of the present month :—

"William and Ellen Crapt, man and wife, lived with different masters in the State of Georgia. Ellen is so near white that she can pass without suspicion for a white woman. Her husband is much darker. He is a mechanic, and by working nights and Sundays, he laid up sufficient money to redeem himself and wife from slavery. Their plan was without precedent; and though novel, was the means of giving them their freedom. Ellen dressed in male apparel, and passed as the *master*, while her husband passed as the *servant*. In this manner they traveled to Philadelphia. They are now beyond the reach of the South. On the journey, they put up at the best hotels wherever they stopped. Neither of them can read or write; and Ellen, aware that she would be called upon to write her name at the hotels, tied up her right hand, as if it was lame, which proved of some service to her, as she was frequently called upon at hotels to register her name. In Charleston, S. C., they put up at the hotel which Governor McDuffie and John C. Calhoun generally make their home; yet these distinguished advocates of the 'peculiar institution' say that the slaves cannot take care of themselves. They arrived in Philadelphia in four days from the day they started."

A DICTIONARY FOR QUEEN VICTORIA.—Messrs. G. & C. Merriam, publishers of the new unabridged edition of Webster's Dictionary, have prepared a splendid copy of that work, designed as a present to Her Majesty Queen Victoria. The following is the letter of presentation :—

*To Her Majesty, the Queen of Great Britain and Ireland*, this copy of Webster's Quarto Dictionary is offered by the American publishers, as a product of Science and the Arts, from the Republic which is proud to call England her Mother Country.

May your Majesty long live to rejoice in the loyal and grateful affection of the millions who inhabit your extended empire, and may the offerings and messages from England to America, and from America to England, be the offerings of peace and mutual good will.

May these countries, which are united by a common language, be also one in the common purpose to make this language the bearer and the symbol of the Civilization, the Science, the Freedom, and the Christianity, which they shall together diffuse throughout the earth.

GEORGE AND CHARLES MERRIAM.
Springfield, Mass., U. S. A.,
December, 1848.

WHAT A MISSIONARY SHIP!—The Watchman of the Valley has a letter from Rev. Albert Bushnell, Missionary to South Africa, who sailed for that country last summer in the brig Smithfield of Boston. While at anchor off Elmira, August 9, he makes this entry in his journal :—

"Last Sabbath business went on as usual. Our crew were discharging cargo all day, and about a hundred canoe men engaged in shipping it on shore. It was a great grief to us, but our protest was of no avail. Is it not too bad for missionaries to be compelled to come to Africa on board of rum-and-powder-freighted ships, exposed to such impositions? Never have I been so sorely tried as during the last few days, when rum and powder have been landed in such quantities for these poor heathen people."

RE . ALEXANDER CAMPBELL.—In closing the twenty-seventh volume of his Millennial Harbinger, he says—'During three hundred and twelve months we have issued three hundred and twelve monthly numbers, not having failed a single month, whether at home or abroad, to greet my numerous and various friends and readers with some new essay, or some original communication, to edify or comfort, to convince of error, or to encourage in the ways of religion and truth. Through this long period in the contracted span of life, I have enjoyed uninterrupted health, not having been one day confined to a bed of sickness during the last forty-five years. Though often feeble and exhausted by excessive labor, I have been enabled, thus far, to hold on my way.'

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

*January* 15.

In the SENATE, various petitions were presented, and among others was one by Mr. Wilkes, praying Congress to supply aid, by donations or otherwise, for the construction of a Railroad leading from some point on the Mississippi River to the Pacific Ocean, which was duly read and referred. Mr. Downs, a member of the Judiciary Committee, submitted a minority report in favor of admitting California into the Union as a State, and at the same time introduced a bill as a substitute for the original bill previously reported by a majority of the said Committee. After considerable discussion it was ordered printed. The bill to settle land titles in California was then taken up; it provides for selling the mineral lands by the acre. Mr. Benton made a long speech in opposition to the bill, in the course of which he said that gold-hunting was demoralizing and injurious to society, and that if he had the power he would extirpate the mines at once. No action upon the bill.

In the HOUSE, the question of admitting Mr. Sibley as the Delegate from the Territory of Wisconsin, was discussed, and decided in the affirmative. The President's Message was referred to a Committee. The California and New Mexico Territorial bills were made the order of the day for the 23d inst. A bill to abolish the franking privilege was introduced, and placed on the calendar.

*January* 16.

In the SENATE, Mr. Douglass, of Ill., submitted an amendment to his bill for the admission of California as a State; which, he said, would obviate many of the objections which had been urged against the original bill. The amendment was read, and ordered to be printed. The resolution of inquiry as to the expediency of a Navy Yard at Key West, was taken up and adopted. The Senate then took up the bill for extending to the assignees of Military Land Warrants the same privileges for locating them as the original holders. The question gave rise to a considerable discussion, after which the bill was recommitted. The bill to settle land titles in California was referred to the Committee on Public Lands.

In the HOUSE, Mr. Tuck, of N. H., wished to introduce a resolution in favor of a Congress of Nations, to settle international disputes without resort to arms. The resolution was objected to. Mr. King, of Ga., from the Committee on Naval Affairs, reported a bill for the transportation of troops across the Isthmus of Panama, and for promoting and extending American commerce; a map accompanying the bill. Sundry bills from the Senate were taken up, among which was one granting a pension of $50 per month to Major Scantland, who was badly wounded during the late war with Mexico, which was passed. The Civil and Diplomatic Appropriation bill was then taken up, in considering which the subject of mileage came up, and was discussed till adjournment.

*January* 17.

In the SENATE, the bill for the reduction of postage occupied most of the time. It provides for the establishment of the following rates, viz: On letters, not exceeding one-half an ounce and for all distances, prepaid, 3 cents, and if not prepaid, 5 cents; and for all drop-letters 1 cent; for newspapers of one ounce in weight, over 50 miles, 1 cent, under 50, 1-2 a cent; daily papers, same rates, allowing an ounce and a half; for all foreign letters 15 cents each. The bill abolishes the franking privilege. The letters of Members of Congress, not exceeding one ounce, on public business, are to be paid for out of the contingent funds. Public documents are to be free, as now. A great variety of amendments were offered, and many of them agreed to. The amendment exempting exchange papers was adopted. The amendments were ordered printed and the subject postponed.

In the HOUSE, a joint resolution was offered, which lies over, for extending the revenue laws over the Territory of California, and authorizing the President to appoint Collectors at Monterey and the Bay of San Francisco, and to establish a Mint in California. The Civil and Diplomatic Appropriation bill was taken up, and mileage was again discussed. Several amendments were proposed, among which was one giving each member $2,000 salary and 10 cents per mile for traveling, which was adopted. No action upon the bill.

*January* 18.

In the SENATE, a resolution was offered calling for information relative to certain Cherokee Claims against the Government, which was adopted. The bill for the establishment of a Territorial Government in the new Territory of Minesota, was taken up, which, after being considered and amended, was postponed.

The HOUSE, after considerable discussion, adopted the resolution to print the report of a survey of Buffalo Harbor. The Civil and Diplomatic Bill was farther dsscussed.

*January* 19.

In the SENATE, the bill for the establishment of a Territorial Government in Minesota was farther discussed and passed. The bill for the Reduction of Postage was considered, but not acted upon.

In the HOUSE, a resolution was adopted instructing the Committee on Commerce to report measures to prevent California gold from being carried to other countries for coinage. The Pacheco Slave Case was then taken up, and the resolution to pay for the slave was passed by a vote of 106 to 94. The discussion of it has cost ten thousand dollars.

*January* 20.

The SENATE was not in session.

The HOUSE took up the bill providing for the establishment of a Board of Commissioners for the settlement of private claims against the Government, but soon afterwards adjourned.

The stock for the Chemung Railroad is all subscribed, and it is believed that it will be completed in time to connect with the N. York and Erie Extension at Elmira in October next.

On the 18th instant, the House of Representatives voted, in Committee of the Whole, that flogging in the Navy must be abolished. The majority in favor of the measure was large.

THE VAN RENSSELAER LAND TITLE.—A telegraphic dispatch dated Albany, January 17th, says that the Governor has appointed Ex-Governor Seward to be counsel for the State in the approaching trial of the suit brought against the Van Rensselaers to test the validity of their title to the lands heretofore held by them in the counties of Albany, &c. It is urged by the prosecution, that those lands should revert to the State of New York. The Anti-renters have petitioned the Legislature to restrain the Van Rensselaers from the collection of rent during the pendency of the case in court. It will probably be tried at Saratoga, in the month of February.

SUDDEN DEATH—TIGHT LACING.—An inquest was held on the body of Sarah Griffith, a girl aged eighteen years, employed as a servant in the family of the Rev. Mr. Rogers, Military Chaplain at St. Helen's Island, opposite this city. The fate of the deceased ought to be a warning to other young females; she died suddenly of an affection of the heart, also of other internal causes, said to have been occasioned by the baneful practice of tight-lacing. Her body was opened, and a verdict rendered in accordance with the above. The deceased sustained an excellent character. She was to have been married at an early date. [Mon. Herald.

## SUMMARY.

The editor of the National Intelligencer has been shown a letter written by George Catlin, Esq., who is now in London, stating that the Russian Government has made proposals to him for the purchase of his Indian Collection, and the price demanded by the artist is seventy-five thousand dollars. The same collection, however, having been offered to the Congress of the United States for fifty thousand. Mr. Catlin does not feel at liberty to accept the foreign proposition until he has received an answer from his own government.

The General Assembly of Rhode Island commenced its session at Providence on the 15th. The Journal says that the subject which will principally engage the attention of the Assembly is the condition of the finances. The revenue of the State is not equal to its expenditures, and the necessity of additional taxation in some form has increased until farther delay would be criminal neglect.

There is said to have been great mortality among the British troops at Barbadoes of late. Seven officers and one hundred and sixty men belonging to the 66th and 67th regiments are reported to have died recently, while thirteen officers and one hundred and forty men were still on the sick list. What disease it is that has proved so fatal, our accounts do not state. We presume, however, it must have been the Cholera.

A Valparaiso paper of October 28 says three hundred thousand dollars in silver arrived per steamer of the 24th, mostly in bars, from Copiapo, where another discovery of immense value has been made. We have also had one hundred thousand dollars in gold dust from California, and prices have somewhat receded for the former article.

The freight business of the Erie Railroad, on its extension, is even greater than was anticipated, and the equipage of the road is scarcely equal to the demands upon it. The receipts from the through freight are one thousand dollars per day. The passenger trains frequently bring down two hundred passengers.

The number of New York vessels up for the Gold Region is so great, that the bakers of ship bread, though working day and night, are unable to supply the demand, and many vessels are consequently detained beyond their appointed time. The amount of bread manufactured has averaged fifty thousand pounds per day since the 1st of December, more than two million pounds in all.

A correspondent of the Ohio Palladium of Freedom, writing from Columbus, says Mr Beaver, of Trumbull, has given notice in the Senate of his intention to introduce a bill disposing of the public lands of this State on comparatively favorable terms to actual settlers. The days of Land Monopoly are numbered.

Orrill Durrel, a servant girl in the family of Mr. Lamb, of Lowell, Massachusetts, committed suicide the other day by drowning. Desertion by her lover, Jacob L. Jones, is said to have induced the rash act. She was from the State of Maine, and was about twenty-five years old.

The Legislature of Pennsylvania has voted to pay to the widow of Governor Shunk the amount of his salary accruing from the day of his death, July 9, to the day of passing the vote, January 16, amounting to one thousand five hundred and fifty-seven dollars.

A letter dated at Georgetown, January 15th, says that on the previous day the steamer Richland was entirely consumed by fire, about two miles above Britton's Ferry, and 8 or 10 lives lost.

A telegraphic dispatch, dated Washington, January 19, says that Mr. Calhoun was seized with a fainting fit to-day in the Senate, and was conveyed to his lodgings. He had a similar attack yesterday, though he is not considered dangerous.

The assets of the Canal Bank of Albany are likely to yield more than was anticipated, and it is now thought that not only will the circulation be wholly redeemed, but that forty or fifty per cent of deposites will be paid.

Rev. Samuel R. Ward, an eminent colored man, recently pastor of a white congregation in Cortland Co., has become the editor of the Northern Star and Colored Farmer, published in Albany. The Star is pushing ahead the new settlement in Florence, Oneida Co. According, to its representations the enterprise promises success.

Edward, son of Alonzo Gage, of Clarkson Monroe Co., aged eight years and eleven months, committed suicide the other day by hanging himself. The child is supposed to have been insane.

The Frontier Guardian is the title of a new paper about to be established in Pottawattamie, Iowa,—under the supervision of Orson Hyde, and to be devoted to the interests of the Mormons.

The following is the official canvass of Ohio for Governor, as announced by the Speaker of the Senate :

| | |
|---|---|
| Ford, Whig | 148,191 |
| Weller, Loco | 147,320 |
| Ford's Majority | 871 |

Col. John B. Weller, of Ohio, has been appointed Commissioner to Survey the Boundary Line between the United States and Mexico, in the place of the late Hon. Ambrose H. Sevier, deceased.

The receipts on the Erie Railroad now average about two thousand five hundred dollars a day. Freight continues to accumulate at all the depots. For this season of the year, the above amount of earnings is as much as the most sanguine could have anticipated.

The births, marriages, and deaths, in Massachusetts, exclusive of Boston, and a few other towns, for the year ending April 30, 1848, were —births 16,322; marriages 5,287; deaths 11,246.

The Glasgow (Mo.) Banner says that on the 28th ult. the Missouri river froze from shore to shore, at this point—an occurrence which has not taken place since the winter of 1842.

Brevet Major Hughes, Captain Lloyd Tilgham, and Captain Brown of Baltimore, are about to make a railroad survey across the Isthmus of Panama, for Messrs. Aspinwall & Co.

The Philadelphia Daily Republic, edited and published by Wm. Elder, has been discontinued.

The Skowhegan Press, in Somerset Co., Me., says it has been a current report about town for a week past, that a gold mine has been discovered in the town of Bingham, in this county

A communication has been establised for several days between Quebec and the island of Orleans.

A fearful epidemic is raging at the Capital of Michigan. The Legislature of that State is discussing a motion to adjourn to Detroit. One member has already died of the disease.

The Detroit papers contain later accounts from Lansing. There were no cases of fever there on the 9th instant, and all alarm had subsided among the Members.

The Corporation of Brown University at Providence resolved to raise fifty thousand dollars as a fund, the interest of which shall be applied to the support of that institution.

It is said that Mr. Sevier's compensation as Commissioner in Mexico, was about equal to the pay of a thousand soldiers.

Rev. Mr. Scanlan, late Catholic priest in Elgin, Ill., as we learn by a private letter from Chicago, cut his throat on the 23d ultimo, and was not expected to survive.

The Sisters of Mercy have tendered the use of their hospital to the authorities of the city of Pittsburg, should the city be attacked by the cholera.

The mercury went down to 16 degrees below zero, at Saco, Maine, on the 8th instant.

Eighty-one newspapers are published in the city of Boston, of which, fourteen are daily, nine semi-weekly, and fifty weekly.

A dispatch dated Pittsburg, January 14, says that the river has risen 10 feet within the last ten hours, and is still rising. A flood is expected.

Ex-Governor Young is at Rochester, in attendance at the Supreme Court. He has commenced the practice of law.

### New York Market, Monday, Jan. 22.

ASHES—Pots $7 00; Pearls 8 00, which is an improvement.——FLOUR AND MEAL—There is a downward tendency; pure Genesee 6 00; Western 5 56 a 5 75. Rye Flour 3 37. Meal 2 94 a 3 00.——GRAIN—Long Island Wheat 1 10—not much doing. Corn from 56 to 68c., according to quality. Oats, 38c. for Jersey, 43 for Northern. ——PROVISIONS—Pork, 12 50 for Prime, and 13 00 for Mess, Ohio; Dutchess County 13 50 a 14 00. Dressed hogs 6c. Good Cheese, in small quantities, 7c. Butter at all prices, from 12c. to 25c., according to quality and quantity.

### DIED,

In Hopkinton, R. I., Jan. 15th, Miss ELIZABETH LANGWORTHY, aged 74 years. This aged friend has for many years been afflicted with a cancer, and for the last two years almost helpless. Being an inmate of her brother Sanford Langworthy's family, she received their unremitting care; and although her protracted illness required much of their time, and wasted their strength, yet all were cheerfully given. Having never publicly professed religion, she deeply regretted the past. I visited her several times during my residence here, and last fall found her under intense anxiety of mind, which I trust resulted in an entire reconciliation to God. Her end was peace. S. S. G.

At Bebe Runn, Cumberland Co., N. J., (at the residence of her grandfather, Abel Davis,) on the 21st of November, EDITH NEWCOMB, daughter of Eld. Jacob and Amy Ayers, in the tenth year of her age.

### LETTERS.

S. S. Griswold, W. B. Gillett, D. Clawson, Maxson Green, B. G. Stillman, Wm. P. Langworthy, S. Davison, L. Beldin, P. C. Burdick.

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| Rand. Dunn, New Market, N. J. | $2 00 | pays to | vol. 5 | No. 52 |
| And. Drake, | " | 2 00 | " | 5 | " 52 |
| N. F. Randolph, | " | 2 00 | " | 5 | " 52 |
| Jer. Dunham, | " | 2 00 | " | 5 | " 52 |
| A. F. Randolph, Jr. | " | 2 00 | " | 5 | " 52 |
| John Smalley, | " | 2 00 | " | 5 | " 52 |
| C. Blackford, | " | 2 00 | " | 5 | " 52 |
| Jer. Dunn, | " | 2 00 | " | 5 | " 52 |
| Jacob Titsworth, | " | 2 00 | " | 5 | " 52 |
| Rand. Clawson, | " | 2 00 | " | 5 | " 52 |
| F. & J. Randolph, | " | 2 00 | " | 5 | " 52 |
| J. R. Titsworth, | " | 2 00 | " | 5 | " 52 |
| A. M Dunham, Plainfield, N. J. | | 2 00 | " | 5 | " 52 |
| E. F. Burdick, Hopk'n, R. I. | | 2 00 | " | 5 | " 52 |
| Albert Brown, | " | 2 00 | " | 5 | " 52 |
| Samuel Allen, | " | 2 00 | " | 5 | " 52 |
| David Green, | " | 1 70 | " | 5 | " 52 |
| Wm. M. Green, | " | 1 00 | " | 5 | " 26 |
| Stephen Maxson, Albion, Wis. | | 4 00 | " | 6 | " 13 |
| S. P. Burdick, | " | 1 75 | " | 5 | " 46 |
| Adin Burdick, | " | 25 | " | 5 | " 7 |
| S. H. Blackman, Johnstown, Wis. | | 2 00 | " | 6 | " 30 |
| B. Church, Tallmadge, Mich. | | 2 00 | " | 5 | " 52 |
| H. Chase, | " | 2 00 | " | 5 | " 52 |
| Elias Rogers, DeRuyter, | | 2 00 | " | 5 | " 52 |
| Wm. E. Burdick, | " | 2 00 | " | 5 | " 52 |
| James Muncy, | " | 2 00 | " | 5 | " 52 |
| Pardon Coon, | " | 2 00 | " | 5 | " 52 |
| W. G. Crandall, | " | 2 00 | " | 5 | " 52 |
| Alanson Coon, | " | 1 00 | " | 5 | " 26 |
| R. A. Thomas, Alfred, | | 3 00 | " | 5 | " 26 |
| B. W. Millard, | " | 2 00 | " | 5 | " 52 |
| E. Crandall, Little Genesee, | | 2 00 | " | 5 | " 52 |
| Amos Green, | " | 2 00 | " | 5 | " 52 |
| Avis Hall, | " | 1 00 | " | 5 | " 26 |
| John X. Jones, New York, | | 2 00 | " | 5 | " 52 |
| Wm. Jones, | " | 1 50 | " | 5 | " 52 |
| Gilbert Winslow, | " | 2 00 | " | 5 | " 52 |

### EASTERN ASSOCIATION—EXECUTIVE COMMITTEE.

An adjourned session of the Executive Committee of the Seventh-day Baptist Eastern Association, will be held at the meeting-house of the Church in Westerly, R. I., on first-day, at 10 o'clock, A. M., Feb. 11.

S. S. GRISWOLD, Cor. Sec.

### MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held in New York on the evening of third-day, February 6, 1849.

By order of the Board, GEO. B. UTTER, Rec. Sec.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.

GENESEE, December 20th, 1848. 29m3.

## THE BOOK

For every Clergyman—For every School District—For every Educated Man.

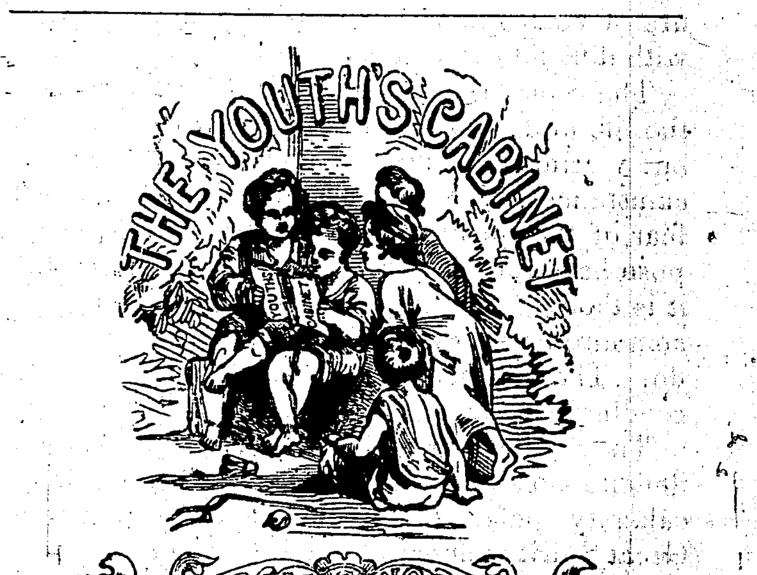
WEBSTER'S QUARTO DICTIONARY, Unabridged: Price $6.—Published by G. and C. MERRIAM, Springfield, Mass., and for sale by Booksellers generally.

"Will not the enlightened and liberal furnish *their clergymen* with a copy, as an indispensable volume in their libraries?"—*Rev. T. H. Gallaudet.*

Extract from a Lecture addressed to a Teacher's Institute, by William Russel, Principal of the Merrimack [N. H.] School for Teachers, and formerly Editor of the *American Journal of Education:*

"The edition of Dr. Webster's Dictionary, revised by Professor Goodrich, I would earnestly recommend to the attention of all teachers who are desirous of becoming fully qualified to give instruction in the English Language. The copious information which that work embodies, on all topics connected with Etymology—the extreme exactness, as well as the number, extent, and fullness of the definitions which it furnishes to every important word, render it a mine of philological wealth to instructors. The volume is, in fact, the teacher's encyclopedia, as well as lexicon, for daily reference. Could a copy of it be provided, as the permanent property of every district school, the effect, as regards the improvement of instruction, would be deeply and extensively felt, in the increased skill of the teacher, and the higher attainments of his pupils, in the most important part of education—the acquisition of an adequate knowledge and proper use of our own language."

"It has come to be a necessity to every educated man."—*Lord Brougham*



THE fourth volume of this magazine commenced with January, 1849. It aspires to be, both in the character of its articles and in its mechanical execution, *a model of taste and excellence;* and it is universally conceded that it stands at the head of all works of its class. The following are a few of the many commendatory notices of the press, in different parts of the Union, which the magazine has received :—

"It is beautifully illustrated, and evinces great ability and interest."—*N. Y. Evangelist.*

"The editor is one of our best writers for the young."—*N. Y. Com. Adv.*

"We know of no journal devoted to the interests of the youth of our country, that will compare with this, either in the beauty of its appearance, or the rich and varied excellence of its contents."—*N. Y. Christ. Mess.*

"It is full of pleasing things, finely illustrated, and familiarly described."—*N. Y. Obs.*

"Whatever the editor does is well done, and in a sweet and gentle spirit. His pretty monthly is commendable in all respects, and wonderfully cheap."—*N. Y. Christ. Inq.*

"The Cabinet still maintains its supremacy as the first and most beautiful juvenile in the land."—*Hartford Repub.*

"Its contents are scarcely susceptible of any improvement, the work having attained a pre-eminence among works published for the young."—*Sentinel, Fort Wayne, Ind.*

"A prettier thing of the kind could scarcely be imagined." —*Balt. Meth. Prot.*

"The best and cheapest youth's magazine in the country." —*Courier, Zanesville, Ohio.*

"This, as we have before told our readers, best fills our idea of what a magazine for children ought to be."—*Windham Co. Dem., Brattleborough, Vt.*

"It gives us pleasure to recommend this magazine to our Southern friends. Our more intimate acquaintance with it serves only to increase our favorable opinion of it."—*Balt. West. Continent.*

*Yearly Subscription,* $1 *only.*

| | |
|---|---|
| 4 copies, one year, 75 cents each, | $3 |
| 7 copies, one year, 72 cents each, | 5 |
| 10 copies, one year, 70 cents each, | 7 |

*Premiums for New Subscribers.*

Any individual who will send us the names of five new subscribers and $5, shall receive a copy of the *Wreaths of Friendship*, by F. C. Woodworth and T. S. Arthur—price $1 25. One copy of the *Cabinet* and one of the *Wreaths* for $2.

*Bound Volumes.*

Three volumes are now completed, and tastefully bound. They form together one of the cheapest and best works for the library of boys and girls to be found in the English language, and are sold saparately or together. Price per volume $1 25.

☞ Money can be safely sent by mail. The publisher will pay the postage on orders of $3 and upwards. ☜

*Agents Wanted,*

To obtain subscribers for the work. The best of terms allowed to those who come well recommended.

Address the Publisher,
D. A. WOODWORTH,
135 Nassau-st., New York.

## Miscellaneous.

From the Home Journal.

### THE SPRING DOWN IN THE DELL.

Though years have glided like a dream,
Since I stood by thy side,
Yet still, thou little rippling stream,
I've thought of thee with pride,
And blessed thee, as I bless thee now—
Oh! I remember well!
How thou did'st cool my fevered brow,
Dear Spring, down in the dell!

On many a golden summer hour
I laid me down to rest,
Where every wind would throw a shower
Of blossoms on my breast.
The spangled flowers grew around—
Oh! I remember well!
The mossy rocks, the velvet ground,
The Spring down in the dell.

Thy waters sparkled in my cup,
And flashed along the rim,
And when I raised it gladly up,
And broke its dimpled brim,
Far sweeter than the Samian wine—
Oh! I remember well!—
Was that bright crystal wave of thine,
Dear Spring, down in the dell.

And, mirrored in thy mimic glass,
I've watched the artless grace
Of many a dark-eyed village lass,
As she did kiss thy face.
And I have envied thee thy lot—
Oh! I remember well!—
Thou wilt not, can't not, be forgot,
Sweet Spring, down in the dell.

From the National Intelligencer.

### THE SIOUX, OR DAH-KO-TAH INDIANS.

The territory now claimed by this nation is principally watered by the St. Peter River, and is about nine hundred miles in length, and from two to five hundred in width. The original name of the tribe was Dah-co-tah, the interpretation of which is said to be a confederacy, or a united nation; the name of Sioux, for which there seems to be no acknowledged meaning, having been given them by the early Jesuit missionaries. The number of this tribe is estimated at about fifteen thousand; they are divided into bands numbering from fifty to a thousand. Occupying as they do an immense prairie region, they make use of the horse instead of the canoe, and the wealth of a Sioux chief is universally estimated by the number of his horses. Private rights are respected among them. They compute time by the four seasons, but their month contains only twenty-eight days. They designate the month of January as the hard moon; February, the moon in which the raccoon runs; March, the moon of sore eyes; April, the moon when the geese lay; May, the moon for planting; June, the moon for strawberries; July, the midsummer moon; August, the moon for gathering corn; September, the moon for gathering wild-rice; October and November, the moons for the running of the doe; and December, the moon in which the deer sheds his horns.

They are kind to their sick, but take more care of their youth than they do of their old men. They are averse to the custom of bleeding, and seldom draw blood except in severe cases of illness. Their medicines are chiefly composed of roots and plants, and they never make use of metalic medicines. They are partial to vapor baths, and resort to them for the cure of numerous diseases. They frequently attribnte their bodily sickness to the displeasure of some animal which they have hunted with difficulty and slain.

The Sioux Indians consider it lawful to take the life of a fellow-being by way of revenge, but a crime to take life under any other circumstances. They invariably entertain a great fear of the spirits of the dead, whom they suppose have the power to injure the living; and it is thought that this fear prevents them from committing murder more frequently than they do. The practice of lying is considered as exceedingly wrong.

They believe in a Great Spirit, but have no definite idea of his attributes. Whenever any calamity befals them, they alledge that the Great Spirit is angry; and so, when they receive a blessing, they attribute it to the same source. They look upon the death of an individual as a manifestation of the Divine displeasure. They resort at times to sacrifice, and cases have been known where Sioux fathers have sacrificed their own children to appease the anger of the Deity. They are much afraid of a creature which they look upon as a kind of vampire, and they consider the sight of this as a sure sign of approaching death.

The are exceedingly superstitious in respect to fire, which they consider a gift from the Deity. In former times they obtained it by friction of wood, but at present chiefly from the flint. When about to partake of a religious feast, they remove all the old fire from the wigwam, and rekindle it, for the purpose of cooking the food, so that they may be certain that there is nothing unclean about the feast. They have no idols or images which they worship, but are in the habit of making offerings of tobacco and other articles which they value.

They venerate the rattlesnake, and seldom if ever deprive it of life, except when they wish to employ its skin and rattle in their incantations. They believe in fairies, which they suppose have the power of assuming the form of any animal, and of living either on land or in the water; all their lakes and streams are intimately associated with little people. They regard thunder as emanating from a large bird. Among their fabled monsters they acknowledge a huge giant, who can destroy an Indian by the glance of his eye.

When a man dies they place his remains upon a scaffold, which they ornament with the trophies of war; and when the flesh has decayed they bury the bones in the earth, and cover the grave with pickets, or a rude house. They do not bury in a sitting posture, but invariably clothe the deceased in his finest robes, covering him with all his favorite ornaments. They express their grief at the loss of a friend by cutting off their hair, going barefoot, dismal shoutings, mutilating their bodies, and by making a feast for the dead.

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The Rev. J. P. McColley, of Millford, Del., says that from a single pumpkin vine, that grew spontaneously in his garden last spring, he gathered thirty-six pumpkins, weighing together four hundred and ninety-seven pounds, and were perfectly matured. They were the mellow pumpkin.

### A SHIP AMONG ICEBERGS.

It is impossible to convey a correct idea of the beauty, the magnificence, of some of the scenes through which we passed. Thousands of the most grotesque, fanciful, and beautiful icebergs and icefields, surrounded on all sides, intersected by numerous serpentine canals, which glittered in the snn, (for the weather was fine all the time we were in the straits,) like threads of silver twining round ruined palaces of crystal. The masses assumed every variety of form and size, and many bore such a striking resemblance, to cathedrals, churches, columns, arches, and spires, that I could almost fancy we had been transported to one of the floating cities of Fairy Land. The rapid motion, too, of our ship, in what appeared a dead calm, added much to the magical effect of the scene. A light but steady breeze urged her along, with considerable velocity, through a maze of ponds and canals, which, from the immense quantity of ice that surrounded them, were as calm and unruffled as the surface of a mill-pond. Not a sound disturbed the delightful stillness of nature, save the gentle rippling of the vessel's bow as she sped on her way, or the occasional puffing of a lazy whale, awakened from a nap by our unceremonious intrusion on his domains. Now and then, however, my reveries were disagreeably interrupted by the ship coming into sudden contact with huge lumps of ice. This happened occasionally when we arrived at the termination of one of those natural canals through which we passed, and found it necessary to force our way into the next. These concussions were sometimes very severe, and even made the ship's bell ring; but we heeded this little, as the vessel was provided with huge blocks of timber on her bows, called ice-pieces, and was besides built expressly for sailing in the northern seas. It only became annoying at meal times, when a spoonful of soup would sometimes make a little private excursion of its own, over the shoulder of its owner, instead of into his mouth. As we proceeded, the ice became more closely packed, and at last compelled us to bore through it. The ship, however, was never altogether detained, though much retarded. I recollect, while thus surrounded, filling a bucket with water from a pool on the ice, to see whether it was fresh or not, as I had been rather sceptical on this point. It was excellent, and might almost compete with the water from the famous spring of Crawley.

[Ballantyne's Hudson's Bay.

### CALIFORNIAN'S DRESS.

The dress of a Spaniard of tolerable means, consists of a deer-skin or fine velvet jacket, generally of a green color, with numerous rows of gold or silver plated buttons upon it, with a pair of pantaloons of velvet or deerskin, open from the knee down, and with a row of silver buttons on each side of the opening, confined at the waist by a red silk sash. Over all is thrown the *serrappo*, a gay-colored blanket, all stripes and figures, with a hole in the centre for the head. This, when placed over the shoulders, hangs to the ancle on either side; under the pantaloons are a pair of very wide and loose drawers, and over them, when riding, are wrapped the *botas*, square pieces of leather reaching to the knee, to protect the lower part of the legs from chafing. They ride very fast, spurring their horses almost to madness, to exhibit their horsemanship. The ease with which they retain their seats, when the horse is rearing and pitching, and kicking, is truly astonishing. The Mexican saddle, though awkward in appearance, is much superior to ours for riding. They have high peaks before and behind: the one in front is arranged so that an end of the lasso can be attached to it, after the bullock is snared. The spurs are the most savage and uncivilized looking articles that can well be imagined, about two inches long, with small bells, or pieces of metal attached, which jingle at every step. The stirrups are made of wood, and weighing from two to three pounds.

### PHILOSOPHIC COURTSHIP.

Sir Isaac Newton was persuaded by one of his friends to marry; he excused himself by saying that he had no time to court a wife. His friends replied that they would assist, by sending to his apartment a woman of worth. He thanked them for their offer, and promised to receive a visit from the lady. His friends applied to her, and requested her to dispense with the usual ceremonies of courtship, and wait upon the philosopher; to which she consented.

When she entered his apartment, and produced her letter of recommendation, he received her politely, filled and lighted his pipe, sat down by her side, took her hand in his, and conversed on the subject. Before they had brought the matter to a conclusion, some question regarding the magnitude of the heavenly bodies presented itself with such force that he forgot what he was about—he turned his eyes toward the heavens, took the pipe from his mouth with his left hand, and, being lost in study, without design, took the lady's left hand, and with one of her fingers crowded the tobacco into his pipe, and held it so long, that her heart, as well as her finger, took fire, and she, in a huff, sprang up, and went off, leaving the philosopher to pursue his studies alone.

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Col. Taliaferro.—The Washington correspondent of the Charleston Courier, thus speaks of Col. Taliaferro, of Virginia, now eighty years of age, and for forty years a member of Congress—'His health and faculties have never for a moment given way, and he is the same man now that he was when the confidential adviser of Jefferson, Madison, and Monroe—the same man that he was when he opposed the administration of the elder Adams. Colonel T. has always lived liberally, and has enjoyed, as much as any man that ever lived, social pleasures, in all their approved forms. At a supper party, the other night, he was asked what his secret was. He replied, that he had never known disease—that he had never made but a single meal a day—that if he took supper, he did not dine—that he had risen early—had always been accustomed to exercise, and never on horseback when he could go on foot; and that under all circumstances he had preserved an equality of temper. His rule was, never to suffer that which was past to prey upon his mind; to enjoy what Providence had allotted to him, and to trust in the future.'

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Gold does not always Enrich.—Speaking of the recent discoveries in California, an exchange says that it is a great question how far these golden discoveries, after all, enrich either the country or individuals. The whole speaking Past utters its volumes of fearful testimony. The richest mining soils on earth are surrounded by the poorest people. Spain and Portugal, the nations that have the most immediate concern in mining, have been, principally by that means, reduced to the most abject poverty. All travelers inform us, that an approach to a mining district, in South America, is uniformly indicated by a ragged people, and ruinous habitations. And rarely has the world ever seen an individual enriched by gold hunting. Nor is this a business which, however successful, can add essentially to the real wealth of the world—that is, the means of human comfort and subsistence. For, as the quantity of gold increases, its relative value, which is its true practical value, diminishes.

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Curious Discovery.—A few days ago, some men who were working upon our streets, split a stone in two, in which they found a beautiful purple flower, with some green leaves, as fresh in appearance, and as soft to the touch, as if it was the product of a green-house. How it got there, is a mystery to us. The stone has been in our streets twelve years. But the flower was evidently in the stone when quarried. It may have been there 'from time whereof the memory of man runneth not the contrary;' aye, for aught we know, it is an antedeluvian product. Mr. S. S. Young says that the flower resembles the Hibiscus species, but the leaf is more like the rose, but it is not exactly like any native flower of this country, nor like any exotic cultivated here. It most probably grew in the rock where it now is, but the rock must have been earth when it grew. [Eat. (O.) Reg.

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Extract from Gen. Jackson's Will.—'The gold box presented to me by the Corporation of the City of New York, the large silver vase presented to me by the ladies of Charleston, South Carolina, my native State, with the large picture representing the unfurling of the American banner, presented to me by the people of South Carolina, when it was refused to be accepted by the United States Senate, I leave in trust of my son, Andrew Jackson, Jr., with directions that, should our happy country not be blessed with peace—an event not always to be expected—he will, at the close of the war, present each of said articles, of inestimable value, to that patriot, residing in the City or State from which they were presented, who shall be adjudged by his countrymen, or the ladies, to have been the most valiant in defense of his country, and his country's rights.'

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A Curious Experiment.—A gentleman being in company with a number of persons in a stage-coach, who used very profane language, was invited, after the rest had exhausted their fund of anecdote, to tell his story. He complied, and as they had interlarded every sentence with some senseless, profane expression, he substituted the phrase, 'tobacco and pipes! pipes and tobacco!' His companions listened with perfect astonishment—they concluded the man must be insane! But, after he was done, and they professed themselves much pleased with his story, one of them took the liberty of inquiring what he meant by the frequent use of the above phrase. Oh, said he, it is my peculiar method of *swearing!*' Whereupon they saw at once the extreme silliness of profane language, and abstained from its use during the rest of the journey,

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A Bit of Advice.—You were made to be kind, says Horace Mann, generous, and magnanimous. If there is a boy in the school who has a club foot, don't let him know that you ever saw it. If there is a poor boy, with ragged clothes, don't talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenances how much better it is than to have a great fist.

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Ferocity and Fear.—It is said that the people of Cairo, a little place lying among the unwholesome swamps at the confluence of the Mississippi and Ohio, keep three pieces of ordnance mounted near the landing-place to keep off the cholera. A passenger in one of the steamboats from New Orleans relates that the captain being desirous of landing at that place, that the bodies of four persons who had died on the passage might be interred, they threatened to fire upon the boat if it attempted to approach the shore, and actually obliged him to proceed with the dead bodies on board.

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Eclipses in 1849.—In the year 1849 there will be four eclipses—two of the sun, and two of the moon. One of the lunar eclipses will be visible in the United States. The first eclipse will be of the sun, on the 12th of February, and will be visible in the west of Asia, and the north-west of North America. The second, of the moon, on the 8th of March, and will be visible throughout the United States. The third will be a total eclipse of the sun, on the 17th of August; and the fourth, an eclipse of the moon, on the 2d of September—both invisible in the United States.

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Time.—Every day is a year to a silk-worm, and has in it the four seasons. The morning is Spring, the middle of the day Summer, the evening Autumn, and the night Winter. To man, life is a year, and a year is a day—past scenes are generally recalled with a feeling of solemn sadness, caused by the thought that the time is gone, and will never return. Our days must be profitably employed, if we would remember them with pleasure.

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Blind Men.—A Pittsburgh paper states that there is in that city a blind man who earns a comfortable subsistence by weaving. He plays the loom faithfully, steadily and smilingly, resigned to his lot, and content that it is not worse. The Norfolk Herald says there is in that city a colored man perfectly blind, who wends his way through all parts of the city, day and night, without a guide, never failing, unless from sickness, to attend one or other of the churces on Sunday, independent of any assistance.

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A Long Ride.—The Springfield Republican says that Mr. James Parker, one of the conductors of the Western Railroad, between Springfield and Boston, has acted in that capacity ever since the opening of the road to that place, in 1839, a period of nine and a quarter years, and rating his trips at two hundred miles a day, he has traveled within the time stated, *over five hundred and thirty thousand miles*; a distance equivalent to more than twenty-one times the circumference of the globe, or more than a journey to the moon and back.

## VARIETY.

The Boston Traveler states that the losses by fire in that city in 1848, amounted to three hundred and forty-seven thousand eight hundred dollars, on which there was an insurance of two hundred and twenty-two thousand seven hundred and twenty-two. The loss in 1847 was one hundred and fifty-six thousand three hundred and forty-four dollars, and the insurance eighty-four thousand three hundred and forty dollars. Increase of loss in 1848, one hundred and ninety-one thousand four hundred and fifty-six dollars. Increase of uninsured loss, forty-three thousand and seventy-four dollars. The loss in 1846 was one hundred and eighty-seven thousand five hundred and eighty-one dollars, and the insurance one hundred and fifteen thousand two hundred and forty-one dollars.

According to a report transmitted to the N. York Legislature, by the Governor, it appears, that during the year 1848, Governor Young has reprieved two persons sentenced to be hung, pardoned one hundred and five persons sentenced to the State Prisons for various terms, and pardoned thirty-two from the local prisons.

The following is the closing paragraph of the will of Patrick Henry—'I have now disposed of all my property to my family; there is one thing more I could wish to leave them, and that is the Christian religion. If they had this, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor.'

The Plattesburg Republican Extra, of the 4th instant, announces the death at Plattesburg barrack, on the 1st instant, of Major Penrose, a graduate of the United States Military Academy, who served in the Florida war, and under Taylor and Scott in Mexico—and for his gallantry at Cerro Gordo was brevetted a Major.

The Illinois Legislature have passed resolutions instructing their Senators, and requesting their Representatives, to use all honorable means to procure the enactment of such laws by Congress as to expressly prohibit the extension of slavery into any of our newly-acquired territory.

Man doubles all the evils of his fate by pondering over them; a scratch becomes a wound, a slight an injury, a jest an insult, a small peri a great danger, and a light sickness often end in death, by brooding apprehensions.

In 1843, the total number of lunatics in England and Wales was computed at 20,000. The number at present is estimated at 30,000. Of these, about 5,000 belong to the upper or middle classes, and 18,000 are paupers.

According to a law established last November in Brazil, newspapers printed in that country pay no postage, and are transmitted through the post-office free of charge, as also foreign papers directed to public libraries in that country.

The plantain and banana have been cultivated with complete success in the region of Texas which surrounds Galveston Bay. Our Southern States bid fair to rival the countries of the South in the production of their own fruits.

A Southern paper mentions a doctor from Pulaski county, Illinois, who has been sentenced to the penitentiary for four years and a half for manslaughter, for the crime of vaccinating a man with the small-pox, from the effects of which he died.

The vote cast for President, says the Bee, at the late election in the two States of New York and Pennsylvania, exceeds the legal suffrages in all England, with her population of 20,000,000.

The Boston Transcript states that Hon. Edward Everett presented to the company of young men who embarked for California in the ship bearing his name, a valuable and well-selected library.

Benjamin Beverly, a young Englishman, working in the carpet factory of Mr. Rosencrantz, Philadelphia, lost his life by falling into a large vat or tub of boiling water, the other day.

The steamer Pekin, loaded with pork and lard, was lately sunk in the Illinois river. The steamer Iron City was also sunk a short distance below St. Louis, and ten persons are reported to have been drowned.

A French physician asserts that hypochondriacal patients cannot do better than to groan all night, cry all day, and eat light food. Thus may life be prolonged to an incredible number of years.

In New Orleans a man is not at liberty to emancipate his own slaves without the permission of the authorities.

Wordsworth says, language is not the dress, but the incarnation of thought.

Never speak evil of any one, on any pretence whatever.

Let your rule of conduct be frugality, temperance, and economy.

Two millions of gold dust are now waiting transportation at San Francisco.

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## The Sabbath Recorder.

### ALLEDGED CHANGE OF THE SABBATH AT THE RESURRECTION OF CHRIST.

[Section X. of J. A. Begg's Treatise on the Sabbath.]

[Continued.]

Is there any better authority for rendering *Sabbaton*, in that statement, by the English word "week," than we have found for rendering *mia* by the word "first?" It is the genitive plural of the word every where used throughout the New Testament for *the Sabbath*, and, with only two other exceptions, is always so translated; so that our translators have here also gone in direct opposition to their own general rendering of the word. To cite the instances in which the Greek *Sabbatos* occurs in the New Testament, would be to quote every case in which "the Sabbath" is named in our own translation. Suffice it, therefore, to remark that, as exhibited by the Concordance, it occurs about seventy times; and in only one instance besides those by which our translators have endeavored to support the notion of Sunday sanctification, they have themselves given to it the proper rendering of "Sabbath."

The exception to which we have referred, and the only one not immediately supposed to speak of the first day of the week, is the rendering of Luke 18: 12, where our translators make the Pharisee to declare, "I fast twice *in the week*." To this translation appeal is commonly made as authority for translating *Sabbaton* "week" in the texts concerning Christ's resurrection. It is, therefore, of importance that we should examine it more minutely. What necessity, then, or propriety, is there, for thus making it to appear as a translation of the original, that the Pharisee, in his boasted sanctity, does declare that he fasted twice in the week? The Greek is plain enough, asserting as it does that he fasted twice *on the Sabbath;* but it probably appeared to our translators, as it has been assumed by others, that he could not have meant to affirm this. It is supposed that the words can have no other meaning. Were it even perfectly evident, that in this case the Pharisee's boast could not be at all understood in reference to his mode of observing the weekly Sabbath, we would still be called to inquire what else is meant. The certainty that it did not mean the seventh day of the week, even if we were brought to this conviction, would not of itself entitle us to assume that "the Sabbath" is here to be understood of "the week." For were we to reject the plain and usual import of the word, as wholly inapplicable, we should even then be only prepared to seek for a different meaning. Instead of taking for granted that he declares he fasted twice in the week, we might ask for evidence as to what it did mean.

Probably there is less occasion for departing from the true signification of the word in this instance, also, than is usually supposed. Although not in accordance with uniform practice, we believe the Pharisee really meant what he said, and that he considered it meritorious to "fast twice on the Sabbath." It is attested by sufficient evidence, that at the time of our Saviour's appearance in the world, the Jews had not only multiplied their public fasts, so "that they filled almost half their calendar," (*Jening's Jewish Antiquities*, book 3, chap. 8,) but that some among them fasted weekly on the Sabbath. The opposite was indeed the usual practice. Generally the Jews *feasted* on the Sabbath. But among the Christians of a later period, also, some fasted on the Sabbath, while others regarded this as a sin.[*] So among the Jews, there were some who made it a rule *to fast* on the Sabbath. Such seem to have been proverbial even for the severity of their *Sabbath fasts*. Suetonius (in Vit. Octav. chap. 76,) is cited as representing Octavius to affirm, in an epistle addressed to Tiberuis, "a Jew does not observe *the fast of his Sabbath* so carefully as I have done to-day." And Justin Martyr, (Lib. 36, cap. 2, sect. 14, p. 524, edit Grævii, Lugd. Bat. 1701,) saith of Moses, "that arriving at Mount Sinai, after wandering and fasting in the deserts of Arabia seven days, he consecrated *every seventh day*, called *the Sabbath*, for *a perpetual* FAST, because that day had put a period to their wandering and hunger." (Jening's Jewish Antiquities *ret supra*.) We need hardly say, that we do not quote these words as attaching the slightest credit to this statement of Justin, that the Sabbath was so appointed by Moses to be observed by fasting, or that it was at all so treated till after the return from the captivity in Babylon, when the number of their fasts was increased; but the very attempt to give currency to such an interpretation, proves that to no inconsiderable extent the Sabbath must have been so observed in later ages of the Jewish history.

"There are," says an author maintaining the first day of the week to be the Sabbath, "several of the Roman writers (vid. Suet. in Octav. Cap. 76. Pers. Sat. 5, 184, Just. lib. 36) *who particularly observe* that it was *customary* with the Jews *to fast upon their Sabbath*." And, "that *custom* of the Jews which was *to fast on their Sabbath days* until their religious assemblies were dismissed, which, as Josephus intimates, was usually done about noon." *Jephson's Christian Sabbath Explained.* P. 403.

"The Romans did upbraid this people with *their Sabbath's fast*. Augustus, having been at the Baths, and fasting there a long time together, gives notice of it to Tiberius, thus: that never any Jew had fasted more exactly on their Sabbaths than he did that day. So Martiall, reckoning up some things of unsavory smell, names amongst others, *jejunia sabbatariorum;* for by that name he did contemptuously mean the Jews, as before I noted. And where the Romans in those times began, some of them, to incline to the Jewish ceremonies, and were observant of the Sabbath, as we shall see hereafter in a place more proper, Persius objects against them this, that being Romans, as they were, they muttered out their prayers, as the Jews accustomed; and by *observing of the fast, on the Jewish Sabbaths*, grew lean and pale for very hunger. So saith Petronius Arbiter, that the Jews *did celebrate their Sabbath by a legal fast;* and Justin yet more generally, that Moses did ordain the Sabbath to be a fasting day forever." *Heylin's History of the Sabbath*, p. 109.

In the *Modern History of the Jews*, (p. 299,) it is farther stated, that "they differ in opinion concerning the severity and length of the abstinence. Some think themselves obliged to say before the rising of the sun, 'I will fast to-morrow.' During the fast they lie upon a bed harder than usual, lessen the number of pillows, change their fine blankets for coarse, *eat not until next day at evening*, and conclude with praying to God that their fast may be accepted in the place of a sacrifice. *Others eat until the dawn of the day*, THEN *abstain from food until the stars appear*, for that is not esteemed a fast day upon which the sun does not go down."[*]

It is, therefore, attested on evidence sufficiently authentic, that at the time of our Saviour's ministry, strict Jews were accustomed to fast upon the Sabbath; and although there is no authority for such a practice in the law of God, as given by Moses, still, as part of those traditions by which the law of God was made of none effect, it may serve to explain the language of the self-righteous Pharisee, without our having recourse to that mode of interpretation by which "the Sabbath," on which he fasted twice, is converted into the whole "week." For if, while it was usual to fast on the Sabbath, some fasted the entire day, not eating "until next day at even," and "others eat until the dawn of the day. then abstain from food until the stars appear," we have in these two classes examples of what may without great impropriety be called fasting *once* and fasting *twice* upon the Sabbath. For although the mode of reckoning time current amongst ourselves, detracts from the meaning of the Pharisee's language, attention to the Scripture order of reckoning from evening to evening may enable us better to understand it. The interval devoted to sleep thus dividing the Sabbath, and all other days, into two parts, of wakefulness, either for worship or for work, the man, making a merit of his fasting, and wishing fully to tell its amount, might so speak of his Sabbath fasting. If, unlike those who fasted only from the dawn of day until the stars appeared, he fasted all the previous evening likewise, he might not improbably express this by saying, "I fast twice on the Sabbath." He was a Pharisee; he was boastful of his good works; and we are naturally, therefore, to expect that the language employed will not fall short, however much it may exceed in amount of meaning, that for which he considered himself entitled to praise and reward. From sunset until the hour of rest may therefore be understood as *one* of his *Sabbath fasts;* and his *second* might either terminate with the public assembly the following noon, or be farther prolonged until the setting of the sun. The latter fast might be esteemed sufficient by those less strict than he, as we find some were contented therewith, who would yet be called *Sabbath fasters*; so that a different term was really necessary fully to express its more strict or *double* observance, if, as we have supposed, the Pharisee was included among the number of those who fasted the whole twenty-four hours.

We have actually this very division in one of the Jewish Apocryphal books, where, however, the praise ascribed is for an opposite practice. It is stated of Judith, that "she fasted all the days of her widowhood, save *the eves of the Sabbaths* AND *the Sabbaths;* and the *eves* of the new moons, and *the new moons;* and the feasts, and solemn days of the house of Israel." *Judith* 8: 6. All these Apocryphal Books are believed to have been written between the times of Malachi and John the Baptist. Though "never acknowledged by the Jewish church" as canonical, and "not one of them is extant in Hebrew," but "all written in the Greek language," yet confessedly they were written "for the most part by Alexandrian Jews." (*Horne's Introduction to the Study of the Bible*, vol. 1, p. 457.) Although Sabbath fasts were not then or there practiced, at least by Judith, if we suppose this apocryphal book to state this truly, as we have seen above they were by others, it is remarkable how the *Sabbaths* and the Sabbath *eves*, and the new moons and *their* eves, are thus distinguished. The writers making of her abstaining from fasting upon either a kind of double merit, shows how, when the opposite practice was introduced, a boastful Pharisee, so distinguishing the *eves* from the *days*, might say, "I fast twice on the Sabbath."

With indubitable evidence, then, it is proved, that in the time of the Saviour it was a *usual* thing for *some* Jews to fast *once*, or on one part of the day only, while others, regarding themselves as peculiarly strict in observing the tradition of the elders, fasted the evening portion of the day as well as that of the morning. There is surely no need, therefore, for our altering the meaning of the language employed, without a single precedent by which to justify the act; and still less, under such circumstances, can we regard this man's statement of his fasting twice on the Sabbath, as evidence that our Lord's resurrection was on the first day of the week.

[To be continued.

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[*] Daillé, speaking of the contradictory opinions of the Fathers, says, "Some enjoin us to fast on Saturdays; others forbid the same under the penalty of being accounted no less than the murderers of Christ. (Vid. Petav. p. 395, in Epiph. Eccl. Rom. ap Socrb I. 5, c. 22, August. Ep. 86, et 118. Innoc. 1. Ep. 1, c. 4. Ignat. Ep. 4, ad Phillip. Can. Apost. c. 68, Constit. Apost. 1, 7, c. 24. Syn. Trull. Can. 55.") *Daillé's Right Use of the Fathers*, p. 281.

[*] When Henry Martyn was in Hindostan, speaking of his Pundit he says, "that with respect to *the Sabbath*, he said, he *had always kept that day* BY FASTING, *and that all Hindoos do the same.* But that no reason was given in the Shaster why it was holy." Memoir, p. 253.

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### THE DEATH OF THE YEAR.

FROM THE SOUTHERN LITERARY GAZETTE.

A DIRGE FOR THE DYING—the pale old year  
Is stretched on his couch that must serve for his bier;  
He has run his full race, and the goal being won,  
He will sink to his grave as his fathers have done.

A link he will add to the lengthening chain—  
Of Time that has been, but will ne'er be again;  
And that link we shall miss from the few that belong,  
To the chain of Life's future as brief as a song!

He has pass'd like a dream of the darkness away—  
Like the lightning's white glare, or the meteor's red ray;  
We smiled o'er his cradle—we weep o'er his bier—  
And they seem born together—the smile and the tear!

Oh, Time! who shall measure the speed of thy flight,  
Or teach us to number thy moments aright!  
When a year than a moment scarce longer appears,  
If its record, alas! be not written in tears!

Dec. 31st, 1848.

### PROGRESS OF MILTON'S BLINDNESS.

It is now, I think, about ten years (1654) since I perceived my vision to grow weak and dull; and at the same time I was troubled with pain in my kidneys and bowels, accompanied with flatulency. In the morning, if I began to read, as was my custom, my eyes instantly ached intensely, but were refreshed after a little corporeal exercise. The candle which I looked at seemed as if it were encircled by a rainbow. Not long after, the sight in the left part of the left eye (which I lost some years before the other) became quite obscure, and prevented me from discovering any object on that side. The sight in my other eye has now been gradually and sensibly vanishing for about three years. Some months before it had entirely perished, though I stood motionless, every thing which I looked at seemed to be in motion, to and fro. A stiff cloudy vapor seemed to have settled on my forehead and temples, which usually occasioned a sort of somnolent pressure on my eyes, and particularly from dinner to evening. So that I often recollected what is said in the poet Phineas, in the Argonautics:

"A stupor deep his cloudy temples bound,  
And when he waked he seemed as whirling round,  
Or in a feeble trance he speechless lay."

I ought not to omit that, while I had any sight left, as soon as I lay down on my bed, and turned on either side, a flood of light used to gush from my eyelids. Then, as my sight became more faint, and were emitted with a certain crackling sound; but at present every species of illumination being as it were extinguished, there is diffused around me nothing but darkness, or darkness mingled with ashy brown. Yet the darkness in which I am perpetually immersed seems always, by night and by day, to approach nearer to a white than a black; and when the eye is rolling in its socket, it admits a little particle of light, as through a chink. And though your physicians may kindle a small ray of hope, yet I make up my mind to the malady as quite incurable; and I often reflect that, as the wise man admonishes, days of darkness are destined to each of us. The darkness which I experience, less oppressive than that of the tomb, is, owing to the singular goodness of the Deity, passed amid the pursuits of literature, and the cheering salutations of friendship. But if, as it is written, man shall not live by bread alone, but by every word that proceeds from the mouth of God, why may not one acquiesce in the privation of his sight, when God has so amply furnished his mind and his conscience with eyes? [Milton's Prose Works.

### NEVER CROSS A BRIDGE TILL YOU COME TO IT.

'*Never cross a bridge till you come to it,*' was the counsel usually given by a patriarch in the ministry to troubled and over-careful Christians. Are you troubled about the future? Do you perceive dangers rising in Alpine ranges along your path? Are you alarmed at the state of your business—at the uncertainties impending over your life—at the dubious prospects in reserve for your children—at the gloomy contingencies which fancy sketches and invests with a sort of life-like reality—at the woes which hang over the cause of the Redeemer, or at any earthly evil? Do not cross that bridge until you come to it. Perhaps you will never have occasion to cross it; and if you do, you may find that a timid imagination has overrated greatly the toil to be undergone, or has underrated the power of that grace which can lighten every labor of the Christian. In approaching the Notch of the White Mountains in one direction, the traveler finds himself in the midst of conical hills, which seem to surround him as he advances, and forbid farther progress. He can see but a short distance along his winding way; it seems as if his journey must terminate abruptly at the base of these barriers. He begins to think of turning back his horse, to escape from hopeless enclosure among impassable barriers. But let him advance, and he finds that the road curves around the frowning hills before him, and leads him into another and still other straits, from which he finds escape simply by advancing. Every new discovery of a passage around the obstructions of his path, teaches him to hope in the practicability of his road. He cannot see far ahead at any time; but a passage discovers itself as he advances. He is not required to turn back, nor to scale the steep sides of towering hills. His road winds along, preserving for miles an almost exact level. He finds that nothing is gained by *crossing a bridge before he comes to it!* Such is often the journey of life. How much of its toilsome ruggedness, would be relieved by careful attention to the above admonition! *Never cross a bridge until you come to it.* Or, to express the same counsel in a form that does not involve the charge of Hibernicism,—'Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' [Independ't.

### APPEARANCE OF JOHN FOSTER.

It would be next to impossible to convey to any one who was not acquainted with Mr. Foster, a correct impression of his personal appearance. His dress was uncouth, and neglected in the last degree. A long gray coat, almost of the fashion of a dressing-gown; trousers which seemed to have been cherished relics of his boyhood, and to have quarreled with a pair of gaiters, an intervening inch or two of stocking indicating the disputed territory; shoes, the solidity of which occasionally elicited from the wearer a reference to the equipments of the ancient Israelites; a colored silk handkerchief, loosely tied about his neck; and an antique waistcoat, of most uncanonical hue—these, with an indescribable hat, completed the costume of the philosopher. In his walks to and fro from the city of Bristol, he availed himself at once of the support and protection of a formidable club, which, owing to the difficulty with which a short dagger in the handle was released by a spring, he used jocosely to desiguate as a 'member of the Peace Society.' So utterly careless was he of his appearance, that he was not unfrequently seen in Bristol during the hot weather walking with his coat and waistcoat over his arm.

This eccentricity was the occasion of some curious mistakes. At one time, while carrying some articles of dress, in the dusk of the evening, to the cottage of a poor man, he was accosted by a constable, who, from his appearance, suspected they were stolen, an extensive burglary having been recently committed in the neighborhood. Mr. Foster conducted the man to the seat of an opulent gentleman, with whom he was engaged to pass the evening; and the confusion of the constable may be imagined when he was informed of the name of his prisoner, who dismissed him with praise for his diligence.

His was one of those countenances which it is impossible for one to forget, and yet of which no portrait very vividly reminds us. His forehead was a triumph to the phrenologist, and surrounded as it was by a most uncultivated wig, might suggest the idea of a perpendicular rock crowned with straggling verdure; while his calm but luminous eye, deeply planted beneath his massive brow, might be compared to a lamp suspended in one of its caverns. In early life, one would suppose, his countenance must have been strikingly beautiful; his features being both regular and commanding, and his complexion retaining to the last that fine but treacherous hue, which probably indicated the malady that terminated his life. His natural tendency to solitary meditation never showed itself more strikingly than in his last hours. Aware of the near approach of death, he requested to be left entirely alone, and was found shortly after he had expired, in a composed and contemplating attitude, as if he had thought his way into the mysteries of another world.

[Chambers' Journal.

### YOUNG CHANNING.

Thanks to my stars, I can say I never killed a bird, I would not crush the meanest insect that crawls upon the ground. They have the same right to live that I have; they received it from the same Father, and I will not mar the works of God by wanton cruelty.

I can remember an incident of my childhood, which has influenced my whole life and character. I found a nest of birds in my father's forest, which contained four young ones. They had no down when I first discovered them. They opened their little beaks as if they were hungry, and I gave them a few crumbs which I had in my pockets. Every day I returned to feed them. As soon as school was over, I would run for some bread, and sit by the nest to see them eat for an hour at a time. They were now feathered out, and almost ready to fly. When I visited them one morning, I found them all cut up into quarters. The grass around the nest was dyed with blood. Their little limbs were raw and bloody. The mother was on a tree, and the father on a hedge, mourning over their young. I cried myself, for I was a child. I thought, too, that the parents regarded me as the author of their misery, and this increased my unhappiness. I wished to undeceive them. I wanted to sympathize with, and comfort them. When I left the field, they followed me with their eyes, and I fancied with mournful reproaches. I was too young, and too sincere in my grief, to make many apostrophes. But I can never forget my feelings. The impression will never be erased, nor can I ever cease to abhor every species of inhumanity towards inferior animals. [Memoirs.

### BE KIND TO THE AGED.

A friend of mine being in the city of B——, saw a short distance before him an old man walking along with great difficulty, and apparently much fatigued. He seemed uncertain which direction to take. Between my friend and the old man, two little girls, eight or ten years of age, were walking and conversing about the old man. 'How tired he appears,' said one. 'I wish we could help him,' said the other. Just then a young man passed by, of whom the old man asked the way to No. 16, —— -st. A hasty answer, which was not at all intelligible, was the only reply. In his bewilderment, the old man struck against a post, and his staff fell from his hand. The largest girl sprang forward to support him, while the other handed him his staff, saying, 'Here it is, sir.' 'Thank you, my good girls,' said the old man; can you direct me to No. 16, —— street? I came to this city to-day to visit my son. Wishing to surprise him, I did not inform him of my intention. I am a stranger here, and have been walking for some time to no purpose.' 'Oh, we will go with you, sir; mother said we might walk for an hour, and we can as well walk that way as any other.' 'God bless you, my kind girls,' said the old man; 'I am sorry to trouble you.' 'Oh,' replied the little girls, 'it is no trouble; we love old folks, and love to do them a favor.' They at length conducted the old man opposite the house which he sought, and he was dismissing them, but they said, 'We must cross the street with you, lest the carriages might run over you.' What a delightful body-guard were these kind children. As they parted, the old man said, 'If you ever visit Berkshire county, come to the house of John B———, and you shall have as hearty a welcome, and as good entertainment, as a Massachusetts farm-house can afford.'

You may imagine how happy these girls were in the consciousness of having done a good deed, though it cost them some little effort. Little did they imagine that they should be held up as examples to others; but I am sure that you will strive to imitate them, that you may enjoy the luxury of doing good. My dear children, the palsied step, the tottering step, may one day be yours. You are now light and active, and fresh with life—so was that old man once; but old age came, and robbed him of his youth and sprightliness, and time may despoil you of your activity and vigor, and you may become as much in need of the kindness of others as was this old man. Do then to others as you would have them do to you—be kind to the aged, that you may in your turn receive kindness when old age and infirmity come upon you. [Mothers' Mag.

### THE YOUNG AFRICAN CONVERT IN HAYTI.

Mahommah is a young man who was stolen from Africa and carried to Brazil for a slave; he made his escape in a vessel to New York, and thence to Hayti; and has been converted, as the missionaries believe, and baptized by Mr Judd, of the Baptist Free Mission. He has a quick mind and a tender conscience, and affords much interest to his teachers. Mrs. Judd, in a letter dated Nov. 13th, published in the Christian Contributor, mentions an incident, as follows:—

"Some time since, while reading the account of Abraham's being called to offer up Isaac, (he is reading the Bible by course,) I watched his countenance with anxious interest, to see what effect it had upon him. After explaining and simplifying the language to him, so as to have him be sure and comprehend it, I paused and said to him, 'What do you think of that?' He looked thoughtful a few moments, and then said to me inquiringly, 'Abraham a good man, eh?' 'Yes.' 'O well—very well—very good, if *God* say so; yes, I think so.' There was one of the sweetest expressions of faith—of perfect filial confidence, on his countenance at this moment, that I ever saw. I could scarcely keep from weeping. Truly, thought I, you are a 'son of Abraham,' possessor of 'like precious faith.' O, if Christians could always feel the same confidence, and say from the heart—'Very good, if *God* say so,' it would save much unhappiness in the world, where God so often seems to say to us in his providence, 'What I do, thou knowest not now; thou shalt know hereafter.

"Mahommah gives good promise of returning, in due time, to bear Gospel tidings to his parents and other friends in Africa, as a missionary of our Society. He desires to come to be educated here. Shall the means be provided for this purpose? What *one* rich man will esteem it a pleasure to defray the expense of his education?—or will *many* contribute to this object?"

Rev. Wm. M. Jones also says:—

"He is certainly a most extraordinary young man. His life thus far is a remarkable one. He is well worthy the patronage of some of our rich brethren who might afford to educate him at McGrawville. O, ye Christian men of wealth, *do* take hold of his case, and give him such an education as will render him abundantly useful. He appears so promising, that it seems the Lord designs him for a herald of salvation among his far distant countrymen in Africa. Who will educate him?"

### WHAT ONE POOR MAN CAN DO.

"A reclaimed drunkard made the following statements a few evenings ago. He had opened a room for the advocacy of Teetotalism, in a very low and degraded neighborhood in the district of Halloway, near London. Many attended; about 300 had signed the pledge, 40 of whom were reclaimed from habitual drunkenness. He had been the means, also, of putting into circulation about 4,000 tracts. He had established a Sunday School, into which about 250 children had been admitted; a day school, the average attendance at which was 120; and an evening school for adults, in which were several persons now able to read a chapter in the Testament. Further, he had founded a Savings' Bank for the children's half pence and farthings; £15 had been paid in, which, instead of being wasted in sweet-meats and fruit, bought on Sunday, was expended last Christmas in shoes, frocks, jackets, and other useful articles. Nor was this all; many had been brought to hear the Gospel preached; and some of those who at first molested the preacher, were now the most ready to protect and assist him. All this was done by one reclaimed man, a working gardener, *in the course of twelve months*."

[English Paper.

RETIREMENT.—Retirement prepares us for all services. Judge Hale, in a letter to his children, makes no scruple to say—'If I omit praying, and reading a portion of the blessed word of God in the morning, nothing goes well with me all the day.' Dr. Boerhave said that his daily practice of retiring an hour in the morning for devotion and meditation, gave him firmness and vigor for the business of the whole day. He goes forth from God, after inquiring his will, and commending himself to his care, fitted for all the successes and disappointments of life.

The Sabbath Recorder.

New York, February 1, 1849.

## CHURCH AND STATE.

Several weeks ago, we announced the determination of the Hon. and Rev. Baptist Noel, to secede from the Church of England, because of its connection with the State. That determination he has since carried out, in a manner honorable to himself, and likely to promote the cause of Dissent. It seems that on account of an order from the Bishop, Mr. Noel left his people much sooner than he at first intended. He did so, however, not till after he had preached a farewell discourse, in which he set forth the principles which had led him to abandon the Establishment, and which he hoped would be thoroughly and candidly examined by his people. Soon after his secession, he published an elaborate Essay on the Union of the Church and the State, which created no small stir. One of the English papers says that the appearance of this volume will be an era in the history of the Church, no such book ever before having come from the hands of a Churchman. It was published on the morning of December 23d, and an edition of two thousand copies was disposed of before evening of that day. On the following Sunday, many ministers took it into their pulpits, read select passages to their congregations, and made appropriate remarks upon them. Judging from the newspaper accounts of the matter, we should say that the excitement produced by this work is altogether unprecedented since the days of the Reformation in Germany, or the Sabbath Controversy of the seventeenth century in England. The Essay is soon to be republished in this country, and will doubtless be read with avidity. Meanwhile our readers will be interested in the following passage from it, which occurs near its close:—

"The union of the churches with the State is doomed, condemned by reason and religion, by Scripture and experience, how can it be allowed to injure the nation much longer? All the main principles on which it rests are unsound. Its State-salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of the Word of God. We have seen that it sheds a blighting influence upon Prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors, it distributes them with a wasteful disregard to the wants of the population, and it pays least those whom it ought to pay most liberally. It excludes the Gospel from thousands of parishes; it perpetuates corruption in doctrine; it hinders all scriptural discipline; it desecrates the ordinances of CHRIST, confounds the Church and the world, foments schism among Christians, and tempts the ministers of CHRIST, both in and out of the Establishment, to be eager politicians. Further, it embarrasses successive governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican Churches hopeless, hinders the progress of the Gospel throughout the kingdom, and strengthens all the corrupt Papal establishments of Europe.

"Worst of all, it 'grieves and quenches' the Spirit of GOD, who cannot be expected largely to bless the Churches which will not put away their sins. But when it shall be destroyed, we have reason to hope that the Churches will revive in religion speedily. Sound doctrine will then be heard from most of the Anglican pulpits; evangelists will go forth into every part of the land; scriptural discipline will be restored; schisms will be mitigated; Christian ministers will cease to be political partizans; we may look for a larger effusion of the Spirit of GOD, and England may become the foremost of the nations in godliness and virtue."

## THE NEWSPAPER PRESS.

Somebody—we do not now remember who—has designated the United States as 'Newspaperdom,' or the land of newspapers. Though this may seem a strange designation, it is not inappropriate, considering the abundance of our productions in that line, when compared with other countries. In Continental Europe, the Press has always been trammeled by the censorship and other legal restraints, so that it has never been able to develop its full power, or exert its natural influence. In Great Britain, the liabilities of publishers, and the stamp duty of some two cents on every sheet of paper, have made newspapers so expensive, as to limit their circulation to the wealthier classes. But in the United States there is no censorship and no stamp duty; consequently newspapers are numerous and cheap, and every class of the community can afford to take them. Some idea of their abundance may be formed from the few statistics at our command. It is said that in the city of New York alone, there are one hundred and sixty-eight periodicals, of which thirteen are daily, nine semi-weekly, sixty-six weekly, fifty-four monthly, thirteen quarterly, one semi-annual. The aggregate yearly circulation of these is nearly seventy millions of copies, which would require some one hundred and forty-eight thousand reams of paper, weighing five million six hundred thousand pounds, and costing about six hundred thousand dollars. If such an amount of newspaper literature is furnished by the city of New York alone, what must be the aggregate furnished by the whole country? It is scarcely possible to estimate it. Enough is known, however, to convince every one that the newspaper press is exerting a vast influence upon the public mind. O, that this influence were as healthful as it is powerful.

## LETTERS FROM ILLINOIS—NO. 6.

PLEASANT HILL, near Farmington, Ill.,
8th of 1st mo., 1849.

To the Editor of the Sabbath Recorder:—

My last letter was principally upon the soil, the water, and the surface formation, of Fulton and Peoria counties. I might have included Knox Co. in the same general description. Besides the advantages there pointed out, there are some others of a temporary nature, which are of much consequence to new settlers. A large portion of the country is as yet unfenced, and much of it will be so for some years to come. Of course these lands are all common for pasturage, so that a farmer can keep any amount of stock for which he can provide fodder during the winter; and as the woods, the glades, the ravines, and the prairies, are all covered with natural grass, all kinds of stall cattle find pasturage quite late in the fall, and very early in the spring. Besides this, there is such an abundance, that any quantity of hay may be cut on the best prairies without any charge. Although this hay is not equal to that made of cultivated grasses, it is almost the only hay at present made in this country, and sells readily in the villages to tavern-keepers and others at four dollars per ton. These natural meadows, and pastures not only afford an opportunity for keeping large numbers of cattle, but give great relief to the early settler in fencing his farm. For his live stock, he needs no fenced pastures, only a fenced stock yard. Hence it is common for several farmers, whose lands lie contiguous to each other, to run a single outside fence round four, five, or six farms, and then make their own inside fences as their means and time will best enable them. In this way, 80 acres of land may be made as productive to a family as 160 acres would be where they would be obliged to provide fenced pasturage, and meadows for mowing. Of course this is a temporary advantage, and is curtailed, and must cease as the country becomes settled and fenced.

The method of breaking and tilling the prairie, is now much improved; it can be hired done at $1 50 per acre. The prairie plough is so contrived and sharpened as to turn over the sod about two inches thick. If this is done between the fifth and eighth months, it rots sufficiently to leave the land in good condition for ploughing and sowing wheat the same fall or autumn. A three-horse plough cuts and turns a sod eighteen inches wide; so that one man and three horses can turn over nearly two acres per day. Very often that which is broken during the fifth month is immediately planted with corn, and will then bring quite a second-rate crop, with but little tillage, and still leave opportunity for ploughing and sowing fall wheat. With these remarks, it is easy to see how rapidly a new farm may be made upon the prairie. If the settler has the means to buy, fence, break, plough, and sow his 40, 80, or 160 acres of land, he may in one year have all that sized farm, as well tilled, and bringing him as profitable a crop, as the best old farms in the Eastern States. Many settlers are doing this, and hence the wilderness is rapidly being transformed into fruitful fields. These circumstances likewise account for the large numbers of live stock which are kept, and the large and increasing quantities of beef and pork which are annually exported from these parts. I have no statistics by which to estimate the number of sheep in the country, but it must be very large. Nearly every farmer has a considerable flock; some consisting of several hundreds, and some of thousands. One establishment which I visited in Peoria county, has two thousand head, and a shepherd is kept to attend them, after the European plan. I was told that another establishment, which I did not see, has eleven thousand head. These things are all so many elements of wealth to the country, and are evidences of its adaptation to support and enrich a large, industrious, and enterprising population.

There is another source of wealth, which at present is but little valued. I allude to our coal beds. So far as I can learn, very little coal has as yet been found on the eastern side of the Illinois River; none on either side sixty miles north of this. Small beds of it have been found in the direction of the Mississippi River and Iowa, but the largest and most valuable beds of it lie within a semi-circle of some sixty miles of this place. All the beds which I have examined, lie in a horizontal position, and appear to open best on the East and South sides of the bluffs of the ravines. The best veins are from four to five feet thick, and have a slight dip West and North. The quality appears to me equal to any of the bituminous coals that I have ever seen in England or America. The quantity in these coal fields is inexhaustible. Wood is as yet so plentiful, that coal is but partially used by the resident population. A few canal-boat loads were sent to Chicago last year, and steamboats have commenced carrying it in small quantities to the South. This trade will doubtless increase yearly. It is used in several steam mills in these counties; but in my opinion neither the home nor the foreign market is as yet more than just begun. Steam-mills and manufactories are in great demand here; and whether eastern capitalists come or not, as capital accumulates here, they will arise and multiply equally with any other interior portion of the United States. A considerable portion of these coal beds are found in what are called the barrens, and many of them are unentered Congress lands. Should the bill reported in Congress this session, by the Hon. Robert Smith, of Illinois, for a railroad from Chicago to the Mississippi River, meet with favor, I think these lands are likely to become an object of as fierce a speculation, as were the coal beds of Schuylkill and Lehigh counties, Pennsylvania, some twenty years ago. The old route, surveyed and partly graded by the State of Illinois, in the days of her public improvement mania, runs longitudinally through this coal region. Whatever may be the result of these projects, we have an intelligent, enterprising, and prosperous population, sufficient, with the ordinary blessings of Divine Providence, to make this a flourishing and wealthy country in a few years. No industrious, economical families or individuals need fear they shall not meet with good success in these parts, in almost any useful calling. I know of no branch of industry that is overdone here, by the supply exceeding the demand, except doctors and lawyers. We have seven doctors in Farmington, where there are about a hundred families; and it is said that the reason why there are not more, is because there are no more dwellings to hire, and they are too poor to build for themselves. Cloth-dressers, tanners and curriers, can find good situations, and plenty of business. Wool is an article of large production and exportation; the present average price is 25c. per lb. Hides, closely trimmed of horns, tails, and leg pieces, are plentiful at 3 to 3 1-4c. per lb.; oak bark $2 25 per cord; lime at from 15 to 18c. per bushel. Shoe-makers, carpenters and builders, blacksmiths, and wheelwrights, are all in much demand. Indeed, I think that in no part of the western country can labor or capital be laid out with more certainty of speedy and profitable returns than in these. School-teachers, male and female, of good repute, and especially such as have received and academic education at the East, are in much demand. In all our settlements here our brethren have particularly mentioned the trades and callings above specified, as very greatly needed in their respective settlements; and have particularly urged upon me the duty of giving this information, that such of our brethren at the East as desire to emigrate, may be informed of the opportunities that they may find for themselves and their families. I forbear pointing out one location as better than another, so that when any immigrant arrives, such may have an opportunity of presenting the claims of his own location. Each is anxious to see brethren of his own faith settle in his own immediate vicinity. What I have written in respect to the country, I have written in sober truth, irrespective of any of these local feelings, and on my own part, I am conscious of no other prevailing motive than a sincere desire to subserve the welfare of my brethren in the faith, and promote the cause of God at large. S. D.

## MATTERS AND THINGS IN CHINA.

[An arrival from China, last week, brought us a familiar letter about matters and things in the Celestial Empire. Presuming that our readers will be interested in what has interested us, we shall take the liberty to print portions of the letter this week, and perhaps more next week.]

* * * Thus endeth our editorial column, from which the most natural transition conceivable is to the domestic department. This I will fill with scraps from my "kitchen memorandum," premising, that every thing is sold by the 'catty,' which is about equal to a pound avoirdupois. We can buy in the smallest quantities, but I give the amount to the dollar, to avoid confusion. Beef, 14 catties to the dollar; mutton 12 do.; hams 10; pork and lard 16; fowls vary so much that I cannot venture to give the price—they are not higher than at home; native butter, when we can blind our eyes and consciences enough to eat it, 4 catties to the dollar; corn 100; flour 62; bread, in loaves about the size of the sixpenny loaves in New York, 30 loaves to the dollar; native candles 10 catties; oil 20; rice 75; sugar (native, brown) 16; white (rock-candy) 12; milk 25; fish 20; potatoes (sweet) 150; hen's eggs, at 6 cash apiece, and duck's eggs at 7, making a variation of from 200 to 250 to the dollar, according to the number of cash at which it is valued. This varies, ranging from 1,400 to 1,500. This cash is our *pocket money*. But the most convenient way of carrying it, is dangling about the neck, or across the arm, when it resembles strings of sausages more than any thing else to which I can compare it, being tied in bunches of a hundred cash each, on two strings, linked together at intervals. Foreigners, however, have little inducement to load themselves down with these offerings to Mammon, the natives understanding the market so much better, that, even making allowance for the per *cashage*, which they consider it their prerogative to abstract, they can do better for you than you can for yourself as a general thing.

Thus much for the necessaries of life; now for its luxuries. One would think that China should abound in tea, and that at the command of every one. But the fact is far otherwise. *Poor* tea is not scarce, but it is next to impossible to obtain *good* tea, on account of the monopoly among tea merchants. Latterly, however, we have been favored to find tolerably good. The different spices are common and cheap. Coffee about the same as at home. Sweet potatoes are in market from September to May, inclusive; peas, very large and nice, about the same length of time; and dates, (dried) the year round. The native fruits, we have in great varieties, and cheap. But as my "kitchen memorandum" is chronicler for the year, whose circuit we have now nearly completed, I will copy in order, beginning with August, our first month here:—

*August*—Green-corn, squashes, egg-plant, peaches, tomatoes, beans, and melons.
*September*—The same, and pears in addition.
*October*—Beans, squashes, tomatoes, and quinces.
*November*—Oranges, pumpkins, and dried fruit.
*December*—No variation.
*January*—The same, with some additional dried fruits, excellent for table sauce.
*February*—Varieties of "greens." The young stalks, and tender shoots of vegetables, very fine indeed. No American names for them.
*March*—No changes to report.
*April*—Great varieties of "greens." One resembles the asparagus, but has a very large stalk. The Chinese call it "woo-sung." Also the tender shoots of the bamboo, in size and taste resembling an ear of green-corn.
*May*—The same—with the addition of cherries.
*June*—Several new kinds of fruit, whose Chinese names would do you no good, unless the words, "mag-tse," "kaw-bah," "pebo," and "kwang-koo," convey more information to your ears than mine. The last-named is the cucumber; the others are of the peach and plumb kind, but not exactly either.
*July*—Egg plant, and the fruit of the "strawberry tree," which resemble very much our American strawberry, except that they grow on trees, are less sweet, and much larger. We have also apples, small, but good, and purple plums, larger than the apples, and excellent. Peaches are in market, but neither fine nor abundant this year, owing to the heavy and protracted rains. I cannot learn that so rainy a season is within the memory of the "oldest inhabitant."

Our teacher often interests us with wonderful accounts of the wonderful country that China was "in the olden time," the events that transpired, and the sages who flourished and have passed away. Although a very intelligent man himself, I believe he has full faith in the marvels he relates. He tells us of a learned physician, who lived a thousand years ago, who at one time took a diseased bone from the arm of a sufferer, washed it clean, and replaced it, making it sound and useful as before. Afterwards he wished to cure a man of the headache by taking out and cleansing in the same way the contents of the skull. But the poor frightened invalid only rewarded the good physician by taking away his life; and the populace, believing the learned books to be the root of the evil, burnt them in a rage, and the art, thus lost to the world, has never been recovered. Since that time, surgical operations are almost if not entirely unknown in China, and even the extracting of a tooth is considered a feat worthy of great note.

Our teacher also tells us of a time when men had the art of constructing animals from wood, fully adequate to the labors usually assigned them; horses, which could travel a hundred miles a day, and were subject, through mechanical skill, to the guidance of the driver, whose hand turned them whithersoever he would; oxen and birds were among these automaton wonders, whose chief excellence consisted, I believe, after all, in their requiring no food. Now all this I should consider far too trifling to write, but for the natural queries which it awakens. Are not these traditions, the echo of those wise whispers, which carry the wonder-loving antiquary back to the remote days of "old sublime," when railroads and balloons were in their glory, and all those other wonders of science which authorized the wise man to say, "There is no new thing under the sun?" And the books which contained this wonderful art are also lost, as our teacher added, with a mournful face and tone. I asked the teacher if those wooden horses were like those we sometimes see paraded through the streets, and at the end of a long ceremony burnt, with abundance of "ghost money," *tsz-din*, for the benefit of the departed. "O no," he said, "the latter is all deception, falsehood; but the other was a reality."

The circumstance to which I particularly referred him, may interest you, and I repeat it. We encountered it, accidentally, in one of our walks, as we often do similar scenes. A platform was erected in the middle of the street, to the front side of which was fastened a horse with a wooden frame, and paper exterior, of the size of a Shetland pony, fantastically painted, and decorated with what might have been the trappings of war or pilgrimage, I know not which. On the platform were incense-candles burning, and a variety of ornamental decorations. Next was a still larger platform, on which was placed a table, covered with showy ornaments, among which should be reckoned, not last or least, three *images*, which I might have mistaken for idol gods, but that the central one was chanting something in the native tongue, accompanied at intervals with loud beating on a tambourine. We knew by the unshaven head, that they could not be of the prevailing order of Budhists. So they must be Taouists, the long cue at the back of the head being coiled around a fastening in the form of a hand, clenching the pin that confined it. This is the badge peculiar to the Taouists. The two outside priests were dressed much after the Romish style, with embroidered satin robes, and sashes. The central one, who "towered above the rest," was more moderately adorned, and chanted his reading with a zeal that would have been truly praiseworthy, had not his wandering eyes, and pliant neck, plainly indicated that his thoughts were with the multitude going with "the foreigners." We learned that the present ceremony was performed to "Choo-koong-tuh," [complete the merit,] as it is called, of the deceased parents of the present actors, for whose benefit these treasures were to be burnt at the close of the ceremony, and sent into the other world, an unquestionable evidence of filial affection. The pony was a special present to the mother.

One cannot wonder, that a man as intelligent as our teacher, should pronounce all this deception, falsehood; but the less enlightened often do the same, not hesitating to say that these things are entirely valueless, but that the poor ghosts *don't know* enough to detect the fraud. This, my dear brother, is heathenism. I asked the teacher, "if these things are so, why they persist in practicing them?" He said it was "merely as a ceremony, similar to those observed by some foreigners;" and, explaining himself, he said he referred to the French, which seems to be but another term here for a Roman Catholic. There being many of the French Romanists in China, the resemblance between their religion and that of the Chinese, induced the well-known remark of Pire Primare, that "he was driven to conclude that the devil had practiced a trick to perplex his friends the Jesuits." Perhaps he let the natives into the secret. One might wonder, otherwise, at the want of success which has attended their labors, numerous and active as they have been and are in many parts of China.

**REVIVAL AT NEW MARKET, N. J.**—From a business letter of Elder W. B. Gillett, we copy the following:—'God has visited us in great mercy, and greatly revived his Zion in this place. An increased interest was felt in our social meetings in October; the brethren and sisters were revived, and engaged in their duties with unusual fervor and zeal. Soon the lukewarm and wanderers began to confess their faults, and take up the cross. The impenitent were alarmed, and cried for mercy. Often the inquiry was, 'What shall I do to be saved?' Quite a number of the youth have obtained a hope, and others are mourners in Zion.'

**A GOOD SUBJECT FOR PREACHING.**—We learn from the Birmingham (England) Gazette, that Mr. Thomas Ingram, of Ticknell, near Bewdly, by his will left a legacy, the interest of which is to be applied to procure three sermons, in as many different churches, in or near Birmingham, yearly, 'On the kind and merciful treatment of all dumb animals, but more especially that of the horse,' and 'that on Monday, previous to the preaching of such sermon, notice be inserted in the Birmingham Gazette, requesting the masters of families to direct their servants, having the care of their horses, to attend service on that day.

**RELIEF FOR SABBATH-KEEPERS IN PENNSYLVANIA.**—In the Senate of the State of Pennsylvania, on the 23d of January, Mr. Potteiger presented and read the following Supplement to the Act under which the Seventh-day Baptists have been so flagrantly persecuted for a few years past:—

A Supplement to an act for the prevention of vice and immorality and of unlawful gaming and to restrain disorderly sports and dissipation.

SECTION 1. *Be it enacted, by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted, by the authority of the same,* That nothing contained in the first section of the act to which this is a supplement, shall be construed to extend to any person or persons who conscientiously observe the seventh day of the week as the Sabbath; and in all prosecutions under said first section of the act aforesaid, a certificate, signed by the pastor, or any elder or officer of any religious society conscientiously observing the seventh day of the week as the Sabbath, shall be sufficient evidence of membership in said society, and on the prosecution thereof every justice of the peace before whom such prosecutions may be commenced shall dismiss the same at the costs of the informer.

## 'RELIGIOUS FAIRS.'

To the Editor of the Sabbath Recorder:—

Allow me a short space in your columns, in reply to an article upon Religious Fairs, which appeared in your paper of the 11th instant, signed 'Omicron.' His remarks are called forth by an accident which occurred at a fair recently held in the New Congregational Church, in Pawcatuck, R. I., and after narrating the sad occurrence, he expresses his doubts, concerning the raising of funds for religious purposes by such means. Were this all he expressed, we would not complain; but in reference to the Fair alluded to, he makes several false statements, which, in their tendency, are calculated to convey a wrong impression, and prejudice many against such social gatherings. These statements I now wish to correct.

In the first place, the occasion was an annual meeting of the ladies of the congregation, for the sale of such articles as had been made by them in their social assemblies during the year, with such additions as they had otherwise obtained; and was not, as Omicron says, for the purpose of helping defray the expense of finishing the house. The house itself is a plain structure. There is nothing gaudy or showy in its appearance, and we do not think the society is chargeable with 'the sin of a spirit of competition, to outvie each other in the erection of costly temples.' It may, however, to the mind of Omicron, be superior to his own church, (for I suppose his vocation to be that of a clergyman,) and on this account has perhaps excited his jealousy.

Again, the Fair was held in the church, because there was no other place in the village, suitable or large enough for their accommodation, at their command. Omicron does not approve of this; and in support of his argument, gives a scriptural illustration where the buyers and sellers were scourged from the temple, for trafficking in so sacred a place. If this is his criterion, I would respectfully ask him to examine the subject more minutely, and see if the two cases bear any comparison. To my mind, there is no connection whatever. The sole object of the one was to promote their worldly interests, while that of the other was truly spiritual and purely benevolent. I will agree with him thus far, that a church should be kept sacred, and used for no other purpose but for religious worship. But there may be exceptions; and in the case alluded to, I do believe the end justifies the means. On this occasion, the articles offered for sale were not in the least calculated to excite 'pride, vanity, and extravagance,' whatever the effect might have been on Omicron. There was no 'gambling in lotteries,' nor would a 'mock marriage have graced the occasion,' had the evening passed off without interruption. Such an idea was not even contemplated by the Managers. In regard to all this, Omicron has evidently been misled by his own imagination, or been duped by the prejudice of others. He wishes to be understood, that 'he would not cast any reflection upon the Fair *alluded to*,' but as certain as fire will burn, and cold congeal, his remarks do reflect upon *the Managers*, and that severely. I am pleased to learn, however, that they are not to be daunted by the misrepresentations and false statements that have been made, but as early as practicable will hold another Fair, which I trust will fully attain the object desired. In justice to the Managers and the ladies of that society, these remarks are respectfully submitted.

A RHODE ISLAND CONGREGATIONALIST.
January 27, 1849.

## A CALIFORNIA MINING COMPANY.

Our friend, **Dr. J. D. B. Stillman**, sailed for California last week, in the ship Pacific, as physician to "The New England Mining Company." We hope to receive letters from him occasionally, giving incidents of his voyage, and a true account of the Gold Regions. Meanwhile, we are happy to be able to lay before our readers the following particulars relative to the Company with which he is connected. We copy from 'The Independent:'

"The Company is composed of twenty-five members, each putting a share of five hundred dollars into the capital stock. They have a President, a Vice-President, a Secretary, and a Business Committee of three, who, in connection with the President and Secretary, transact all the money operations of the Association. The latter Committee is to be changed frequently, two going off from it every two weeks, and their places being supplied by other members of the Association. The Company intend to direct their efforts, on reaching California, to mining in company, at such locality as may be selected by a majority of their members; and in case any one should be sick, or die, their articles insure provision for his proper nursing and medical treatment, and for the interment of his body at a place that can afterwards be found. The articles of agreement prohibit the performance of unnecessary labor on Sunday, and the practices of swearing, gambling, and the use of intoxicating liquors; and they provide for the expulsion of any who may be idle or vicious. Besides the share which they have in the capital stock of the Association, the members are at liberty to take with them goods, &c., to the amount of two thousand dollars each, as a private venture. Each of them is provided by the Association with a Bible and prayer-book. They take with them, as members of the Company, a physician, an assayer, with all his needful apparatus, and three skillful mechanics. One of the Company is to act as chaplain. They take the complete frame and covering of a house, so finished and numbered that its pieces can instantly be put together on reaching their locality. They have four canvas tents; two gold-washing machines; a force and suction pump, for draining the water from their diggings; machines for mining; two good boats; a double wagon; and wheelbarrows in large numbers. They have also provided themselves with provisions for a year. The duration of the Association is limited to ten months from the time of their sailing, five of which will be occupied in reaching their destination."

**Free Academy.**—The Free Academy of the City of New York was opened on the 27th of January, with appropriate exercises. Its design is to furnish the means of a more thorough education to scholars who have made certain attainments in the Public Schools. It has a President, together with Professors of Mathematics and Natural Philosophy, History and Belles-Letters, Latin and Greek, French, Spanish, German, Chemistry, and Drawing—in short, a Faculty which would do honor to any College. The building occupies an eligible site at the corner of Twenty-third Street and Lexington Avenue, is 125 feet by 80 feet on the ground, and four stories high. The entire cost of its erection has been about $50,000.

**Going to Law.**—The two divisions of the Methodist Episcopal Church, North and South, are going to have a great lawsuit about the property which belonged to the whole Methodist Church before the South withdrew. Zion's Herald says that Hon. Messrs. Daniel Webster, and Reverdy Johnson, have been engaged by the Commissioners of the Methodist E. Church, South, as counsel in the prosecution for the funds of the Methodist E. Church. Hon. Rufus Choate has been retained, it is said, by the Book Agents of the M. E. Church, as one of the counsel in the expected prosecution of the claim of the M. E. Church, South, on the property of the Church.

**War in Africa.**—The Liberia Herald of the 24th of November says that a dreadful war has been raging in the Bo Porah country. The Mendians, in considerable force, attacked and captured King Boolah's town, during his absence. The King immediately rallied a large force of the Kondahs, and laid siege to the town. Three times the Mendians sallied out to cut their way through the Kondahs, but were as often driven back within the town, where famine speedily seized them. These hostilities having stopped the trade with Liberia, a party of *civilizes* was dispatched from that country with fire-rockets, to terminate the war. Famine had already commenced its death-work among them, but yet the besieged would not open the gates, and rockets were at length discharged. This had the desired effect. A few days afterward the pestilence broke out, and they died by scores. '*Dis fire de debbel*,' said they, and opened their gates, and yielded themselves to their fate. The dead were found in heaps around the walls.

**Erie Railroad.**—The Binghamton papers are filled with accounts of the activity of their flourishing town since the Erie Road was opened. The streets are thronged with teams and people, and all branches of trade were feeling the benefit of the opening of this new avenue to New York. The freight house at the depot is full of goods and produce, awaiting the departure of the cars. The large quantities taken out by the heavy freight trains, but make room for the quantities daily arriving at the depot. Among other articles, large quantities of beef, pork, flour, salt, mutton, butter, lard, venison, wool, dried-apples, grain, poultry, shingles, staves, and various other articles, are carried off, and merchandize, &c., brought into the country. The trade which formerly went to Syracuse from Cortland, Tompkins, Tioga, and Madison Counties, now to a considerable extent goes to New York over the Erie Railroad, it being the cheaper route. When the summer commences, the trade over this road will be immense.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

*January 22.*

In the **Senate**, Mr. Dix presented the resolutions of the New York Legislature instructing her Representatives to vote against the extension of Slavery in the New Territories, also against the Texan Claim of Boundary, and against the Slave Trade in the District of Columbia. A motion was made to print, which gave rise to a long and warm debate between Northern and Southern Members, some of the latter contending that the resolutions were an insult to the slaveholding States. The motion to print prevailed. The California Bill was then taken up, but no action was had.

In the **House**, the Territorial Bills for the establishment of Governments in California and New Mexico, were made the order of the day for January 30, and to continue the order of the day, except on Fridays and Saturdays, until disposed of. Petitions were presented by Mr. Wilson, from the New Hampshire Legislature, respecting Slavery. A bill was passed, granting Daniel Drake Henry $2,000, and two sections of land, for services in the Mexican War. The Civil and Diplomatic Bill was considered. Leave was asked, but not granted, to introduce the petition of Cyrus Hill and others of the City Government of Washington, praying the abolition of the Slave Trade in the District of Columbia.

*January 23.*

In the **Senate**, the bill providing for a reciprocity of trade between the United States and Canada, was taken up, and after an able speech from Mr. Dix, was passed over. Various petitions were presented, among which was one for aid to build a railroad to California.

The **House** had under consideration, and finally passed, the Civil and Diplomatic Appropriation Bill. An item of $10,000 for purchasing Portraits of the Presidents, to ornament the White House, was rejected. The amendment relative to mileage of military officers was also rejected, killing that reform for the present session.

*January 24.*

The **Senate** received the Civil and Diplomatic Appropriation Bill passed by the House, and referred it to the Finance Committee. The California State Bill was taken up, and after some discussion was referred to a Select Committee. The bill for a uniform and reduced rate of postage was discussed but not acted upon.

The **House** had under consideration a bill for the extension of the Revenue Laws over Alta California; it was referred to the Committee of the Whole, and ordered printed. The Army Appropriation Bill was also under consideration.

*January 25.*

In the **Senate**, various petitions were presented, among which was one from Arkansas, numerously signed, praying Congress to take measures for the construction of a railroad to the Pacific. A resolution was passed, directing the Committee on Pensions to inquire into the expediency of graduating pensions allowed to wounded soldiers according to the extent of the injuries received by them.

In the **House**, various bills were reported, and referred to Committee of the Whole. Mr. Greeley, from the Committee on Public Lands, reported a bill providing for the reduction of the price of lands bordering on Lake Superior. The Army Appropriation Bill was taken up, and, after considerable debate, passed. A bill was reported, providing for the coinage of gold dollars.

*January 26.*

In the **Senate**, Mr. Atherton presented a series of resolutions passed by the Legislature of the State of New Hampshire, instructing her Representatives, and requesting her Senators to vote against the establishment of Slavery in the New Territories, and to oppose the slave traffic in the District of Columbia. Several unimportant bills were passed, after which the Senate went into Executive Session.

The **House** was mostly occupied with private bills, of which sixty-six were passed.

*January 27.*

The **Senate** was not in session

The **House** passed a bill giving extra compensation to certain officers of Commodore Wilkes' Exploring Expedition. A resolution was adopted, authorising an investigation into the charges which have been preferred against Judge Conklin, of Northern New York. The bill to establish a Commission for the settlement of private claims, was debated, but not voted upon.

**The Astor Library.**—The Legislature of this State have granted a charter of incorporation for the trustees appointed by the late Mr. Astor. The will appropriated four hundred thousand dollars to establish a Public Library in the city of New York, to be accessible at all reasonable hours and times, for general use, free of expense, to persons resorting there, subject only to such rules and regulations as the trustees may from time to time enforce for general convenience. The trustees are also allowed to expend any surplus income of the fund, in procuring public lectures. Only one hundred and twenty thousand dollars are to be expended in the site and building, and a like sum for the Library, in the first instance; the remaining one hundred and sixty thousand dollars to constitute a fund, of which the interest only shall be expended. Nine thousand dollars a year will pay current expenses, and make a very respectable yearly addition to the Library.

**Revolting Barbarity.**—A private letter received in Pittsburg, from Helena, Arkansas, relates the following circumstance of revolting barbarity:

'A steamboat touched at the wharf, and landed a man, his wife and child, suffering with the cholera. It was raining at the time, and the man, enfeebled by disease, fell into the river before he reached the shore. He finally struggled out, and, sick as he was, began searching for a place of shelter. Not a door was opened for him: the hotels refused him admittance. At length he found a shed which afforded some sort of shelter. Here he took his wife and infant—and in a few hours the whole of them died.

**Death of an Old Chief.**—The Milwaukie Wisconsin notices the death of Thomas Williams, aged ninety years, a distinguished chief of the Iroquois Nation, and descended from the Rev. John Williams, of Deerfield, Mass., who, with his family and parishoners, was taken captive at the sacking of his native town, by the French and Indians, in the year 1704. The deceased was an active participant in the scenes of the Revolution, espousing the cause of the British at Bennington and Saratoga. During the War of 1812, by special invitation of the United States Government, he placed himself beneath its flag, and was present at the battle of Plattsburg. He had for many years maintained the tenets of the Christian faith, and died as he had lived, respected and beloved by his people, and in the hope of a blissful immortality.

**Important from Yucatan.**—A telegraphic dispatch, dated New Orleans, Jan. 25, says that highly important news has just been received from Yucatan. A great battle has been fought between 8,000 Indians on one side and 500 American volunteers on the other. The Indians were driven back after a desperate struggle, and American valor was again triumphant. The American loss was severe; they had 43 killed and a large number wounded, many mortally. The Indian loss was supposed to be immense. The Indian town of Tila was captured and burnt. The Americans were on the eve of marching toward Basalus, where a decisive battle was anticipated. The next news was looked for with much anxiety.

## VARIETY.

The cholera has entirely disappeared from the vicinity of New York. The whole number of cases which have occurred at the Quarantine since the arrival of the New York, have been one hundred and two; of which fifty-two died, and fifty were discharged cured. Of these, fifty-nine cases occurred among the passengers of the New York, and twenty-nine of that number died. Of the old inmates of the hospital, forty-three were taken sick, and twenty-two died.

The Liberia Herald says that there have been captured by British cruisers, nine slavers off Gallenas, Sea-Bar, and Gallabah. Her Majesty's frigate Amphitrite captured, during her stay on the Bight of Benin, six slavers, three of which contained nine hundred and seventy-three slaves. H. M. steam frigate Penelope, Commodore Sir Charles Hotham, K. C. B., captured a large Brazilian steamer on the South Coast, fully equipped for the slave trade.

Commodore Stockton's gold mines at Whitehall, Va., have been worked during one week by his new machinery, now for the first time in operation. Fifty negroes were employed in the work, and the product for the week was eight thousand two hundred dollars. This is quite equal to California, being an average of twenty-seven dollars and thirteen cents daily to each man. The amount will be greater as the vein is worked deeper.

Cassius M. Clay, through the columns of the Examiner, proposes a convention of the anti-slavery men of Kentucky, to be held at Louisville, next spring, for the purpose of organization, with a view to secure the adoption of some scheme of emancipation in the new Constitution.

A bill is before our Legislature for the incorporation of another Suspension Bridge Company at Niagara Falls. George W. Clinton, Peter B. Porter, and Mr. Ellett, the architect of the bridge lately built, are to be the trustees. It is proposed to build the bridge from a point on the American shore just below the Falls.

We learn that Messrs. J. B. Lippincott & Co., of Philadelphia, are binding a copy of Webster's Quarto Dictionary in a splendid style, to be presented by the publishers, G. & C. Merriam, to T. Babington MacCauley. The publishers have received an order from the authorities of the city of New York for forty-seven copies of the work, to be placed in forty-seven of the Public Schools, for the use of the teachers and scholars.

Messrs. Allen & Paxson of this city have determined to establish another line of steamers on the Pacific, between San Francisco and Panama. The propeller Hartford, which they have recently placed on the line, will leave this city the 1st of February. The steamer Senator is also about to leave for the purpose of running between the same ports.

The Memphis, Tenn., papers, Jan. 16th, give long details of the ravages of the heavy rains which had fallen thereabouts since the preceding Friday. Bridges have been swept away, swamp grounds heavily inundated, and portions of the country roads overflowed.

Henry Nash, who, while clerk of the steamboat Ohio Mail, last summer, killed a hand on board the boat at Bloomington, Iowa, has had his trial at that place. The verdict of the jury was manslaughter, and the prisoner was sentenced to the State Prison of Iowa, at hard labor, for seven years, and to pay a fine of $10,000.

John H. Prentiss, Esq., has sold his Freeman's Journal establishment to Messrs. Daniel Shaw, and J. T. Titus, who become its proprietors and editors. Mr. Prentiss has published a paper at Cooperstown nearly forty-one years, and was the father of the Press in the Empire State.

Miss Sarah Creshore, a member of the Handel and Haydn Society of Boston, died of Hydrophobia, at Castleton, Vt., on the 19th ult. She was bitten in the foot by a dog last September.

It is supposed that the new census will show the population of Upper Canada to be about 700,000. Lower Canada is estimated to contain 800,000.

The steamship Crescent City returned to N. Y. last week from a voyage to Chagres. She reports considerable sickness on the Isthmus, and the death of several California adventurers.

Hon. Henry Clay has accepted an appointment from the Legislature of Kentucky as United States Senator.

The N. Y. Mirror, of the 16th January, says that the packet ship Montezuma, Captain Lowber, which arrived from Liverpool after a most disastrous passage of fifty-seven days, encountered a succession of hurricanes, and was visited by pestilence and frost in addition. She had nearly three hundred and fifty passengers, 20 of whom died of small-pox, 22 were taken on shore to the hospital, sick with the ship fever, six of the crew had their hands frost-bitten, and one seaman was lost overboard.

The ship Apollo recently left New York for California, full of goods and passengers. She had on board two newspaper presses, types, paper, and ink, and everything complete for the establishment of a newspaper at the Gold Region, under the charge of Mr. Reuben C. More, and John B. Ormiston. This is, indeed, enterprise.

The New York True Sun says that some house in Wall-st. purchased up, on Saturday, all the revolvers they could lay hands on. Allen's establishment was completely gutted. The price of the California indispensables has advanced three dollars each, and the demand is tremendous.

Mr. John Thompson, publisher of the Bank Note Reporter, recovered in the Superior Court, a verdict of ten thousand dollars, the total amount claimed, against the proprietors of the Sun newspaper, for libels several months ago, impeaching his integrity, and assailing his character, in terms of unusual reproach and abuse. The verdict is one of the heaviest we have known.

Henry J. Rider was examined before the Mayor of Cincinnati, and held to bail in the sum of one thousand dollars, on the 12th ult., on the charge of kidnapping, in having abducted a mulatto out of the State of Ohio, without taking the preliminary step of having the negro first examined before a Justice of the Peace.

A letter from Thomas Spooner, Esq., at Franconia, gives the recent record of the famous thermometer in that region. He says: 'Our spirit glass was down yesterday morning, the 11th inst., to 24 degrees below zero; this morning 22 degrees below. On Monday morning last, 19 degrees below. The mercury was down to *thirty degrees below zero* on the 11th.'

The Boston Transcript says that a new History of the United States, in three volumes octavo, from the pen of a distinguished member of the Massachusetts Bar, has been completed, and is in the hands of a New York publishing house. Richard Hilldreth, Esq., is said to be the author.

Hon. Charles Marsh, of Woodstock, Vt., died in that village on the 11th inst., at the advanced age of eighty-four years. Mr. M. graduated at Dartmouth College in 1786, was an eminent lawyer, and for several years represented the Woodstock District in Congress. He was the father of Hon. Geo. P. Marsh.

Gen. James Cook, an esteemed citizen of Mercer county, New Jersey, fell down, while in the Princeton Bank on Thursday, and almost instantly expired. He was the father of Colonel Cook, the Superintendent of the Camden and Amboy Railroad.

The number of steamboats which passed the little town of Cairo, Ill., on the Mississippi, during the year 1848, is given at four thousand nine hundred and fifty-six—or, about one arrival every 1 3-4 hours.

A bill was recently reported in the House of Representatives of Massachusetts, by the committee of the Judiciary, making it a penal offence to manufacture or circulate shop bills bearing a similitude to bank bills.

Captain Knight, of the New World, has declined accepting the medals offered him by the Humane Society for his conduct in the affair of the Ocean Monarch, saying, he had only done his duty, and could therefore accept no reward for it.

Henry Clay was unanimously re-elected President of the American Colonization Society at its recent annual meeting, held in Washington.

Rev. W. Taylor, of the Baltimore M. E. Conference, has been appointed by Bishop Waugh to the California station. His coadjutor in this field is Rev. Isaac Owens, of the Indiana Conference.

A Typographical Association has been formed by the printers of Syracuse, N. Y.—providing, among other things, that in case of sickness, each member shall be entitled to two dollars a week for subsistence.

**Fourteen Days later from Europe.**—The steamship Canada arrived at New York on Monday evening last, with foreign news to Jan. 13. There is nothing of *special* importance. In England, the cholera was on the increase; cotton and provisions had declined. France is quiet. There was a sanguinary battle in Spain about the 1st of January, between the Carlist and the Government troops. The Austrian army is still successful, but has not been very active. The Pope is at Gaeta.

### New York Market, Monday, Jan. 29.

ASHES—Pots $6 87; Pearls 7 87.——FLOUR AND MEAL—Flour, pure Genesee 5 87 a 6 00; common and good brands 5 56 a 5 62; Rye Flour 3 37. Meal 3 00.——GRAIN—Wheat, Long Island and Western 1 08 a 1 12. Corn 60 to 65c. Rye 68c. Oats 41 a 43c.——PROVISIONS—Prime Pork 12 50; Mess 13 00. Pork Hams 8c. Lard 7c. Butter ranges from 11 a 14c. for Ohio, to 14 a 22c. for State.

### MARRIED,

In Independence, N. Y., by Eld. T. E. Babcock, Mr. Daniel B. Wells, of Genesee, and Miss Harriet J. Lewis, of Independence.

### DIED,

In Independence, N. Y., Nov. 14th, 1848, of whooping-cough, Frances Clarinda, daughter of Pardon and Caroline M. Green, aged 11 months and 15 days.

In Independence, Jan. 15th, 1849, of consumption, Polly Rider, wife of Eld. Samuel Rider, in the 51st year of her age.

## RECEIPTS FOR MISSIONS.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report through the Recorder:—

| | | | |
|---|---|---|---|
| From 1st Church, Alfred, for home mission, | | | $29 00 |
| " Church at Independence, | home<br>foreign | $2 06<br>9 94 | 12 00 |
| " P. C. Kenyon, Carbondale, Pa., home, | | | 1 00 |

A. D. TITSWORTH, Treasurer.

## EASTERN ASSOCIATION—EXECUTIVE COMMITTEE.

An adjourned session of the Executive Committee of the Seventh-day Baptist Eastern Association, will be held at the meeting-house of the Church in Westerly, R. I., on first-day, at 10 o'clock, A. M., Feb. 11.

S. S. GRISWOLD, Cor. Sec.

## MISSIONARY ASSOCIATION—EXECUTIVE BOARD.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association will be held in New York on the evening of third-day, February 6, 1849.

By order of the Board, GEO. B. UTTER, Rec. Sec.

## FARM AT AUCTION.

WILL positively be sold at Public Vendue, on *Thursday, 8th of February*, a Valuable Farm, containing about ninety acres, situated in the Township of Piscataway, N. J., half a mile from the city of New Brunswick, formerly owned by Jonathan Dunham, deceased. The improvements are a large comfortable Dwelling House, new Barn and Stabling, and out buildings, and a never-failing well of water at the door—the whole well watered by two streams running through it. There are about eight acres of Wood, the remainder is good tillable and meadow land. There is also running across the Farm a *Valuable Copper Mine.* For further particulars, apply to Jonathan Drake, on the premises, or to the subscriber at Metuchin. Sale to commence at 1 o'clock, P. M., when terms, which will be liberal, will be made known.

SAMUEL DUNHAM.

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house.

JARED MAXSON.

Genesee, December 20th, 1848. 29m3.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., }
IRA SAYLES, A. M., } Principals.

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars, prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

It is also suggested to parents who patronize this Institution from the distance of a few miles around, that students should go home only once during the term, as every absence from classes is always attended with disadvantages to the student. This is a suggestion, and not imperative. But to meet this suggestion, the exercise of the school will close at noon on the seventh Friday in each term, and open again on the afternoon of Monday following.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to $18 00 | |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to 5 00 | |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extras above mentioned, need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

# Miscellaneous.

## THE TREASURE-SEEKER.

BY GOETHE

MANY weary days I suffered,
Sick of heart and poor of purse;
Riches are the greatest blessing—
Poverty the deepest curse!
Till at last to dig a treasure,
Forth I went into the wood—
"Friend! my soul is thine for ever!"
And I signed the scroll with blood.

Then I drew the magic-circles,
Kindled the mysterious fire,
Placed the herbs and bones in order,
Spoke the incantation dire.
And I sought the buried metal
With a spell of mickle might—
Sought it as my master taught me;
Black and stormy was the night.

And I saw a light appearing
In the distance like a star;
When the midnight hour was tolling,
Came it flashing from afar;
Came it flashing, swift and sudden;
As if fiery wine it were,
Flowing from an open chalice,
Which a beauteous boy did bear.

And he wore a lustrous chaplet,
And his eyes were full of thought;
And he stepp'd into the circle,
With the radiance that he brought.
And he bade me taste the goblet;
And I thought—"It cannot be,
That this boy should be the bearer
Of the demon's gift to me!"

"Taste the draught of pure existence,
Sparkling in this golden urn,
And no more with baneful magic
Shalt thou hitherward return.
Do not dig for treasure longer;
Let thy future speed-words be
Days of labor, nights of resting;
So shall peace return to thee!"

## GOLD HUNTING—TWO PICTURES.

### The First Picture.

Extract from a letter from Thos. O. Larkin, Esq., late Consul, and now Navy Agent of the United States, to the Secretary of State, dated at Monterey, November 16th, 1848:

The digging and washing for gold continues to increase on the Sacramento placer, so far as regards the number of persons engaged in the business, and the size and quantity of the gold obtained.

I have had in my hands several pieces of gold, about twenty-three carats fine, weighing from one to two pounds, and have it from good authority, that pieces have been obtained sixteen pounds in weight. Indeeed, I have even heard of one specimen which weighed twenty-five pounds. There are many men at the placer, who in June last had not one hundred dollars, now in possession of from five to twenty thousand dollars, which they made by digging gold and trading with the Indians. Several, I believe, made more.

A common calico shirt, or even a silver dollar, has been taken by an Indian for gold, without regard to size; and a half to one ounce of gold—say eight to sixteen dollars—is now considered the price of a shirt, while the price of a blanket is from three to ten ounces. One hundred dollars a day, for several days in succession, was and is considered a fair remuneration for the labor of a gold-digger, though few work over a month at a time, as the fatigue is very great. From July to October one half of the gold diggers have been afflicted either with fever and ague or the intermittent fever, and twenty days absence from the placer during those months is necessary to escape the diseases. There have not been many fatal cases, however.

The gold is now sold, from the smallest imaginary piece in size to one pound weight, at sixteen dollars per troy ounce, for all the purposes of commerce; but those who are under the necessity of raising coin to pay duties to the Government, are obliged to accept from ten to eleven dollars an ounce. All the coin in California is likely to be locked up in the vault of the Custom-House, as the last tariff of Congress is in force here in regard to the receipt of money.

### The Second Picture.

Extracts from an article published in the St. Louis Republican, and addressed to a company of adventurers about to start from that city for California by the overland route:

"Tell me how all have come out that went into the diggings. We hear that six thousand persons are employed, and make from eight to thirty-two dollars per day. Who gets the money? Not those who dig and toil, but the trader and speculator, and he who hires hands and shows them where to dig, furnishes tools and the means of living. The laborer, as in this country, barely makes a living. You hear a flaming account of how *one* Mr. Smith or Mr. Brown has made in one week $1,500. He might have gambled among the laborers, traded with them, and in a thousand other ways obtained the fruit of their labor, but the particulars are not given that he stripped off his coat and jacket, with spade and pick in hand, waded into the earth hat-band deep, into a hole, and dug out the pure stuff. How was it in Peru, one of the richest mining countries on the face of the globe? In the lead mines, and all other mining operations throughout the world? Does every one come out rich—full of gold? Does every tenth man, every fiftieth or hundredth man, better his condition, and become wealthy, after years of trouble and toil? Just look at the Galena lead mines and the surrounding country, in 1827, where there were fifty thousand men at work. How many came out well? Not one-half, not even the quarter, or hundredth man. So with the Potosi mines; and so with all others." * *

"By the time you reach the Gold Regions, you will have expended some two hundred dollars, worn out all your clothes, become weary from the long march, eat up all you carried with you, had all your tools stolen from you, weak, sick, and unable to work, without friends to administer to your wants, without a comfortable house or home—thrown in among thousands of idle, dissipated, unfeeling brutes, intent on gain; penniless, poor, and without strength, or friends to assist you; surrounded by vulgar, rough and uncouth rowdies, all engrossed in the pursuit of gold—tattered, ragged, and morose—without law, discipline or control—every one his own master—stealing here and lying there—inventing schemes to deprive the unsuspecting of their prospects and gains—laying hands on everything palatable, wearable, and useful; where might and strength determine right, though wrong 'and coward guilt to sheltering caverns fly,' until sickness, disease, and death close the scene. Then you can easily imagine worse than this picture—human vultures preying upon your carcase, like cannibals gormandizing, in their hoarse laugh over fallen victims! It is, nevertheless, truer than fiction—the certain results of rash and premature enterprise." * * *

"Before I would lie out on the cold ground, among Indians, wolves, snakes lizards, half starved for want of food, famished for water, three or four months, and dig in the dirt and mud day after day, three thousand miles from home, for three or four months more, for a few glittering sands, away from domestic happiness, friends, and earthly comforts, with a competence for life; before I would quit father and mother, brothers and sisters, wife, children and friends, and travel two thousand miles over a dreary desert, among wild beasts, and more than savage Indians, to get a handful of gold, suffer sickness, diseases, fevers, and all the ills this life is heir to, I would turn into a dog, and hire somebody to kill me."

## ENCOUNTER WITH A PRAIRIE WOLF.

I have never known these animals, rapacious as they are, extend their attacks to man, though they probably would if very hungry, and a favorable opportunity presented itself. I shall not soon forget an adventure with one of them, many years ago, on the frontiers of Missouri. Riding near the prairie border, I perceived one of the largest and fiercest of the gray species, which had just descended. I at once prepared for a chase, and being without arms, I caught up a cudgel, when I betook me valiantly to the charge, much stronger, I soon discovered, in my cause than in my equipment. The wolf was in no humor to flee, however, but boldly met me full half way. I was soon disarmed, for my club broke upon the animal's head. He then 'laid to' my horse's legs, who, not relishing the conflict, made a plunge, and sent me whirling over his head, and made his escape, leaving me and the wolf at close quarters. I was no sooner upon my feet, than my antagonist renewed the charge; but being without weapon, or any means of awakening an emotion of terror, save through his imagination, I took off my large black hat, and using it for a shield, began to thrust it towards his gaping jaws. My ruse had the desired effect; for, after springing at me a few times, he wheeled about and trotted off several paces, and stopped to gaze at me. Being apprehensive that he might change his mind and return to the attack, and conscious that, under the compromise, I had the best of the bargain, I very resolutely took to my heels, glad of the opportunity of making a draw game, though I had myself given the challenge.

[Journal of a Santa Fe Trader.

## NELSON.

Human nature is very frail. No man ever had a stronger sense of it under the influence of a sense of justice, than Lord Nelson. He was loath to inflict punishment, and when he was obliged, as he called it, 'to endure the torture of seeing men flogged,' he came out of the cabin with a hurried step, ran into the gangway, made his bow to the General, and, reading the articles of war the culprit had infringed, said, 'Boatswain, do your duty.' The lash was instantly applied, and, consequently, the culprit cried, 'Forgive me, admiral, forgive me!' On such occasions, Lord Nelson would look around with with wild anxiety, and, as all his officers kept silence, he would say, 'What! will none of you speak for him? Avast! cast him off!' And then add to the suffering man, 'Jack, in the day of battle remember me!' and he became thenceforth a good fellow. A poor man was about to be flogged, a landsman, and few pitied him. His offence was drunkenness. As he was about to be tied up, a lovely girl, contrary to all rules, rushed through the officers, and, falling on her knees, clasped Nelson's hand, in which were the articles of war, exclaiming, 'Pray forgive him, your honor, and he shall never offend again!' 'Your face,' said the admiral, 'is sufficient security for his good behaviour. Let him go; the man cannot be bad who has such a lovely creature in his care.' This man subsequently became a lieutenant; his name was Pye.

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SINGULAR DISEASE OF THE EYE.—The Glasgow (Canada) Chronicle says that a singular case recently occurred at the Glasgow eye infirmary. A girl of sixteen years of age, having applied on account of blindness of one eye, the cause was ascertained to be the presence of a living worm hyatid, (*the cysticer cus* of scientific naturalists,) in the eye, close before the pupil, which it completely obstructed. This species of animal consists of a round bag about the size of a small pea, from which on one side springs the body, which is a filament, consisting of numerous rings, and capable of being elongated and retracted at the creature's will. The body ends in the neck and head, and the latter is supplied with four lateral suckers. All this was plain to the naked eye in this instance, but was still more so when the animal was viewed through a microscope. As the existence of such a creature in the interior of the eye not only prevents vision, but ultimately destroys the whole texture of the organ, it was resolved to remove it by operation. This was successfully effected. The patient behaved with perfect steadiness, and found her vision immediately restored. The animal continued to live for upwards of an hour after being extracted. As only four similar cases are on record, the worm excited much curiosity, and was examined by many.

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MEXICAN WOMEN.—A recent traveler in Mexico says that while the men have often been censured for their indolence, mendacity, treachery, and cruelty, the women are active, affectionate, open-hearted, and even faithful, when their affections are reciprocated. Though generally not initiated in the arts of reading and writing, the females possess, nevertheless, a strong common sense, and natural sympathy for every suffering being, be it friend or foe; which compensates them in some degree for the want of a rational education. The ill-usage of the Texan prisoners, is but one of the numerous instances where the cruelties of the Mexican men, were mitigated by the disinterested kindness of the women.

A LITTLE WATCH.—The New Orleans Picayune of the 5th ult., notices a most astonishing piece of mechanism in the form of a watch, at the store of Mr. Louis Muh, in that city. It is a perfect *bijou*, says the Picayune, and was made by Mr. Augustus Matthey of Geneva, and was over three years in construction. Of course, he was only occupied at intervals in producing this extraordinary piece of workmanship. This wonderful time-piece is perfect; keeps good time. It is about as thick as three half-dimes laid upon one another—including case, crystal, and all—and measures just half the size of a half-dime. It has a spring-case of enamel, gold dial, and steel hands, cylinder escapement, with ten holes jeweled in ruby, it runs twenty-five hours without winding up. Besides, it is so arranged as to admit of being worn in a broach or finger-ring. It is a rare curiosity. Mr. Muh authorizes us to say, that he will give one thousand dollars reward to any watchmaker who will produce a smaller watch in the space of two years. He also goes further, and says he will pay any one who will take the watch to pieces and put it together again, one hundred dollars—provided they first deposit fifteen hundred dollars, its estimated value, as a guarantee not to ruin it in the attempt.

◆

THE LAST OF BRADDOCK'S MEN.—The Lancaster (Ohio) Gazette announces the death, at that place, on the 4th instant, of Samuel Jenkins, a colored man, aged one hundred and fifteen years. He was born a slave, the property of Captain Baoadwater, in Fairfax county, Virginia, in 1734. He drove his master's provision wagon over the Alleghany Mountains in the memorable campaign of Gen. Braddock, and remained in the service at the Big Meadows until its close. He continued a slave until about forty years ago, when, upon the death of his master, he was purchased by a gentlemen who brought him to the State of Ohio, and thus released him from bondage. Soon after his liberation he settled in Lancaster, where he continued to reside until his death. Although his bodily frame had given way he retained his mental faculties to the last. It is thought that he was the last man living, either white or colored, who served in Braddock's expedition, 1755, against the French and Indians, and which terminated on the banks of the Monongahela, twelve miles above Pittsburg, so fatally to the British General and his troops, and so much to the military reputation of Washington then a young man.

◆

LADY JANE GREY.—A London paper says that in the course of some excavation in the Minories, for the formation of a sewer which is being constructed by order of the City Commissioners, and which will extend in various directions about two miles, a perfect skeleton (that of a female) was found in a maiden earth, at a depth of about twenty feet from the surface, and not far from Towerhill. The teeth were firm in the jaws, and the enamel on them was almost as pure as when first placed in the earth, which must now be some hundred years ago. It is said by some of the inhabitants of the neighborhood, that Lady Jane Grey was buried about this spot. A few days previous, on Towerhill, at some distance from the above spot, some human skulls, an ancient sword and buckle, several coins, &c., were discovered. The above female skull, which is finely formed, is in the possession of Mr. Cook, Jr., the contractor of the works, who reïnterred the other remains.

◆

AN ANTEDILUVIAN RELIC.—The public have perhaps already had notice of some bones lately dug on the top of a mountain in Vermont. In crossing the mountain a few days since, I called to examine them. Enough has been excavated to enable an anatomist to make out the size and shape of the animal, and his habits of life. One of the tusks measures six feet seven inches, and weighs thirty-six pounds. The material, its color and texture, resembles horn, but its shape is more like a tusk. A single tooth weighs seven pounds. These remains were scattered about in miry earth, eight or ten feet beneath the surface. The pair of tusks or horns were one hundred feet apart. That it is an antediluvian animal there can be no doubt. The men at work on the railroad, who found him, thought he came down to drink, and sunk in the mire. But it is not improbable that he perished when the windows of heaven were opened—when the fountains of the great deep were broken up—when the swelling floods of the sea rolled up the mountain side.

◆

PAUPERS IN MASSACHUSETTS.—The abstract of the Annual Returns of the Overseer of the Poor of Massachusetts for the year ending November 1st, 1848, has recently been submitted to the Legislature. From forty-one towns no returns were received, but in the 174 alms-houses in those heard from, the number of persons supported as paupers is given at 18,693—of whom 7,166 have a legal settlement in the Commonwealth; 9,431 are State paupers, and 6,707 are Foreigners from England and Ireland; the number of foreign paupers who have come into the State during the year was 1,494. Beside these, 9,817 persons have been aided or supported out of the alms-house, at an average weekly cost of a fraction less than one dollar and eight cents.

◆

A PROPHETIC JEST BY LOUIS PHILIPPE.—A few years ago, a very distinguished nobleman, Lord B——m, having had the honor of dining with the King in the unceremonious manner in which he delighted to withdraw himself from the trammels of State, the conversation was carried on as if between two equals, and his majesty, *inter alia*, remarked that he was the 'only sovereign in Europe fit to fill a throne in Europe.' Lord B——m, somewhat staggered by this piece of egotism, muttered out some trite compliments, upon the great talent for government which his royal entertainer displayed, &c., &c., when the King burst into a loud fit of laughter, and exclaimed, 'No, no, it is net that I mean; but kings are at such a discount in our days, that there is no knowing what may happen; and I am the only monarch who cleans his own boots.'

Shadrack Barnes, who was tried and convicted at Madison (Kentucky) Circuit Court, of the murder of Agee in May last, and sentenced to be hung on the 2d of February, committed suicide by hanging himself on Thursday night.

## POLYNESIAN ITEMS.

Three vessels cleared from Honolulu for California the week ending August 26, and one man started in a whale-boat.

The gold stories from California, told in Honolulu, are quite as extravagant, perhaps more so, than here. A mountain of pure gold, somewhere in the Sierra Nevada, is said to exist, from which all that have yet been found are mere washings.

The Tahitians fired one hundred guns for the new French Republic, and promptly silenced a few grumblers thereat. At Honolulu there was the same joy among the French residents, and an address was forwarded to Lamartine.

At Monalau, Messrs. Sea & Summer gave His Majesty a grand dinner, after which the sport of target-shooting was the order of the day. The Governor of Oohu blew off one of his fingers with a revolver, whereupon the scene was changed, and riding wild horses concluded the sports of the day.

The Valparaiso Neighbor records forty severe shocks of earthquake within sixteen months.

The Oregonians voted at their legislative election, by a small majority, to refuse licenses for the sale of intoxicating liquors.

## VARIETY.

When Benedict Arnold was about to die, he rose from his bed, and with difficulty clothed himself in an old suit of the American uniform, with which he had never parted during all his peregrinations; and then, with the name of his country upon his lips, he expired. Poor Arnold! but for one false step no general officer in the Revolution would have reaped more honor than he. A braver man never existed—and his perseverance and energy in his Canada campaign were alone enough to immortalize him.

The insipid French novels, says Bishop Potter, with which our country is deluged, are the seeds of robbery, arson, piracy, and assassination. They give false views of life, and taint with every touch. It is absurd to call them literature at all. But, it may be asked, do they shine? Yes, like rotten logs, or a putrescent carcass, which is phosphorescent because it is decayed. When our people learn to read good books only, then may we look for a return of good morals, and not till then.

A French medical writer states that the practice in the Hotel Dieu, when leeches refuse to suck blood, is to wrap them for a few moments in a linen cloth wrung out of undiluted wine. This renders the most sluggish of them so fierce, that they will pierce the skin instantly, and gorge their blood-thirsty bodies till they can drink no more. A great many men, who are naturally amiable, become as blood-thirsty as leeches, and manifest an irresistible propensity to bite, after being steeped in wine, either undiluted or mixed.

A French teacher resident in Oxford, named Ducance, called upon Mr. Wickham for a vest pattern, but could not recollect the name of the material he wanted. He said he thought it was 'de English for de diable.' Mr. Wickham very politely called over the several appellations of his infernal Majesty—Old Nick, Beelzebub, &c. 'No, no, it vas not zat,' was the reply. At length Mr. W. thought of Satan. 'Ah, zat is him,' said Mounseer, 'I vant a satan vestcoat.'

The New Jersey State Prison Reports were made to the Legislature at Trenton on the 17th instant. On the 31st of December, 1847, there were in the prison one hundred and fifty-three convicts, since which time the number has increased to two hundred and sixty-one. Of these, seventy-one have been discharged during the same period upon the expiration of their sentences, twelve by pardon, (four of them pardoned one day before the expiration of their term,) and two died—one by suicide; making altogether eighty-five; leaving in confinement on the first day of this year one hundred and seventy-six prisoners.

From sundry recent experiments, the fact is established, that fine saw-dust or rasped wood, steeped in a mixture of concentrated sulphuric and nitric acids, and afterwards washed and dried, will explode similar to common gunpowder, and, if rightly managed, with much greater force. The greatest wonder about it is, that it was not discovered earlier.

A short time since, in Hartfordshire, were written on a grave rail these lines—

'Remember me as you pass by,
As you are now, so once was I;
Therefore prepare to follow me.'

Underneath was written—

'To follow you I'm not content,
Unless I know which way you went.'

The following example of mal-punctuation strongly illustrates the necessity of putting stops in their proper places,—Cæsar entering upon his head, his helmet on his feet, armed sandals upon his brow, there was a cloud upon his right hand, his faithful sword in his eye, an angry and glare saying nothing, he sat down.

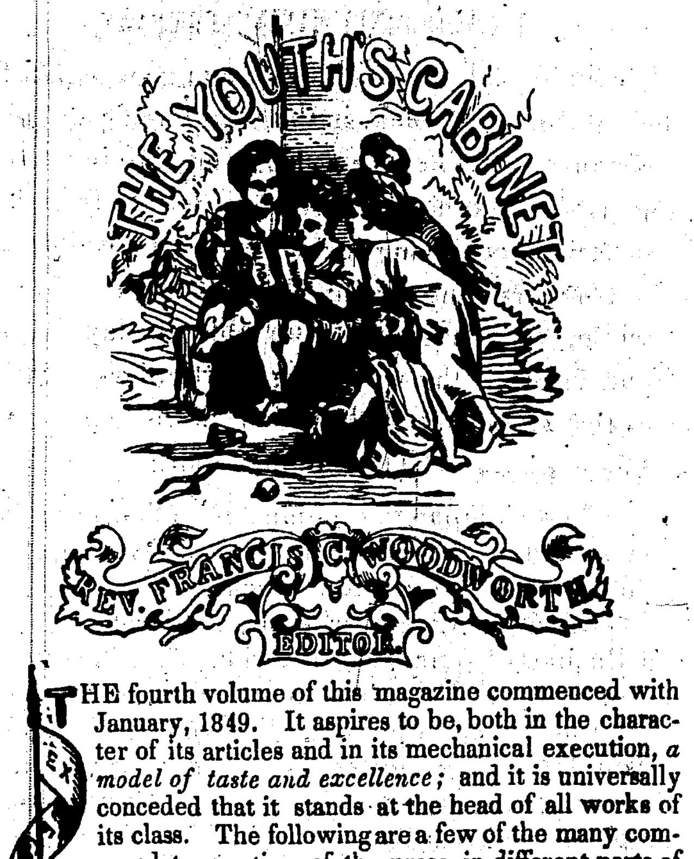
Human knowledge is a proud pillar, but it is erected in the midst of a desert of ignorance, and those who have ascended the highest, have only gained a more extended view of the waste.

If the plague had offices to bestow, the plague would find worshipers, said Madame de Stael.

The Legislature of Louisiana have appropriated the sum of one thousand dollars for the purpose of supporting public schools for children of color.

Mr. James Thompson, Junior, of East Haven, Connecticut, while on his passage from N. York to Philadelphia, on the 6th instant, lost or was robbed of a parcel of money in bills, amounting to $1,800.

A French religious and literary journal is proposed to be published in this city, by Rev. C. H. Williamson, Rector of the church *du St. Saveur*. It is to be called '*L'Annaliste Religieux et Litteraire*,' and is to be issued weekly.



THE fourth volume of this magazine commenced with January, 1849. It aspires to be, both in the character of its articles and in its mechanical execution, *a model of taste and excellence;* and it is universally conceded that it stands at the head of all works of its class. The following are a few of the many commendatory notices of the press, in different parts of the Union, which the magazine has received:—

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"Its contents are scarcely susceptible of any improvement, the work having attained a pre-eminence among works published for the young."—*Sentinel, Fort Wayne, Ind.*

"A prettier thing of the kind could scarcely be imagined." —*Balt. Meth. Prot.*

"The best and cheapest youth's magazine in the country." —*Courier, Zanesville, Ohio.*

"This, as we have before told our readers, best fills our idea of what a magazine for children ought to be."—*Windham Co. Dem., Brattleborough, Vt.*

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IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

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PUBLISHED WEEKLY AT

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# The Sabbath Recorder

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## The Sabbath Recorder.

### ALLEDGED CHANGE OF THE SABBATH AT THE RESURRECTION OF CHRIST.

[Section X. of J. A. Begg's Treatise on the Sabbath.]
[Concluded.]

Even if the interpretation given to the words of the Pharisee by those who vindicate a change of the Sabbath were correct, the utmost advantage fairly derived from this admission would be a proof that the word employed has these two significations of *week* and *Sabbath*. And then, for this one instance of its signifying week, that it has the signification of Sabbath in almost every other case, being the only word ever used in the New Testament for the weekly Sabbath, is what no person would attempt to deny. And if the word had these two significations, this fact would just render it necessary for us, in every instance in which it is used, to seek to discover which of these meanings it is there intended to have. Here we should then be led to ask, when the Evangelists give the account of our Lord's resurrection, do they mean to use this word of two significations in the sense in which on the one single instance it has been supposed to be used by the Pharisee, or do the Evangelists mean to use it in the sense in which it is commonly employed? For even on the supposition that the word might signify week, we are not entitled to assume that this is the sense which is here intended, contrary to more common usage. Now there is the farther difference between the two cases, that the word employed in reference to our Lord's resurrection is in the plural, while in the case of the Pharisee's fast, which we have been considering, it is in the singular. If the language of the Pharisee could be translated, "I fast twice in the week," we require to remember, that a corresponding translation in the account of our Lord's resurrection would read "of the weeks." However it may be explained, or whatever the interpretation given, this is the fact, and it is not to be forgotten in seeking the meaning of the text.

And we have to take farther into consideration, that in each account of the resurrection, and in the immediate context of the disputed text, the same Greek word is used indisputably to express "the Sabbath," *and is also so rendered.* The same word which in Matt. 28: 1 is translated *week* (in "the first day of the *week*,") is, in the beginning of the same verse, rendered *Sabbath* ("in the end of the *Sabbath*;") in Mark 16: 2, the same word which is rendered "week" ("the first day of the *week*") is translated "Sabbath" in the first verse ("when the *Sabbath* was past;") in Luke 24: 1, it is the same word which is rendered "week" ("upon the first day of the *week*,") that is translated "Sabbath day" in the last verse of the preceding chapter, ("and rested the *Sabbath day*, according to the commandment;") in John 20: 1, it is the same word which is rendered "week," ("the first day of the *week*,") which is twice translated "Sabbath," a few verses before, when we are informed of the desire of the Jews, "that the bodies should not remain upon the cross on the *Sabbath day*, for that *Sabbath* day was an high day." John 19: 31. Is it then to be assumed, that the inspired penmen thus use the word Sabbath to express both "Sabbath" and "week" indiscriminately, without indicating in any manner when they mean it to be understood in the one sense, and when in the other? Is it in the least degree probable, that all of the Evangelists should in the same connection employ the word "Sabbath" in its usual signification, as confessedly they do, and that when immediately afterwards they write "of the Sabbaths," they now intend that we should read "of the week?"

The Scriptures neither attach importance to the particular day of the week upon which Christ's resurrection took place, nor give us express information concerning it. If it is to be ascertained at all, it is only in the way of inference. With the ordinary view, however, of the time at which He was crucified and interred, we do not see how it is possible that the resurrection could have been on the morning of the first day. It is assumed that he was taken from the cross and laid in the tomb on Friday evening, about sunset, and that he arose from the dead on Sunday morning, immediately after dawn. It was "when *the even* was come," (Matt. 27: 57, 58; Mark 15: 42,) and therefore when this day was past, that Joseph went to Pilate even to beg the body. But supposing that the day had not fully expired, and that there still remained a small portion of its time when the body was laid in the sepulchre; the Saviour would then have been entombed only—

| *Days,* | *Nights,* |
|---|---|
| Friday afternoon—a short time, | Sabbath night, |
| Sabbath—whole day, | Sunday night. |
| Sunday morning—a short time. | |

We should have thus one entire day and brief parts of other two, the representatives of "three *days*." But we have only *two* "nights." This, however, is not in accordance with our Lord's own prediction of the duration of His continuance in the tomb. His declaration on this point is very explicit: "For as Jonah was *three days and three nights* in the whale's belly, *so shall the Son of Man* BE THREE DAYS AND THREE NIGHTS *in the heart of the earth*." Matt. 12: 40. This is an important declaration; it is a testing truth by which to try the truth of human theories. Tried by it, the current theory is found wanting. And it is also worthy of notice, that the record explicitly affirms that "Jonah *was* in the belly of the fish, *three days and three nights*." Jonah 1: 16. We may not doubt, therefore, that in Christ's case, also, it was absolutely fulfilled—that He was not only three *days*, but also three *nights*, in the heart of the earth. It was the sign expressly given by the Saviour in proof of His Messiahship—the sign given to His enemies, watchful to find Him in any thing, and in any degree, at fault. It is the prediction of an important truth, often repeated by the Saviour; appealed to repeatedly by His disciples after its accomplishment, and never questioned by any adversary who admitted His resurrection at all. We believe, then, that it was really fulfilled—fulfilled with a degree of truth, and in an accordance with the letter, which the ordinary interpretation does not and cannot exhibit.

We do not question, we do not doubt, that part of a day is in Scripture and Jewish reckoning accepted for a whole. This admits of full and clear proof. But the very same reason which requires at least a part of each of the three *days*, surely equally demands that the principle be extended to corresponding parts of each of the three *nights*. Our Lord's declaration is not less strong concerning the three nights than concerning the same number of days, and appears to be much too precise to admit of its having been fulfilled by His being in the tomb only *two* nights. Yet such is the exact amount of time admitted by the ordinary computation. According to that theory, He is averred to have been crucified on the sixth day of the week (Friday;) He was immediately laid in the tomb. During this night and the following night only, He was in the heart of the earth; for He was already arisen before the women reached the tomb, "very early in the morning" of the ensuing day. We cannot, then, find in this, three days and three nights.

* * *

☞ We cheerfully make room for the following article, because it throws a good deal of light upon the subject of which it treats. But we must be permitted to express some doubt as to the correctness of the writer's opinion, that missionary efforts should be directed mainly to the most barbarous and uncivilized nations.

### THE GOSPEL EARLY PREACHED IN CHINA.

I have long been of the opinion, that no country was ever civilized until it was Christianized, or taught the precepts and principles of the Christian religion; and that it is our duty, when we attempt to send our missionaries abroad, in obedience to the injunction left us by the great head of the church, to select fields for their labors where the greatest pagan darkness prevails—where the people possess neither the light of Christianity nor the benefits of civilization. Is China a place of this description? I think not. On the contrary, I believe that the Chinese have at some former period enjoyed the blaze of gospel light—that the Gospel was taught them by the apostles and disciples of our Lord in the early dawn of Christianity, but that, through the difficulty of multiplying copies of the Scriptures into their language, their day-star has disappeared, and they are left in heathen darkness, to worship images and idols; still enjoying, however, a high degree of civilization. They build cities equal in extent to any on the earth—possess the mechanic arts in a high degree—cultivate the soil to the best advantage—are for the most part civil and courteous to strangers—enjoy an extensive commerce with most of the civilized world—and last, but not least, the theory of their government, and the administration of their laws, are not surpassed by any nation in existence. Rev. S. W. Williams, late missionary to the East, in his account of China, says:

"We see there the highest stage of civilization which has as yet been attained by any nation *independently of Christian institutions*. In saying this, we speak advisedly and deliberately, and believe we shall be sustained by a fair comparison of Chinese with Athenian or Roman culture. It has brought agriculture, and many of the arts of practical utility, to a high degree of perfection; and what perhaps proves more conclusively than any other point of comparison its superiority to any form of ancient civilization, it has gained a sufficient ascendancy for self-preservation; and, though it reached its culminating point many centuries ago, it has not yet begun to decline." "From the picture given us of Chinese society, we can imagine no external organization which would minister to its improvement. The people are industrious and frugal, as chaste and temperate as most civilized nations, and distinguished by some virtues, such as respect for age, and filial piety in its most reverential type, which are fast growing obsolete in Christendom."

I think there can no longer remain a doubt of the civilization of China; and, as I have already stated, I have no doubt that they were previously Christianized. But as this is not quite so visible and clear, I will quote a few items from ancient history, and refer those who wish for more extended information, to the life and opinions of Rev. William Milne, D. D., missionary to China; Christian Researches in Asia, by Rev. Claudius Buchanan, L. L. D.; and an Account of China, or a survey of the Chinese Empire and its inhabitants, by S. W. Williams, the latest publication of the kind.

Rev. C. Buchanan, in his Researches in India, says:—

"There have lately been discovered Sanscrit writings containing testimony of Christ. They relate to a prince who reigned about the period of the Christian era, and whose history, though mixed with fable, contains particulars which correspond in a surprising manner with the advent, birth, miracles, death, and resurrection of our Saviour. These important records have been translated by a learned orientalist, and he has deposited the originals among the archives of the Asiatic Society. From these and other documents he has completed a work entitled the History of the Introduction of the Christian Religion into India, its progress, and decline; and at the conclusion of the work, he thus expresses himself: 'I have written this account of Christianity in India, with the impartiality of an historian, fully persuaded that our holy religion cannot receive any additional luster from it.' Again, it may be proved, says Mosheim, by the Syriac records, that in the fourth century Christianity was flourishing in the provinces of Chorasan Mavaralhara; and from a variety of learned testimony, that although it is not certain (though such is the tradition) that the gospel was first introduced into China by the Apostle Thomas himself, it was yet proclaimed there by the first Christian teachers after the Apostolic age. Arnobius, who flourished in the third century, expressly mentions the SERES amongst the people who had then embraced Christianity; and it is universally acknowledged, that the Chinese nation is meant. Again, he says, The antiquity of Christianity is proved by La Croze in the clearest manner; and then argues, that as the archiepiscopal See of China was originally conjoined with that of India, the metropolitan seats must have been chosen at the same time. But why, he asks, should a metropolitan have been appointed, unless the religion of Jesus had been spread far and wide *long* before, and unless there had been many Bishops?

"In the epitome of the Syrian canons, St. Thomas is called the Apostle of the Hindoos and Chinese. The Syrian chronicles call him the first Bishop of the East; and Ebedjesus says, India and all the regions about received the priesthood from him. Amru, also, the best of the Syrian historians, traces both Thomas and Bartholomew through Arabia and Persia into India and China. And all the Syrian writers quoted by Asseman, agree in stating that a few of the twelve, and many of the seventy disciples, went far into northern Asia, preaching the gospel. Now even Mosheim acknowledges that at a little later period the gospel was carried to China, Seres, and Tartary, and that it was proclaimed there by the first teachers after the Apostolic age.

"Dr. Wilson, the Bishop of Calcutta, calls the Christians of St. Thomas by their right name, when he says, they are an ancient Church preserved in the midst of idolatry from the days of the Apostles. This will be their name and memorial forever, in spite of all verbal criticisms."

"I do not think myself ill employed," says Dr. Milne, "in trying to create public sympathy with the old lights of China, as well as for its present darkness. It probably had the light *before* Britain, and certainly had more of it in the fifth century than Augustine brought here at the end of the sixth century. Christianity lasted longer at Cambalu (now Pekin) than in some places where the apostles themselves planted it; and remained, while it lasted in the northern capital of China, purer than it was then, or now is, in Rome."

It has long been a question among Christians, why so few of the twelve are mentioned in the acts of the Apostles, if they were on their mission to evangelize the world? But no one, I believe, at that time had ever dreamed that they were as zealously employed in Asia as the others were in Rome and the adjacent countries. "If they were not in Asia, where were they? They were not dead. We cannot trace them in the spheres of Paul, Peter, or John. We cannot believe they were idle, or less faithful to their commissions, than their brethren. We cannot suspect Luke of either partiality or prejudice, in writing the Acts of the Apostles. Thus nothing is so probable as that most of the Apostles, whom we cannot trace in the wide circle of what we call apostolic churches, were in spheres beyond that circle, and especially in the Asiatic spheres, throughout which portions of the ten tribes were scattered, as it was the *duty* of all the Apostles to *begin* with the lost sheep of the house of Israel wherever they went preaching the gospel."

Dr. Doddridge, quoting from Dr. Young, says that Jude preached in Persia, Phillip and Andrew in Scythia, Bartholomew in the northern and western parts of Asia, and Thomas in several of the eastern parts; in most of which places, Christian Churches were planted in less than thirty years after the death of Christ. Dr. Buchanan, after quoting his authority, (which is of little consequence here,) says: "I am satisfied that we have as good authority for believing that the Apostle Thomas died in India, as that the Apostle Peter died at Rome."

Another idea that strengthens my opinion that the Christian religion has been known in India, is the form and spirit of their prayers, several of which La Croze has translated. Some of them are very remarkable; and though I have already exceeded my limits, I will transcribe one of the least length, and may take another opportunity of making a few more remarks, and transcribing another of greater length:—

"Let our prayer be to God! Thou who art raised above all creatures, give us wisdom. Thou true Lord, be merciful, and bless me as thou hast promised. Send my guardian angel at every hour, every day. Be ever with me. Never withdraw thyself. Send, Lord, according to thy *promise*, thy angel to our whole assembly. May the blessing promised to God's assembly be upon me. May the blessing of the *strengthening* angel be upon me. May my prayer overflow and diffuse like water in the spring!"

"This is not much like heathenism," says Dr. Phillips. J. S.

### THE TRAVELER IN PALESTINE;

OR,

**Bible Scenes brought to Mind.**

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories, pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty; my heart is with thee.

With the eyes of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crags of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark! a sound in the valley! where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain;
And thy torrent grew dark with the blood of the slain.

There, down from his mountains, stern Zebulon came,
And Naphtali's stag, with his eyeballs of flame;
And the chariots of Jabin roll'd harmlessly on;
For the "Arm of the Lord" was Abinoam's son!

There sleep the still rocks, and the caverns which rang
To the song which the beautiful prophetess sang.
When the princess of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-side before me is seen,
With the mountains around and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm-trees in beauty still throw
Their shadows at noon on the ruins below;
But where are the sisters who hastened to greet
The lowly Redeemer and sit at his feet?

I tread where the *twelve* in their wayfaring trod;
I stand where they stood with the *chosen of God*—
When his blessing was heard, and his lessons were taught,
When the blind were restored, and the healing was wrought.

Oh, here with his flock the sad wanderer came;
These hills he toil'd over in grief, are the same;
The founts where he drank by the wayside still flow,
And the same airs are blowing which breathed on his brow.

And throned on her hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode,
Of humanity clothed in the brightness of God?
Were my spirit but turn'd from the outward and dim,
It could gaze even now on the presence of Him!

Not in clouds and in terrors, but gentle as when,
In love and in meekness, he moved among men;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me!

And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet, loved of the Father, thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same, even now,
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone! but in glory and power
The SPIRIT surviveth the things of an hour;
Unchanged, undecaying, its pentecost flame
On the heart's secret altar is burning the same! WHITTIER.

* * *

### SOLOMON AND CHESTERFIELD.

'Vanity of vanities, all is vanity and vexation of spirit.' With such a confession did the man go off the stage of existence, who, of all the human race, was the best qualified to give an opinion upon such a subject. If the possession of royalty, unbounded wealth, peace, surpassing wisdom, and all the sources of sensual gratification, could satisfy the desires of an immortal spirit, then had not Solomon been compelled by experience to reduce the sum total of the world's power of giving happiness to two mere cyphers, and pronounce it to be nonothing but vanity and vexation.

And now hear the testimony of another, by whom the world, with its fashions and its follies, its principles and its practices, has been proposed in form to Englishmen, as the proper object of their attention und devotion. Lord Chesterfield has avowed as much with respect to himself, and by his writings said in effect to it, 'Save me, for thou art my god.' He has tendered his assistance to aid as priest on the occasion, and conduct the ceremonial. At the close of life, however, he found his god was about to forsake him, and therefore was forsaken by him. You shall hear some of his sentiments and expressions, which have not been before, so far as I know, duly noticed and applied to their use; that of furnishing an antidote, and they do furnish a very effectual ono, to the noxious poisons contained in his volumes. They are well worthy of your strictest consideration.

'I have seen,' says the man of the world, 'the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which in truth is very low; whereas those who have not experienced, invariably overrate them. They only see their gay exterior, and are dazzled by their glare; but I have been behind the scenes; I have seen all the coarse pulleys and the dirty ropes which exhibit and move the gaudy machines; and I have seen and smelled the tallow candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant audience. When I reflect upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world, had a reality; but I look upon all that is past, as one of those romantic visions which opium commonly occasions; and I by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you, that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No; for I really cannot help it; I bear it because I must bear it, whether I will or no. I think of nothing but killing time the best way I can, now that he has become mine enemy. It is my resolution to sleep in the carriage during the remainder of the journey.'

When a Christian priest speaks slightly of the world, he is supposed to do so in the way of his profession, and to decry, through envy, the pleasure he was forbidden to taste. But here, I think, you have the testimony of a witness every way competent. No man ever knew the world better, or enjoyed more of its favors, than this nobleman. Yet you see, in how poor, abject, and wretched a condition, at a time when he most needed help and comfort, the world left him, and he left the world. The sentences above cited from him compose, in my humble opinion, is the most striking and affecting sermon upon the vanity of the world, ever yet preached to mankind. Such was the confession, in his old age, to a son that afterwards died by his own hand, of Lord Chesterfield, the oracle of English gayety and manners. [J. A. James.

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### AN INCIDENT IN REAL LIFE.

Business called me to the United States Land Office. While there, awaiting the completion of my business, a lad apparently about 16 or 17 years old came in, and presented to the receiver a certificate of purchase for 40 acres of land. I was struck with the countenance and general appearance of the lad, and inquired of him for whom he was purchasing the land; the reply was, 'For myself, sir.' I then inquired where he got the money; he answered, 'I earned it by my labor.' 'Then,' said I, 'you richly deserve the land.' I inquired, 'Where did you come from?' 'New York,' said he. Feeling an increased desire to know something more of this lad, I asked him whether he had parents, and where they lived; on this question, he took a seat, and gave me the following narrative:—

"I am from New York State—have there living a father, mother, and five brothers and sisters—I am the oldest child. Father is a drinking man, and often would return home from his day's work drunk, and not a cent in his pocket to buy food for the family, having spent all his day's earnings in liquor with his drinking companions; the family had to depend chiefly on mother and myself for bread; this distressed mother much, and had a powerful effect on my feelings. Finding that father would not abstain from liquor, I resolved to make an effort in some way to relieve mother, sisters, and brothers, from want. After revolving things over in my mind, and consulting with mother, I got all the information I could about the Far West, and started for Wisconsin with three dollars in my pocket. I left home on foot. After spending my three dollars, I worked occasionally a day, and renewed my travel so long as money lasted. By labor occasionally, and the charitable treatment I got on the road, I landed in Wisconsin. Here I got an axe, set to work and cleared land by the job—earned money, saved it, till I gathered $50, which money I now pay for the 40 acres of land."

'Well, my good lad, (for by this time I became much interested in his story,) what are you going to do with this land?' 'Why, sir, I will continue to work and earn money, and when I have spare time, prepare some of my land for culture, raise myself a log-house, and when prepared, will write father and mother, brothers and sisters, to come to Wisconsin and enjoy this home. This land now bought by me, I design for my mother, which will secure her from want in her declining years.' 'What,' said I, 'will you do with your father if he continues to drink ardent spirits to excess?' 'Oh, sir, when we get him on the farm, he will feel at home, will work at home, will keep no liquor in the house, and in a short time he will be a sober man.' I then replied, 'Young man, these being your principles so young, I recommend you to improve on them, and the blessing of God will attend you. I shall not be surprised to hear of your advancement to the highest post of honor in the State; with such principles as you have, you are deserving of the noblest commendation.'

By this time the receiver handed him his duplicate receipt for his 40 acres of land; rising from his seat, on leaving the office, he said, '*At last I have a home for my mother!*'

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### ANECDOTE OF JOHN HOWARD.

During his stay at Vienna, Howard was introduced to the Queen of Hungary, and had the honor of dining with her on some public occasion, when the nobles of her court, and the foreign ambassadors, were her guests. A circumstance also occurred at Vienna, which strongly evinces his love for truth, and the fearlessness of his character when speaking it, at all times, and in all companies. Dining one day at the table of Sir Robert Murray Keith, the English Ambassador at the Austrian Court, the conversation turned upon the torture, when a German gentleman observed, that the honor of abolishing it in his own dominions, belonged to his Imperial Majesty.

'Pardon me,' said Mr. Howard, 'His Imperial Majesty has only abolished one species of torture, to establish in its stead another more cruel; for the torture which he abolished lasted at most but a few hours; but that which he has established lasts many weeks, nay, sometimes even years. The poor wretches are committed to a noisome dungeon, as bad as the Black Hole at Calcutta, from which they are liberated only on condition that they confess what is laid to their charge.'

'Hush!' said the Ambassador, 'your words will be reported to his Majesty.'

'What!' replied he, 'shall this tongue of mine be tied from speaking truth by any King or Emperor in the world? I repeat what I asserted, and maintain its veracity.'

Deep silence ensued, and every one present admired the intrepid boldness of the man of humanity.

The Sabbath Recorder.

New York, February 8, 1849.

## THE SUNDAY IN FRANCE.

Our readers cannot have failed to notice, in the items of intelligence from France which have been published within a few months past, how many important events have transpired on Sunday. In connection with the Revolution, and the subsequent insurrectionary movements, Sunday was a prominent day, and upon it was transacted business vitally connected with the establishment of the Republic. The election, at which the first National Assembly was chosen, occurred on a Sunday, and passed off very quietly. When the Assembly had completed its great work of forming a Constitution, that document was publicly proclaimed on Sunday, in a solemn and imposing manner. Two or three thousand persons had been employed for several days previous in making preparations; and when the hour for the proclamation arrived, instead of the difficulties which were apprehended, everything was quiet. The President of the Assembly read the Constitution, while profound silence reigned throughout the vast concourse of people. The Archbishop of Paris, assisted by four Bishops, performed mass, which was followed by the Pontifical benediction. After the benediction, the clergy chanted the *Domine salvam fac rempublicain*, and returned in procession to the Church of the Madeleine. This was followed by the firing of cannon at the *Hotel des Invalide*, and several other places; and then the National Guard and other military corps commenced defiling before the National Assembly, which lasted at least four hours. On Sunday evening all the public buildings were illuminated, and the fete was continued on Monday and Monday evening. Subsequently, the election of the first President of the Republic was held on a Sunday, and but little disturbance occurred, although much was apprehended. One of the first public acts of the new President was to attend a grand military review; and this, according to the prevailing custom, was held on a Sunday.

Thus it will be seen, that some of the most interesting and important events connected with the overthrow of Monarchy and the establishment of Republicanism in France, have transpired on Sunday, the first day of the week, commonly called the Lord's Day. This circumstance, taken in connection with the remarkable success which has attended the revolutionary movements in France, seems to perplex some of the good people of this country, who are in the habit of representing the desecrators of Sunday as in imminent danger of the divine vengeance. In one of our exchanges we find an allusion to the fact that the first President of the Republic was elected on a Sunday, to which is appended the admonitory remark, that "trampling on an ordinance of Jehovah, by a whole nation, is a fearful beginning of a democratic career; in all Roman Catholic countries, the Sabbath is well nigh an obsolete institution." In another exchange we fiud an account of the proclamation of the Constitution, to which this remark is appended: "What a nation this France is! The Lord's Day has long been the great day of recreation and amusement among the people, and it now seems to be selected as the day for political action. Reform in such a nation of infidels—for though professedly papal it is in reality infidel—can hardly be expected. Nevertheless, nothing is too hard for the Lord. The conduct of the people of France, however, has some apology. Little else is taught them by their clergy but superstitions and papal mummery, which the great majority have no confidence in. It is not surprising, therefore, that they should be infidel." In both of these extracts the writers evidently started with the idea of reproving the neglect of Sunday, and suggesting the probability of retribution; but in both they come to the conclusion, that the French have only done what infidelity prompts, and Popery sanctions, on which account they are comparatively innocent. How powerless are all such reproofs! If the men who administer them would only cease to symbolize with Popery in observing the festival of Sunday, and would conform to the law of God in keeping the seventh day of the week, there would be some sense and consistency in their reproofs. Until they are ready to do so, they may as well hold their peace, for they are in the same condemnation with those whom they reprove. No doubt the French are in great danger, as these writers suggest, of making a wreck of their democracy. But how those who openly charge them with *infidelity*, can with consistency covertly convey the impression that their danger springs from an outward neglect of the Sunday, is more than we can tell.

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**Baptist Mission among the Creek Indians.**—A missionary meeting, held lately in Louisville, Ky., was addressed by Rev. A. S. Hay, missionary among the Creek Indians. Mr. H. has been publicly adopted by the old chief as his son, in the place of the one deceased. His church has now two hundred and nineteen members; the whole number in the Mission being over six hundred. Some of the most distinguished chiefs have been baptized—among them General Chilly McIntosh—and are active and useful members of the church. The whole Mission is represented at present to be in an exceedingly interesting and encouraging state.

## LETTERS FROM ILLINOIS—NO. 7.

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Pleasant Hill, near Farmington, Ill.,
16th of 1st mo., 1849.

To the Editor of the Sabbath Recorder:—

Several inquiries have reached me respecting the price and titles of lands in this district. I propose, therefore, in this letter, to give your readers such a view of the matter as may answer these and similar inquiries. All the lands in this district are reckoned from the fourth principal meridian, which may be found on the maps I have recommended, running north from Beardstown, on the Illinois River, to the junction of the forks of Rock River, and striking the Mississippi River at a point in Rock Island County. On it will be observed a series of small figures, which indicate the range of the square townships northward. To find a given township, we count the squares from a given number on the principal meridian, East or West, as the case may be. Thus, Farmington is not marked on the map, but it is township 8 N., 4 E. To find it, look on the principal meridian, above mentioned, for the figure 8, and count four squares East of it, and the inquirer has the township sought. This district, between the Illinois and the Mississippi Rivers, is called "the Military Bounty Tract," because, when first surveyed, the soldiers who served in the last war with Great Britain had a patent awarded to them for 160 acres of this land to each man. It was not all so patented, however, but only such parts as were then judged and reported by the surveyors to be of the first quality. In a plot of a township now lying before me, and which I obtained from the United States Land Office, I find 66 quarter sections marked patented; 74 quarters Congress land; and 4 quarters appropriated to common school purposes. Some of the patents were never taken out of the land office; some sold their patents; others have suffered them to lie without paying the State and County taxes on them; consequently the latter class of lots have been subject to sale for the taxes. The sale proceeds in this way: The county assessor advertises the delinquent lands, and at the specified time, in public vendue, inquires who will pay the taxes on the specified lot for the least quantity of said land. Usually they are bid off for a given number of acres; sometimes buyers are so rife that it will go for a few feet; and in some instances I am told that the taxes have been paid for a few inches. Whatever may be the quantity, the assessor gives the purchaser a certificate of the same, which constitutes what is called a tax title; and many persons hold whole quarter sections of land by this tenure alone. To meet the exigencies created by these circumstances, the State of Illinois has passed an act to entitle all the owners of tax titles to double all the outlays upon the lands, if ever the owners of the patents should make their claims. Of course this may soon be made to cover the whole value of a farm; so that these titles are as safe as any others. Most people, however, choose to have the patent and tax title too, where there has ever been any sale for taxes. But there are cases in which neither the owner of the patent nor his heirs can be found. These circumstances have made fine business for lawyers and land speculators, and require care on the part of the honest purchaser. The claims of nearly all, however, are now well known, and there is but little difficulty in ascertaining the validity of every owner's title. A large portion of the unsettled lands belong to land companies and land jobbers, who have their offices and agents in most of the principal towns hereabouts. These are usually very ready to sell their lands on credit, to persons who can make a small deposit on the purchase, and the remainder in such annual installments as the purchaser thinks he can make. Some of the most valuable lands in the country are now being offered on these conditions; and, so far as I can learn, they are as advantageous as any in the western country. I have made many inquiries of persons who have visited the newly-surveyed districts in Iowa, and other western parts, and they uniformly assure me, that as soon as any new district is surveyed and offered in market, there are crowds of speculators to buy up all the choicest and most promising lots, so that actual settlers seldom get these except at second hand, and often, in the beginning, at prices above what the same class of lands can be purchased at, twelve or thirteen years after the first settlements are made. This is the case here, yet it is obvious that the advantages to new comers are vastly greater in a settlement twelve or thirteen years old, than they are to go into places where the wilderness is almost unbroken. In the older settlements, we have society, improved roads, school-houses ready built, mills, and other mechanical establishments accessible, and stores and markets convenient for the export and import trade. Personal observation upon these things, led me to the conclusion, that our people can concentrate to better advantage in these parts than they can in the frontier settlements. Besides these things, the character of society improves with the improvement of the circumstances and intercourse of families. The restless and the rude sell out their improvements, and go where they have more room and less restraint; and thus, by exchanging the rude for a more cultivated class, society improves with a double ratio. In this respect our settlements *here* may be considered as opportune and inviting. The United States land agent for this district informs me, that there is more or less Congress land in every township in the three counties which corner at the north-west corner of the town of Farmington. In a plot of a township lying before me, I see that there are over 1,400 acres marked Congress land. This, of course, at present, is $1 25 per acre; but there is a bill now before Congress to reduce the price of such lands as these to 25 cents per acre. In some parts of these counties, lands of good quality can be bought of land jobbers for $2 per acre. Generally, however, unsettled lands of the best quality are held at from $3 to $5 per acre. Lands fenced and improved, rate from $5 to $12 per acre, according to the character of the improvements made upon them. In my former letters, I have mentioned the cost of rails, wood, and of breaking the prairie, and the labor of putting in a crop of wheat; and putting the whole together, I find that a section, or 640 acres, of land, might be fenced and sown with wheat for $3500, cost of soil $3200, making together $6700. This includes the labor and the seed. Then suppose the yield 30 bushels to the acre, and the market price of the wheat 65 cents per bushel, and the crop would bring $12,480, which, after paying the expenses of gathering, threshing, and taking to market, would leave a balance in favor of the farmers, after paying for the soil, greater than many will find who go to gather the golden harvests of California. There are much surer and quieter prospects for industrious young men to gain property here in combined agricultural pursuits, than in adventures in the gold mines of that far-off region.

S. D.

## MATTERS AND THINGS IN CHINA.

[Farther extracts from our familiar letter.]

*July* 20.—Our letters were to have been at the ship to-day, but a terrible typhoon is abroad, and we cannot send them if we would. However, as no ship would venture to sea in such a gale, we can sit down to write with as much composure as the uproar in the elements without will allow. And this is just the anniversary of that dreadful typhoon we encountered in the China Sea! We cannot judge of the intensity of *this*, at sea, but it is very violent on land, and we have reason to fear the horrors of *that* never-to-be-forgotten day will find a repetition in this its first anniversary. You have probably long since learned, that a ship in company with us that morning, has never been heard from since. It was the Don Juan, considered a quick sailer, and had on board the Overland Mail. We have ever considered it a remarkable providence, that we were prevented from engaging a passage in that ship, as we should doubtless have labored to do, had we known of its sailing before our passage was engaged on board the Sir E. Ryan. Thus has our Heavenly Father preserved us, through dangers seen and unseen.

If you saw this storm-beaten city to-day, or even should you traverse any of its streets on the sunniest of its sunny days, you would hardly imagine the Elysian spots that lie concealed behind its high, dead walls, with their tiled summits, and black, sepulchral-looking doors.

The most wonderful of these gardens, is the *Ching-kwang-miau*, "the temple of the god of the city." His title is, "Illustrious Protector and Superior." His life was so eminently good and active, that this title was conferred on him before his death. He died young, and was buried in Shanghai. His image, as also that of his wife, are in the *Ching-kwang-miau*, where they are worshiped twice every month. I will give you a short extract from the Chinese calendar, written by Dr. Bridgeman, descriptive of this spot:—

"It was originally of small extent. At first, the god received his divine honors in what was called the 'fresh water well temple.' Subsequently the magistrate took a temporary pavilion, and changed it into a temple, standing in the north-west corner of the city, not very far from the north gate. From that small beginning, it has risen, and become spacious and splendid, so as to be scarcely, if at all, inferior to any of its kind in all the provinces. In the summer of 1842, it was for a time the head-quarters of the British army; and the Major General, with his staff and four battallions, found there spacious and airy lodgings, and the buildings would have afforded accommodations to twice that number, had such been needed. The extent of ground covered by the temple is said to be twelve *mau* and six tenths—such it was when first built; but there have since been made to it two additions, consisting of two gardens, making both together more than seventy Chinese acres. The eastern garden was built in the fortieth year of Kanghi. Its pavilions, terraces, pools, alleys, bridges, &c., are elegant, and some of them have been extolled in verse. The western garden, like the eastern, has many pavilions, and terraces, with miniature mountains, rude imitations of nature, where you see rocks piled upon rocks. There, too, is an almond tree, said to have been planted by Pivan Nyan's own hands. In this great temple and its gardens, and contiguous to them, are many minor temples, some of them rich and spacious, all dedicated to gods and demi-gods."

Thus you have a beautiful description, and true as it is beautiful, of a most beautiful spot. But it is not full enough. It does not show you the head of the huge serpent that lies twisting his stony length along the top of the wall that encloses these gardens. It does not tell you how the pavilions at the summit of the terraces are gained by ruder, and of course more *natural* steps, than ever nature invented; nor how nature herself has again been entirely outdone, in the throwing together of rocks and pebbles, and in the slightest of all resemblances to the petrified heads of beasts, whose very names must have been forgotten centuries before the flood; nor the rifts in the side of the rocks, which draw the astonished vision to any thing but a chasm; nor the zig-zag bridges, whose unforseen terminations remind you of the mazes of the celebrated labyrinth of Crete. Neither does he tell you how this "temple of the god of the city," is filled with the most devoted worshipers of "the god of the city," *Mammon*. Perhaps the goddess of pleasure should have a place at his side, as the gaming table elbows the counter, and the arena looks defiance at the envious *bazaar* and tea-shop on either hand.

Here, too, is the foreigner's mirror for vanity. At the numerous picture shops, filled with original paintings, he will soon learn the estimate which the artist puts upon his tastes and manners, and he will find the burden of Burns' petition most satisfactorily answered:—

> "O would some power the giftie gie' us,
> To see oursel' as ithers see us," &c.

It is all accomplished in the picture galleries of "Ching-kwang-miau." This delightful spot is distant from our residence about one mile, but we have its counterpart, in miniature, only a little distance off, the "*Jui-chu-kung*," the seat of a public school or college; and yet it is only within the last few days that we have known of its beauty, or its proximity to us. Its lofty turret, surmounted by a stork, had often been the subject of our notice and remark from the city wall; but we knew not the academic shades that lay concealed beneath, nor dreamed of such a classical retreat, behind the somber walls, which, if they have *ears*, (as walls are said to have,) are at least, in China, wonderfully deficient in tongues. It is true, we had often noticed, in passing, the mock representation of a gate-way, with its columns and entablature, its two couchant lions guarding these door-posts of wisdom, and the well of living water at their feet; but all these were too common in Shanghai and the surrounding country to demand more than a passing notice, and had almost ceased to be observed at all. And we might have gone through life ignorant of this walled Parnassus, but for the kindness of a native youth, who often meets us in the street with the most friendly "Sea-sang, haw-la-va?" (Teacher, how do you do?) and who politely begged the favor of showing us the grounds. The "Jui-chu-kung," comprises all the beauties of the "Ching-kwang-miau," without its annoyances. It contains no shops, or theatrical grounds, and comparatively few loungers. It has also ravines, and subterranean passages; and the quiet waters, into which you look from the narrow angular bridges that are constantly inviting you on, are almost hidden in some parts by the broad, peltate leaves of the Nelumbium, or sacred lotus, whose form and hue, reflected from the bosom of the mimic lake, remind you of a sea of emeralds, adorned with the richest flowers of ruby and gold. These tulip-like flowers are very large, and hang over the leaves somewhat like the nasturtion. Add to these, the deep quiet which the scholastic habits of the inmates demand, and you have the most enchanting of Chinese solitudes.

I do not wonder that the name of China is associated with its walls and canals; but my former idea, that the Great Wall and the Imperial Canal, were the sources of its popularity, has undergone something of a modification. They abound every where, and are as indispensable, and will be as enduring, as the prosperity of China, or its national existence.

Well, the typhoon is abating; the shades of evening are gathering around us, and I would gladly exchange my pen-and-ink chat, for a face-to-face one in your little family circle. I would spend the hours of darkness, by telling you of the heavier shadows that rest upon this benighted land. It is very sad, to go out in the face of the glorious day, and look abroad upon this land, which God has made also very glorious. You see, as it were, but one continuous garden; for there is no division of lands by fences, as among us, no arid spots which only the foot of herds and hinds may press. The beautiful face of nature is marred only by the hand of superstition, and the loathsome rites of paganism, and heathen degradation. The glorious earth is every where strewn with the unsightly coffins of the unburied dead. Beside the mound, the tomb, and the grave, in the field, the grove and the garden, by the wayside and beneath the very windows of the dwellings, the dead are laid. Even the covering of brick, which is often built over them, soon crumbles, and you may see the whitening bones, as they lie scattered or piled, and apparently uncared for. Yet the ceremony of gathering the bones is one of note; and then you will see at those periods, urn after urn, with its contents of gathered dust, labeled, and placed by the wayside, to be removed and deposited in due time among the ancestral relics. In one of our rambles in the country, we were astonished to find what we supposed to be several huge granite rocks, or boulders; and Mr. C. had secured a piece as a rare geological specimen, when, passing around the opposite side, he surprised me by pronouncing them all tombs—the openings in the side plainly revealing the coffins deposited within, and our boulders dwindled to the every-day matter of cement, which the Chinese use with singular effect in imitating, and even *excelling*, nature. Think you our hearts are not sickened, at the sight of this great charnel house—this open sepulchre? But there are sadder sights than these. I mean the charnel house of souls—the living dead! O how deploringly does the eye of pity

> ——"trace
> A dead soul's epitaph in every face?"

But the eye of faith looks forward to brighter days. China is included among the nations for whom Christ died, and the few mercy-drops that have fallen upon it, betoken a glorious shower, that shall make the desert bud and blossom as the rose. Then let the prayer of faith ascend; let the petitions be laid before the throne of grace; not only for the poor heathen, but for the poor missionary, who feels that in God alone is his help.

## CENTRAL ASSOCIATION—SEMI-ANNUAL MEETING.

The Central Association held a semi-annual meeting with the Seventh-day Baptist Church in Scott, Cortland Co., N. Y., commencing Jan. 9th, 1849. Eld. E. S. Bailey took the chair; prayer by Eld. Varnum Hull. The Clerks of the Association not being present, D. F. Randolph was appointed Clerk pro tem. The several churches were called, and delegates present took their seats. (The number of delegates was small, owing, as was presumed, to the exceedingly inclement weather, and the deep snows which had recently fallen.) The usual resolution was passed, inviting all present, members from sister churches, to participate in the deliberations of the session.

A call for letters to the Association being made, a letter from the Church at Hounsfield was presented, in relation to the occupancy of the missionary field in Diana and vicinity, by Eld. Enoch Barnes, who was appointed to that station at the last annual session of the Association; one from Eld. Samuel B. Crandall, reporting his labors as missionary; and also one from Eld. Joshua Clark, in reference to his missionary labors in Otselic.

Bro. James Hubbard was appointed Treasurer pro. tem., and an Auditing Committee was appointed, consisting of H. C. Hubbard, E. G. Potter, and Silas Maxson.

After some deliberation in reference to our future missionary operations, a committee was appointed to recommend fields of labor, and more efficient measures in regard to missionary operations. The Committee consisted of E. S. Bailey, V. Hull, E. G. Potter, J. Clark, Silas Maxson, and Norman Palmer. A resolution was also passed, to have a missionary discourse in the evening, after which the Association adjourned till to-morrow morning at 10 o'clock.

Missionary discourse in the evening by Eli S. Bailey.

*Jan. 10th.*—Met pursuant to adjournment, when the business was preceded by a discourse from Eld. J. Clark, on John 12: 26.

The committee to whom was referred the missionary operations, being called upon, presented a report, from which the following extract is taken:—

"The regions of Diana and vicinity, and Newport, are fields now occupied by Elders Barnes and S. B. Crandall, and of course will not demand any new supplies. We would recommend that the Church at Otselic should be supplied during the interval between this and the next annual meeting of the Association. We are of the opinion, that the little Church in Clifford, Pa., should be aided in obtaining a pastor, which we hope will receive the attention of the next annual meeting. Indeed, it is our decided opinion, that in most cases it will be the better way to aid feeble churches in obtaining a settled pastor, rather than granting them temporary supplies. We farther recommend, that an address should be presented through the Sabbath Recorder, to the several churches composing this Association, urging them to a liberal contribution to sustain our domestic missions."

After remarks from several brethren, the report was adopted, and the Corresponding Secretary was instructed to address the several churches of this Association in accordance with the report.

*Resolved*, That Eld. Joshua Clark be appointed as a missionary, to labor at Otselic and vicinity as much of the time, from this until the annual session of the Association, as he can.

*Resolved*, That the Corresponding Secretary of the Association be instructed to correspond with the Church in Otselic, and also request them to inform said Secretary how much they can do towards the support of a minister with them.

*Resolved*, That all our missionaries are hereby requested to communicate with the churches of this Association from time to time, through the medium of the Sabbath Recorder, with regard to the amount of their labors, their prospects, and results.

*Resolved*, That Bro. H. C. Hubbard prepare an abstract of the minutes of this Association for publication, and forward it for insertion in the Sabbath Recorder

*Resolved*, That the Clerk of this Association revise and keep on file the minutes of this meeting, and present them to the next annual session of the Association.

Adjourned to the next annual meeting.

ELI S. BAILEY, Chairman,
D. F. Randolph, Secretary.

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**Emancipation in Kentucky.**—The Maysville Eagle publishes the following project as that which meets the views of most of those in Kentucky who desire the emancipation of their slaves:—

First: Let all the slaves in existence, or born in Kentucky before the 1st of Jan., 1860, remain slaves for life.

Second: Let all male slaves born after January, 1860, be free at twenty-five, and all females born after the same period be free at twenty-one—provided, that upon reaching the age of twenty-one they shall be hired out for two years, or longer if necessary, until a fund shall be accumulated sufficient to transport them to Liberia, and give them a start in the Colony.

Third: No emancipated slave shall remain in Kentucky as a freeman.

That is '*gradual* emancipation' with a vengeance. Ten years are to be allowed slaveholders to get ready for emancipation by collecting as many slaves *for life* as they please. Then twenty-five years more must elapse before the first slave can be emancipated; and even after that, their emancipation is made contingent upon their leaving the State, thus forsaking fathers and mothers, brothers and sisters, and every association which makes life desirable! We do not envy the man who conceived this 'project,' or the community which sanctions it. To call it a project for emancipation, is a misnomer, and adds insult to the injuries already inflicted upon the poor blacks of Kentucky.

Notice from the Church at Adams.—At a meeting of the Seventh-day Baptist Church in Adams, Jefferson Co., N. Y., held on the 7th of January, 1849, it was *Resolved*, That the membership of such persons as have removed from the bounds of this Church, shall cease in one year from this date, unless they shall, within that time, communicate to the Church their wish to continue members.

By order of the Church,
Charles Potter, Clerk.

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Baptists in Texas.—A Baptist State Convention has been formed in Texas, to meet annually on the Friday before the second Sunday in May. At the last meeting reports were made in favor of the benevolent enterprises of the day, the tenor of which shows that the Baptists of Texas are determined to be far from hindmost in the cause of Christ.

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Fruit of Christianity.—The Native Church at Hilo, Sandwich Islands, has recently sent to the American Peace Society the sum of one hundred dollars, in aid of its operations. Only a few years ago, these people were barbarous and warlike heathens. What a change has been wrought among them by the preaching of the Gospel.

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Newspaper Wit and Fun.—The following truthful and judicious remarks on this subject occur in an editorial of the Christian Mirror. We are glad to have reason for believing, that the class of papers to which they refer, is every year diminishing :—

"The affectation of wit and fun, which constitute the attractions of many papers for the young, are absolutely disgusting to a well-disciplined and well-informed mind. Very much of the wit is made up of bad English. This is read in the papers, and passes into the conversation of the young, by whom it is hackneyed to death. The hearers' 'ear is pained, and his soul sick.' Another portion is made up of polluting inuendos, which inflict foul stains on the mind, that will cleave to it with ruinous tenacity. Another, of gross thrusts at whatever is stable in sound moral habits, serious in religion, or conscientious and punctual in its outward observances. And, as a whole, the reading of them dissipates the mind, and robs it of its strength. It is not the aliment suited to its nature; it induces disease, mental debility, and at length destruction ensues. It is no help, but a serious impediment, to a preparation for the duties of life."

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The Slave-Trade in the District.—In our last week's report of Congressional Proceedings, mention was made of a petition against the Slave-Trade, from the members of the Washington City Government, presented Jan. 22. Here it is :—

*To the Honorable, the Senate and House of Representatives of the United States in Congress assembled.*

The undersigned, members of the Board of Aldermen and Common Council of the City of Washington, having in common with their fellow-citizens long regarded with disapprobation the importation of slaves into the District of Columbia for purposes of sale or traffic elsewhere, and deeming it alike prejudicial to the interest of our city, and offensive to public sentiment, request your honorable body to restrain such traffic by the enactment of some law similar in its provisions to that embraced in the code of Laws for the District of Columbia, reported to the House of Representatives in the year 1832, by Mr. Wilde of Georgia, and to the Senate by Mr. Chambers of Maryland; the enactments in the adjoining States of Maryland and Virginia on this subject; or grant to the respective corporate authorities of Washington and Georgetown such powers as will enable them to remedy this evil.

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The California Fever in England.—When the last steamer left, the California fever raged in England quite as violently as it has done in this country. Great numbers of vessels were up for the Gold Region—some carrying passengers to Chagres, others to Galveston, &c., rates ranging from twenty-five pounds upward. All sorts of schemes for raising companies and capital are advertised. One of the companies alone proposes to raise a capital of six hundred thousand pounds, reserving half to be taken in the United States. The Times cautions the public against these schemes, many of which are mere swindles. It says :

"That the country will be a Pandemonium long before any one can reach it from this side, is hardly to be doubted, unless, indeed, the United States Government shall have been able to establish a blockade and cordon, in which case the new arrivals will have to get back as fast as they can. But there is no question that the first-comers stand the chance of large gain, if they are able to fight for it; and there is no danger of starvation, since the district abounds with deer and rabbits, and grain will flow there in quantities from the southern republics, while, as regards articles of manufacture, the Sandwich Islands, long overstocked, will be able to send supplies. Those who go out have, therefore, at all events, some compensating prospect for their risk; but for those at home, who may be deluded into parting with their money, not a hope of its return can exist."

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Marketing at Cincinnati.—The Cincinnati Gazette says: "Poultry is low; turkeys of fair size can now be bought at 40 a 60 cents each, and those weighing 14 to 18 pounds, at 80 a 100 cents; ducks and chickens, 12 1-2 a 15 cents; geese, 20 a 35 cents; good mutton, 4 a 6 cents a pound; eggs, 12 1-2 a 15 cents per dozen; good veal, 5 a 6 cents; choice beef-cuts, 6 a 7 cents. Butter is now retailing at 12 1-2 a 25 cents per pound; and potatoes, 5 a 10 cents per peck; carcase beef, 2 a 3 cents per pound for fore and hind quarters; rabbits are still brought in plentifully, good and fat, and sold at 12 a 15 cents each; squirrels are in good supply now, at 6 a 8 cents each; partridges vary from 80 to 125 cents per dozen."

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

*January* 29.

In the Senate, a number of petitions were presented, among which was one by the Vice-President, which attracted considerable attention, praying for the construction of a Telegraph across the Atlantic Ocean; the petition was referred to the Committee on Commerce. Mr. Cameron, of Pa., presented several petitions, which were appropriately referred; also several memorials on the subject of Slavery, which, according to the standing rule, were laid upon the table. The Committee on Territories reported a bill for the admission of California as a State, and also providing for the admission of New Mexico, when she shall have acquired a sufficient population; the bill was ordered to be printed. The bill embracing Mr. Whitney's project for the building of a Railroad to the Pacific was taken up, and after an animated discussion was postponed. The bill for the construction of a Railroad across the Isthmus at Panama was taken up, and a substitute proposed, but no action was taken upon it.

In the House, an ineffectual effort was made to bring up the bill for the construction of a railroad from Lake Michigan to the Pacific. The bill for the establishment of a mint in New York, was made the special order of the day for Feb. 6. The bill respecting the Military Academy at West Point was discussed, but not acted upon. The Revolutionary Pension Bill, and the Navy Pension Bill, were considered and passed.

*January* 30.

In the Senate, the morning hour was spent in the reception of petitions, reports of committees, and of several communications from the Departments, and in the transaction of the ordinary routine of business. The Indian Appropriation Bill came up for consideration, and, after being materially amended, was passed. The consideration of the bill for the construction of a Railroad across the Isthmus by the Panama route was then resumed, which called forth an interesting and protracted discussion.

In the House, a resolution was passed in favor of printing 10,000 copies of Mr. King's report respecting the Panama Railroad. The Naval Appropriation Bill was farther considered, in connection with which the subject of slavery came up for discussion.

*January* 31.

In the Senate, Mr. Jones of Iowa reported a bill enforcing the payment to the State of Iowa of a portion of the proceeds of certain public lands for educational purposes, which was, by unanimous consent, considered, read a third time, and passed. A resolution was adopted, directing a survey to be made by the Topographical Corps, in order to ascertain the best route for a railroad from the Mississippi River to San Francisco, California. The bill granting a right of way and a preëmption right for a Railroad through the State of Illinois, was then taken up and passed. The bill making provision for the construction of a Railroad across the Isthmus at Panama was then taken up, and after some discussion the Senate adopted an amendment giving the Secretary of the Navy discretion to make a contract for the building of the Road or not, as might be deemed advisable. The bill was laid over till to-morrow.

In the House, various reports from committees were made, among which was one from Mr. Ingersoll, who reported to the House sundry small bills, which were severally sanctioned and passed. The Committee on the District of Columbia reported a bill prohibiting the introduction of slaves into the District for sale or hire; upon which an animated discussion arose, but no action was taken upon the bill. A resolution from the Senate was adopted, providing for a joint committee to open and count the votes cast in the late election for President and Vice President. The Naval Appropriation Bill was taken up, and the principal dsscussion was upon an amendment making it optional with sailors to receive spirit rations or their equivalent in money.

*February* 1.

In the Senate, the Chairman of the Committee on Finance, submitted a report in favor of coining gold dollars and double eagles. After some debate about the public printing, the Senate took up the bill for the relief of the captors of the frigate Philadelphia. The bill was amended by inserting a provision in favor of the late Commodore Decatur's widow and heirs, and then passed.

The House, after the transaction of some business, not of general interest, resumed the consideration of the Navy Appropriation Bill. The amendment making it optional with the sailors to receive spirit rations, or their equivalent in money, was adopted.

*February* 2.

The Senate took up the Postage Reform Bill, but passed it over informally, after a speech from Mr. Niles. Various petitions were presented, among which was one signed by four thousand citizens of Philadelphia, praying for a modification of the present Tariff Laws. A resolution was submitted, and referred to the Committee on Pensions, in favor of printing five thousand copies of the Pension Laws for distribution.

The House, in Committee of the Whole, was occupied principally with the Private Calendar, and passed some thirty bills, all of which were on the calendar and not objected to.

*February* 3.

The Senate was not in session.

In the House, the Chairman of the Committee of Ways and Means, reported a bill making certain provisions for the support of the Post Office Department, which was read and referred to the Committee of the Whole. The private calendar was then taken up in Committee of the Whole, when five bills were passed, and reported to the House. A resolution was adopted, granting to Mr. Sibley, Representative from the State of Wisconsin, the same books and public documents which had been voted to the other Members.

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The New Yore Mirror states that the receipts at the Astor Place Opera House are now averaging about three thousand dollars a week, being at least one thousand a week over all expenses.

## SUMMARY.

By some means or other the stove in one of the cars on the Baltimore and Ohio Railroad, was overturned, setting fire to the car. The passengers, some thirty in number, in their eagerness to get from the car, broke through it helter skelter. The car being in rapid motion, all hands were more or less injured, some of them very severely, and one it is thought fatally.

The Worcester Ægis sends the following crumb of comfort to the gold-diggers! 'A load of three hundred stools, manufactured in Sterling, in this county, passed through our streets last week, boxed up for California. They are designed as seats for diggers. They are worth here about 50 cents, but may be considered as good for ten to twenty-five dollars each in California.

Recent accounts from Chili give information of the discovery of a gold mine near Copiapo, on the coast, and north of Valparaiso, which for richness, if the accounts be true, flings into the shade even the Sacramento diggings, which we heretofore thought were rather ahead of all the auriferous regions discovered or discoverable.

Amos Peters, a sergeant in the Revolutionary Army, died at Mount Airy, Hunterdon Co., New Jersey, on the 14th ult., aged ninety years. Several matrons of that period have left us within a few days, all over ninety years of age; and among them Mrs. Amelia Lippincott, the grandmother of Stephens, the traveler and author, who died at Shrewsbury, Monmouth Co., on the 27th ult., in the ninety-sixth year of her age. She retained the possession of her faculties to the last.

The bill making an appropriation of fifteen thousand dollars to enable the New York Institution for the Deaf and Dumb to pay its indebtedness—went through all its stages last week, by consent, and passed by a unanimous vote; a strong and deserved token of the high favor in which this noble and beneficent charity is held throughout the State.

The Legislature of Ohio is composed of persons pursuing business as follows: 40 Farmers, 36 Lawyers, 6 Printers, 4 Physicians, 4 Merchants, 4 Manufacturers, 2 Millers, 2 Mechanics, 1 Clothier, 1 Potter, 1 Factor, 1 Fisherman, 1 Tanner, 1 Carriage-maker. Married 96, Single 9, Engaged 1.

The leg of a child has been found in a state of petrifaction near Cincinnati, Ohio, on the estate of Mr. S. Hazen. Each muscle was distinctly observable, and the teeth and nails were perfect. On digging farther, two large frogs were found, also petrified, and perfect in their form. The curiosities have been placed on exhibition.

Lieut. Maury cites numerous facts to prove the existence of a rock, very near the surface of the water, directly on the track to Europe. Captain Walsh is almost positive that he saw it on his last trip, and describes it as appearing about the size of the hull of a ship of five hundred tons.

Henry Clay has been elected to the United States Senate by the Kentucky Legislature, for six years from the 4th of March next, in place of Thomas H. Metcalfe, whose term expires with the 30th Congress.

Petitions are in circulation in St. Louis asking Congress to establish a line of military escorts for the protection of American citizens passing between the States and California. It is said that the trip may be made from Fort Leavenworth to San Francisco and back in six months.

There are about two hundred and fifty letters, destined for Canada, detained at the Lewiston post-office, awaiting payment of the United States postage charges, the law requiring payment before they can be forwarded.

A letter to the National Intelligencer, from California, says that doctors are making fortunes fast. The fee at the mines for feeling a pulse is an ounce of gold. It is said that some of them are making one hundred dollars per day.

One J. Buddy, in New Orleans, advertises that he will receive slaves on board, and sell them on favorable terms. *Boarders* are sometimes *sold* in this latitude, but the *terms* are not looked on as favorable in such cases.

Recently a man was thrown into convulsions by fright on board the steamer Wisconsin, the result of the collision of that steamer with a floating tree. He was taken to the Cincinnati Hospital, where he survived but a very short time.

A late official in California, writing to his friends in New York, says that his letter, including paper, pen, ink, and time in writing, cost him about the sum of three hundred dollars.

Some one advertises in the N. Orleans Picayune for a lady's miniature, which was 'lost between the 25th and 30th of Oct., while on a spree.'

The bill to restore Governor Dorr to the enjoyment of his civil rights, was lost in the R. I. House of Representatives, by the casting vote of the Speaker.

The London papers announce the death, on the 16th ult., of Hartley Coleridge, son of Sam. Taylor Coleridge, and once supposed to inherit something, at least, of the wonderful genius of his father.

The St. John News says that the small-pox is making dire ravages in that city—there being over one thousand eight hundred cases under treatment.

The Presbyterian Church at Ridley, Delaware county, Pennsylvania, was destroyed by fire on Sunday morning last. It was slightly insured.

Jesse Daisy, a hero of the Revolution, died at Philadelphia a day or two ago, at the age of 94 years.

Honorable David L. Morril, formerly Governor of New Hampshire, died at Concord on the 28th ult., aged 77.

Six hundred thousand dollars in gold is said to have been received at the Mint from California.

Believing that the rice fields in the vicinity of Savannah were detrimental to the health of the city, the Mayor and Aldermen passed ordinances prohibiting the culture of rice within certain limits. From the decree in the court below, sustaining the ordinances, an appeal was taken by Thomas Green, the owner of a rice plantation, but the Supreme Court affirmed the decision.

A number of the political friends of Governor Johnston, of Pennsylvania, having determined to present the lady of that dignitary with a silver tea service, wrote to the Governor, asking the privilege of making such presentation. The compliment, however, was respectfully declined, with a suggestion that the fund be applied to charitable purposes. The fund has since been apportioned in pursuance of this suggestion.

Mr. Franklin Bliss, of Westfield, Mass., recently slaughtered three mammoth hogs, the entire weight of which was one thousand five hundred and sixty-three pounds, averaging five hundred and twenty-one pounds each. They were but twenty-two months old, and all from the same litter.

The New Bedford Mercury states that the bakers of that city are receiving large orders for bread from Boston, the bakeries of that city being wholly unable to supply the increased demand occasioned by the large exports to the Gold Region.

The Ohio House of Representatives have passed a bill declaring the 'Black Laws' of the State unconstitutional, and repealing them, by a vote of 52 to 11. If the Senate does not arrest the bill, these odious enactments will be erased from the statute-book.

The Quebec Gazette of January 22, says that during the latter part of the previous week the thermometer fell to twenty-two degrees below zero. The St. Lawrence river was frozen over.

We see it stated that a young man was recently bitten by a mad calf, in one of the country towns of Massachusetts. He is now in Boston under medical treatment.

The Platteville (Grant Co., Wis.) American says that the lead-miners in that vicinity are preparing to migrate to California. As they have experience in mining, they may succeed.

The Queen of England has expressed her design to extend the exercise of her prerogative of mercy to those engaged in the Canada Rebellion.

A convention of Inventors will assemble at Baltimore on the 5th of March. It is called by the Inventor's National Institute of that eity. Capitalists and amateurs of ingenuity are also invited.

Steps have been taken for the formation of a new county from parts of Livingston, Steuben, and Alleghany, with the county seat at Dansville.

Three persons in Hingham, Massachusetts, were bitten last week by a dog supposed to be mad. A child was also bitten in Boston the other day.

Major Noah has an article in the New York Sunday Times, going to prove that the 'gold of Ophir,' spoken of in the Bible, was taken from California.

Messrs G. & C. Merriam are preparing an elegant copy of Webster's Dictionary for the President elect. A very delicate compliment.

The Collector at Cleveland, Ohio, states that the Lake commerce of that place last year, exceeded in value $10,000,000.

Wells S. Hammond, Esq., of Cherry Valley, son of Hon. Jabez D. Hammond, died suddenly at Stanwix Hall, Albany, on Sunday.

The present Mayor of Kingston, Canada, is a Yankee printer. He served his time in Utica, N. Y.

The small-pox prevails to a considerable extent in Delaware.

The U. S. Adjutant General has advertised for 20 chaplains.

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### New York Market, Monday, Feb. 5.

ASHES—Pots $6 50; Pearls 7 75.——FLOUR AND MEAL—Flour ranges from 5 25 a 5 44 for New Orleans, 5 44 a 5 62 for Western and State, to 5 87 a 6 00 for pure Genesee. Rye Flour 3 25. Jersey Meal 2 94; Brandywine 3 00.——GRAIN—In Wheat, there is not much doing, and the market favors the buyer; Ohio sells at 1 08 a 1 10. Rye 66c. Barley 68c. Corn from 55 to 65c. Oats, 35c. for Jersey, and 40c. for Canal.——PROVISIONS—Pork, Mess 13 12, Prime 12 50. Beef, Mess 11 50 for country, and 12 50 for city. Butter as last week—11 a 14c. for Ohio, 14 a 22c. for State.

### DIED.

At the residence of his brother, Dea. David Ayers, in Verona, N. Y., Jan. 24th, of erysipelas, Mr. Daniel Ayers, aged 80 years.

In Florence, Jan. 26th, of croup, Amy E., daughter of William and Caroline Lay, aged 1 year and 9 months.

In Verona, Jan. 26th, of inflammation on the lungs, Jeremiah Spencer, aged 56 years. C. C.

### LETTERS.

S. S. Griswold, H. Sherman, C. Chester, Charles Potter, Wm. M. Fahnestock, T. E. Babcock, J. G. Colgrove, Joshua Clarke, A. D. Titsworth, S. Davison, W. C. Kenyon, C. S. Titsworth, G. R. Scriven, H. Wheeler, Samuel Hunt, P. C. Burdick

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| R M.Titsworth, | Plainfield, N.J. | $2 00 | pays to vol. 5 | No. 52 |
| S. F. Randolph, | " | 2 00 | " 5 | " 52 |
| Peter Wooden, | " | 2 00 | " 5 | " 52 |
| E. F. Randolph, | " | 2 00 | " 5 | " 52 |
| A. F. Randolph, | " | 2 00 | " 5 | " 52 |
| R. Wooden, | " | 2 00 | " 4 | " 52 |
| F. Barber, | Hopkinton, R. I. | 2 00 | " 5 | " 52 |
| R. Langworthy, | " | 2 00 | " 5 | " 52 |
| Wm. Langworthy, | " | 5 37 | " 5 | " 52 |
| S. C. Carr, | " | 2 00 | " 5 | " 52 |
| J. Babcock, | " | 2 32 | " 5 | " 33 |
| Jesse Saunders, | Albion, Wis. | 2 00 | " 5 | " 52 |
| J. A. Potter, | " | 2 00 | " 5 | " 52 |
| J. H. Potter, | " | 2 00 | " 4 | " 52 |
| A. B. Lawton, | " | 2 00 | " 5 | " 52 |
| O. F. Randolph, | Delhi, Ill. | 1 00 | " 5 | " 52 |
| J. G. Colgrove, | Wayne, Pa. | 1 00 | " 5 | " 52 |
| Ezra Potter, | Alfred, | 2 00 | " 5 | " 52 |
| E. P. Crandall, | " | 1 00 | " 5 | " 52 |
| Amos Crandall, | Ph. Creek, | 1 00 | " 5 | " 52 |
| Bailey Curtiss, | Pendleton, | 4 00 | " 6 | " 52 |
| Simon Burdick, | Lockport, | 2 00 | " 5 | " 52 |
| Rowse Burdick, | " | 2 00 | " 5 | " 52 |
| Hannah Eldred, | Clarence, | 2 00 | " 5 | " 52 |
| A. Greenman, | " | 2 00 | " 4 | " 52 |
| Isaac Saunders, | Adams, | 2 00 | " 5 | " 52 |
| Dan'l Main, | " | 2 00 | " 5 | " 40 |
| H. W. Maxson, | Sacketts Harbor, | 2 00 | " 4 | " 52 |
| Adonis Trowbridge, | Watertown, | 2 00 | " 5 | " 52 |
| Calista Jones, | New London, | 2 00 | " 5 | " 52 |
| F. Tallett, | South Otselic, | 2 00 | " 5 | " 52 |

### EASTERN ASSOCIATION—EXECUTIVE COMMITTEE.

An adjourned session of the Executive Committee of the Seventh-day Baptist Eastern Association, will be held at the meeting-house of the Church in Westerly, R. I., on first-day, at 10 o'clock, A. M., Feb. 11.

S. S. GRISWOLD, Cor. Sec.

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.

Genesee, December 20th, 1848. 29m3.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistan

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | | |
|---|---|---|---|---|
| First, | commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, | " " | Dec. 13, | " | March 21. |
| Third, | " | April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 0 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

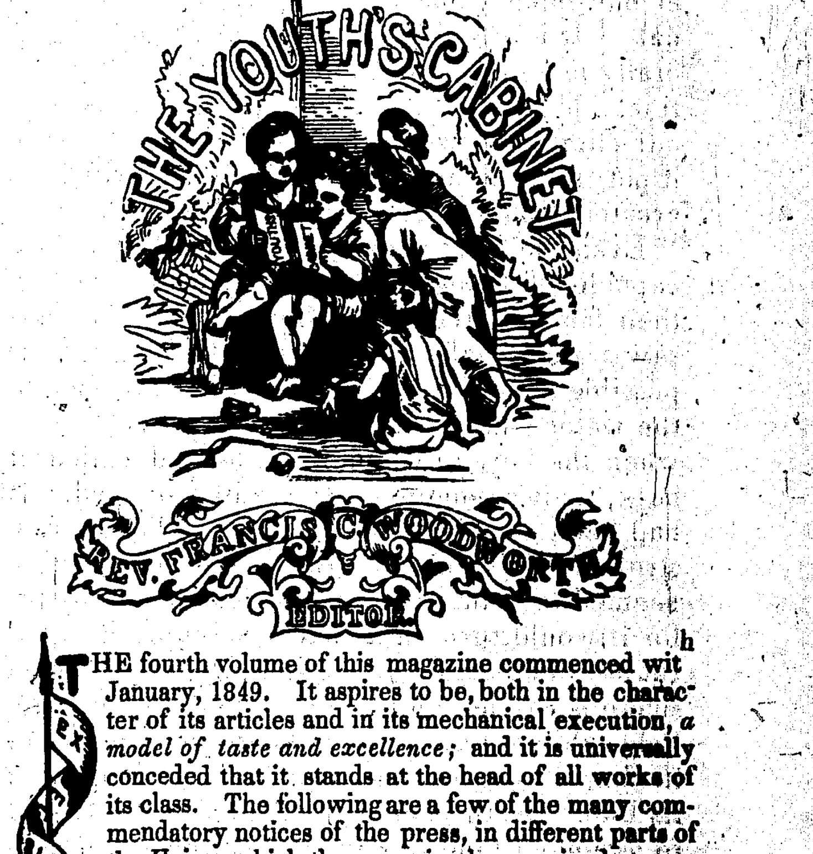
Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.



THE fourth volume of this magazine commenced with January, 1849. It aspires to be, both in the character of its articles and in its mechanical execution, *a model of taste and excellence*; and it is universally conceded that it stands at the head of all works of its class. The following are a few of the many commendatory notices of the press, in different parts of the Union, which the magazine has received:—

"It is beautifully illustrated, and evinces great ability and interest."—*N. Y. Evangelist.*

"The editor is one of our best writers for the young."—*N. Y. Com. Adv.*

"We know of no journal devoted to the interests of the youth of our country, that will compare with this, either in the beauty of its appearance, or the rich and varied excellence of its contents."—*N. Y. Christ. Mess.*

"It is full of pleasing things, finely illustrated, and familiarly described."—*N. Y. Obs.*

"Whatever the editor does is well done, and in a sweet and gentle spirit. His pretty monthly is commendable in all respects, and wonderfully cheap."—*N. Y. Christ. Inq.*

"The Cabinet still maintains its supremacy as the first and most beautiful juvenile in the land."—*Hartford Repub.*

"Its contents are scarcely susceptible of any improvement the work having attained a pre-eminence among works published for the young."—*Sentinel, Fort Wayne, Ind.*

"A prettier thing of the kind could scarcely be imagined."—*Balt. Meth. Prot.*

"The best and cheapest youth's magazine in the country."—*Courier, Zanesville, Ohio.*

"This, as we have before told our readers, best fills our idea of what a magazine for children ought to be."—*Windham Co. Dem., Brattleborough, Vt.*

"It gives us pleasure to recommend this magazine to our Southern friends. Our more intimate acquaintance with it serves only to increase our favorable opinion of it."—*Balt. West. Continent.*

*Yearly Subscription*, $1 *only.*

| | |
|---|---|
| 4 copies, one year, 75 cents each, | $3 |
| 7 copies, one year, 72 cents each, | 5 |
| 10 copies, one year, 70 cents each, | 7 |

*Premiums for New Subscribers.*

Any individual who will send us the names of five new subscribers and $5, shall receive a copy of the *Wreaths of Friendship*, by F. C. Woodworth and T. S. Arthur—price $1 25. One copy of the *Cabinet* and one of the *Wreaths* for $2.

*Bound Volumes.*

Three volumes are now completed, and tastefully bound. They form together one of the cheapest and best works for the library of boys and girls to be found in the English language, and are sold saparately or together. Price per volume $1 25.

☞ Money can be safely sent by mail. The publisher will pay the postage on orders of $3 and upwards.

*Agents Wanted,*

To obtain subscribers for the work. The best of terms allowed to those who come well recommended.

Address the Publisher,
D. A. WOODWORTH,
135 Nassau-st., New York.

## Miscellaneous.

From Chambers' Edinburg Miscellany.

### TAMING AND CHARMING OF SERPENTS.

A great many species of serpents are capable of being domesticated, and they may be made to know those who feed and caress them, as well as a cat or dog knows its master or mistress. 'I had,' says the author of British Reptiles, 'a common snake, many years since, which knew me from all other persons; and when let out from his box, would immediately come to me, and crawl beneath the sleeve of my coat, where he was fond of lying perfectly still, and enjoying the warmth. He was accustomed to come to my hand for a draught of milk every morning before breakfast, which he always did of his own accord; but he would flee from strangers, and hiss if they meddled with him.' Mr. White, in his Natural History of Selbourne, states that he knew a gentleman who had one in his house quite tame. Though this was usually as sweet in its 'person as any other animal, yet, whenever a stranger, or dog or cat, entered, it would begin to hiss, and soon filled the room with an effluvia so nauseous, as to render it insupportable. 'An intimate friend of mine,' says Mr. Sheppard, 'had a common snake in his rooms at Cambridge, which became so familiar as to lie in a serpentine form, on the upper bar of his chair. It would crawl through his fingers if held at a little distance before its head, or lie at full length on the table while he was writing or reading, for an entire hour at a time. When first brought into the room, it would hiss, and dart out its tongue, without emitting any unpleasant odor. It was in all its actions remarkably cleanly. Sometimes it was indulged with a run upon the grass in the court of the college; and at times it would swim in a basin of water, which it appeared to enjoy very much.' In the *Dictionnaire d'Histoire Naturelle*, there is an instance related of a snake which had been so completely tamed by a lady, as to come to her whenever she called it, to follow her in her walks, writhe itself around her arms, and sleep in her bosom. One day, when she went in a boat a distance up a large river, she threw it into the water, presuming that its fidelity would lead it to follow her, and that, by swimming, it would readily overtake the boat. The poor animal exerted all its efforts; but the current at that juncture proving unusually strong, owing to the advance of the tide, notwithstanding all its efforts, it was borne down the stream, and unfortunately drowned. We have ourselves known the common ringed snake of our heaths so tamed by a herd-boy, as to coil and uncoil itself at his desire, to follow even in the fields a short distance, and to retreat into the box in which it was kept on his giving a peculiar signal. This specimen was the largest of its kind we have ever seen, being more than two and a half feet in length; it lived for several summers, and died, as we believe, from being overfed, and not being allowed the necessary duration of torpidity during the winter. The boas of our zoological gardens and traveling menageries, might also be instanced as evidence of the degree of tameness to which serpents may be brought by kind and gentle treatment. Most of our readers must have seen these serpents come forth at the call of their keeper, coil themselves about his neck and arms, stretch themselves out at full length, and perform other movements, according to certain known signals. It is true that the boas exhibited are generally more dull and lethargic than lively and tractable; but this is owing to the coolness of our climate, in which they could not exist, were it not for the artificial temperature which is created around them.

Even the most venomous, it would seem, are capable of being tamed, if once deprived of their fangs. Hector St. John says that he once saw a rattlesnake in America as gentle as it is possible to conceive a reptile to be. It went to the water and swam whenever it pleased; and when the boys to whom it belonged called it back, their summons was readily obeyed. It had been deprived of its fangs. They often stroked it with a soft brush, and this friction seemed to cause the most pleasing sensations, for it would turn on its back to enjoy it, as a cat does before the fire. In India, the hooded snake is carried about in a basket, to be publicly exhibited as a show, being first deprived of its fangs, to secure the men from the danger of its bite. At the sound of a flageolet, it is taught to assume a kind of dancing attitude and motions, which it continues as long as its master continues his music. According to Catesby, the black snake is found to be extremely useful in America in clearing houses of rats, which it pursues with wonderful agility, even to the very roofs of barns and outhouses; for which it is cherished by the generality of the Americans, who are at great pains to protect and increase the breed. All the mischief this species does is to the farmer's wives, in skimming the milk-pans of their cream, and robbing the hen-roosts of their eggs. It is not uncommon to find it coiled up in a nest under a setting hen. It has even been seen drinking milk out of the same dish with children, without biting them, though they often gave it blows with their spoons on the head, when it was too greedy.

Seeing that many of the serpent family, whether venomous or non-venomous, are tamable to a certain degree, we shall be better able to comprehend the so-called 'art of charming,' about which so much has been said and gainsaid in almost every country. This art is peculiar to the East, having been practiced in India, Syria, and Egypt, by a race of half-mendicant vagrants, from time immemorial. To charm a serpent, is, in other words, to possess some mysterious power over the reptile, by which it may be called forth at pleasure, be made to submit to any experiment, and, if venomous, to forego its noxious nature, and become mild and tractable. More than this, the charmer professes to be proof against the fangs of the most venomous, without having recourse to any medicine, and merely by the potency of the spell which he possesses. Such a power is utterly denied by the majority of naturalists, who believe that the so-called charmers act only upon tame serpents, or upon such as have their fangs extracted; on the other hand, some less skeptical entertain the modified belief, that while the charmers may thus often impose upon the public, they sometimes perform very extraordinary feats, partly through hardihood, and partly through their superior skill in handling the reptiles so as not to irritate them.

The Psylli, a people of Lybia, are celebrated by Roman writers for charming and destroying serpents. The truth seems to be, that they were very expert in curing the venomous bites of these reptiles, by which their country was much infested, and that this expertness, rather than any mysterious power in charming, was that which caused, the admiration of the Romans. Cassaubon says that he knew a man who could at any time summon a hundred serpents together, and draw them into the fire Upon a certain occasion, when one of them, larger than the rest, would not be brought in, he only repeated his charm, and it came forward like the others, to submit to the flames. Philostratus describes particularly how the Indians charm serpents. 'They take a scarlet robe, embroidered with golden letters, and lay it before a serpent's hole. The golden letters have a fascinating power, and, by looking fixedly, the serpent's eyes are overcome and laid asleep.' In India, snake-charming is still extensively practiced by a class of itinerants, who live by it as a profession. These individuals carry about with them a few tame serpents, which they exhibit for a small gratuity, making the animals assume a dancing attitude to the sound of a rude flageolet, calling them from a box in which they are kept, coiling them round their necks and arms, and even irritating them until they snap at the hands and fingers—of course harmlessly, as the snake is said to be charmed; in honest language, deprived of its fangs by extraction. The charmers also pretend to rid premises infested with these unwelcome visitants, receiving from the owner some reward for their services. For these ends they pretend to handle all kinds of snakes with impunity, to make them come and go at call, and, in short, to exercise a cabalistic authority over the whole race. For example, one of these individuals will assert to a householder that there are snakes about his premises, and, partly from motives of fear, and partly from curiosity, the householder promises the man a reward if he succeeds in showing and removing them. The charmer goes to work, and soon snakes are seen to issue from some corner or another, obedient to his call. The performer takes them up fearlessly, and they meet like old friends. In fact, the opinion of the more enlightened residents in India is, that the snakes and their charmer *are* old friends; that he hid them there, and of course knew where to find them; and moreover, that having long ago extracted their poisonous fangs, he may well handle them without alarm. Still, a large portion of the community, European as well as native, believe that these charmers have strange power over the snake tribe.

'In Madras, however,' says a correspondent, 'while I was there, this belief received a sad shock by a circumstance which occurred. A noted charmer about the district chanced one morning to get hold of a cobra of considerable size, which he got conveyed home. He was occupied abroad all day, and had not time to get the dangerous fang extracted from the serpent's mouth. This at least is the most probable solution of the matter.

In the evening he returned to his dwelling, considerably excited with liquor, and began to exhibit tricks with his snakes to various persons who were around him at the time. The newly-arrived cobra was brought out with the others, and the man, spirit-valiant, commenced to handle the stranger like the rest. But the cobra darted at his chin, and bit it, leaving two marks like pin points. The juggler was sobered instantly. 'I am a dead man,' he exclaimed. The prospect of immediate death made the maintenance of his professional mysticism a thing of no moment. 'Let the creature alone,' said he to those about him, who would have killed the cobra; 'it may be of service to others of my trade. To me it can be of no more use. Nothing can save me.' His professional knowledge was but too accurate. In two hours he was a corpse! I saw him a short time after he died. His friends and brother jugglers had gathered around him, and had placed him on a chair in a sitting position. Seeing the detriment likely to result to their trade and interest from such a notion, they vehemently asserted that it was not the envenomed bite that killed him. 'No, no; he only forgot one little word—one small portion of the charm.' In fact, it was declared that he was not dead at all, but only in a sort of swoon, from which, according to the rules of the cabalistic art, he would recover in seven days. But the officers of the barracks, close to which the deceased resided, interfered in the matter. They placed a guard of one or two men on the house, declaring that they would allow the body to remain unburied for seven days, but would not admit any trickery. Of course, the poor charmer never came to life again. His death, and the manner of it, gave a severe blow, as has been already hinted, to the art and practice of snake-charming in Madras.

The American Indians pretend to possess the same secret power, as do also the Arabs, and many wild African tribes. In Egypt and Nubia, its exhibition is of almost daily occurrence, and Bruce, who often witnessed these performances, affirms that there can be no doubt of its reality. 'Some,' he says, 'have believed that it was a trick, and that the animals so handled had been first trained, and then deprived of their power of hurting; and, fond of the discovery, they have rested themselves upon it, without experiment, in the face of all antiquity. But I will not hesitate to aver, that I have seen at Cairo, (and this may be seen daily, without trouble or expense,) a man who came from above the catacombs, where the pits of the mummy birds are kept, who has taken a cerastus with his naked hand, from a number of others lying at the bottom of a tub, has put it upon his bare head, covered it with the common red cap he wears, then take it out, put it in his breast, and tie it about his neck like a necklace; after which, it has been applied to a hen, and bit it, which has died in a few minutes; and to complete the experiment, the man has taken it by the neck, and, beginning at the tail, has ate it, as one would eat a carrot or a stock of celery, without any seeming repugnance. I can also avouch, that all the black people in the kingdom of Sennaar, whether Funge or Nuba, are perfectly armed against the bite of scorpion or adder. They take the cerastes in their hands at all times, put them in their bosoms, and throw them at each other as children do apples or balls, without having iritated them by this usage so much as to bite.

### THE DYING CHILD.

Why do you weep?
 I am falling asleep,
And Jesus, my Shepherd,
 Is watching his sheep;

His arm is beneath me,
 His eye is above;
His Spirit within me
 Says, "Rest in my love;

With blood I have bought thee,
 And wash'd thee from sin;
With care I have brought thee
 My fold to be in;

Refresh'd by still waters,
 In green pastures fed,
Thy day has gone by—
 I am making thy bed." [Script. Tracts.

### IMPERIAL FAMILY OF CHINA.

The statutes about the imperial clan are undergoing great alteration. Since the accession of the Mantchoo family to the throne, the various imperial branches have very rapidly increased. Their numbers make the keeping of genealogical tables a matter of great difficulty. The princesses are married to various Mongul and Mantchoo Chiefs, but many remain maidens without a suitor. Only a few princes receive civil and military appointments; the remainder pass an idle life, some of comfort, and others of great misery, either at Pekin or in Leaou-tung.

In general, the allowance is very small, and quite inadequate for their maintenance; hence the shifts to which these scions of an illustrious house have frequently to betake themselves, and the disgraceful conduct of which they are often guilty. Having no employments, they acquire vicious habits, so that gambling, opium-smoking, and rioting, are ordinary occurrences. Few have any money of their own, and nearly all are dependent upon the imperial bounty; and, on account of their profligate babits, are continually in debt. There are many laws for the regulation of their conduct, but on account of their high birth, they enjoy considerable privileges, which enable them in general to defy such regulations.

A very common punishment to which they are subjected, is solitary confinement in an empty dark room, to allow them time to reflect upon their misdeeds. Others are banished to the wilds of Tsit-si-har, or to the Yunnan Swamps, whence few ever return. The present Emperor has been very lenient towards his kinsmen, but nearly all his predecessors treated them with the utmost severity, and not unfrequently, with Turkish jealousy, exterminated an entire tribe.

The attention of the Imperial Government seems to be directed solely to the suppression of piracy, which abounds in all its waters, the apprehension and execution of numerous daring robbers, the quieting of constant revolts, and the replenishment of its sinking treasury. piracy seems to flourish bravely, the Government being unable to get its naval forces to operate against the freebooters. To bribe the former to do something, several officers have been rewarded for services which are entirely fictitious.

### HOMESTEAD EXEMTION IN PENNSYLVANIA.

The following is the bill presented in the Senate of Pennsylvania, to exempt the homesteads of insolvent debtors from levy and sale, when the yearly value of the property does not exceed $300:—

*An act to exempt the Homesteads of Insolvent Debtors from Levy and Sale.*

Whereas, it is the duty of a free and enlightened Commonwealth to provide by law for the relief of Insolvent Debtors; to prevent or mitigate extreme social inequalities arising from an uneven distribution of property, and to secure its citizens alike against the exactions of avarice, and the humiliations of pauperism, therefore,

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assemby met, and it is hereby enacted by the authority of the same, That from and after the 4th day of July, 1849, the real estate of every citizen, femme sole trader, or widow residing within this Commonwealth, which shall be owned or occupied by him, her, or them, as a family residence or homestead, shall be exempt from levy and sale, lien and sequestration, from any debt contracted by him, her, or them, subsequent to the purchase or erection thereof: Provided, that such real estate shall not exceed, in clear yearly value, the sum of three hundred dollars; and Provided farther, that this act shall not be construed so as to divest or impair any existing lien or mortgage.

### HOMESTEAD EXEMPTION IN OHIO.

Dr. Dimmonk has introduced a bill in the Senate of Ohio, to exempt homesteads from forced sales on execution. It provides that any resident of Ohio, the head of a family, may set apart and hold for the benefit of himself and family, exempt from forced sale on execution, a lot of land not exceeding in extent 100 acres, nor in value, together with the buildings, the sum of $1,000. It also provides that the owner of a house on land not his own, may set apart and hold said house as his homestead, a house and lot in any village, town, or city, not exceeding the value of $1,000. It provides that in case a house and lot or other homestead shall be appraised at more than $1,000, the plaintiff may accept a sum annually, equal to a fair rent for said premises, until said debt is paid, or, at his option, he may cause the homestead to be put to sale; and $1,000 of the proceeds shall be paid over by the Sheriff in execution, and the balance be applied in discharge of the debt. But such homestead shall not be sold for less than its appraised value. It also exempts to the heads of families not owning a homestead, chattel property to an amount not exceeding $1,000.

A correspondent of the Newburyport Herald gives an account of the sentence of one Glines of New Bedford, who induced a young girl to go with him in a chaise, on the plea that her father was sick, and after getting her into the woods committed an assault upon her, from the effects of which she did not recover for some time. He put in the plea of insanity, in mitigation of the crime, but without avail. He was sentenced by Judge Mellen to twenty years confinement at hard labor in the State Prison.

A TERRIBLE AFFLICTION.—Mr. Richard Mosher, of Duchess county, N. Y., has been confined to his bed for twenty-five years, a victim to disease and intense suffering. During the first year of his attack, his knees were dislocated and ossified, and subsequently other joints in his lower limbs were drawn asunder and ossified. Two years after these disastrous afflictions, his pains became less acute, and being naturally industrious and ingenious, he commenced making shoes, whips, and other articles, as he could, while lying in bed. He thus helped to maintain himself, and for eleven years he continued to work, until his arms were dislocated and became ossified. For the last eleven years he has been unable to help himself in the least. His jaws were set some years ago, and his teeth have been broken out, that food might be placed in his mouth. The only joints which he is now able to move are the extreme of his index fingers, and one or two joints of his toes.

PUBLIC INSTRUCTION IN IOWA.—The Burlington Hawkeye presents various interesting facts and statistics relative to the progress of education in that portion of the Far West. The permanent School Fund of the State, is given in the report of the Superintendent of Public Instruction, is $49,017 65—being an increase of only $4,986 95 in one year. The whole number of districts in the State is 673; of children between 5 and 21, 40,646. The wages paid to teachers are from twelve to twenty-five dollars a month—the former amount to females, and the latter to males. 101 male teachers have been employed, and 23 females—while only 105 schools are in operation, and 7,077 pupils taught.

## SUMMARY.

The Mussulman writers speak of an ignorant Arab, who, being asked how he knew anything about the existence of a God, replied—'Just as I know by the tracks in the sand, whether a man or beast has passed there; so, when I survey the heavens, with its bright stars, and the earth, with its productions, do I feel the existence and power of God.'

During the visit of an Indian Chief to one of our northern cities, he asked on seeing the jail —'What is that building for?' The interpreter who accompanied him, in order to make himself intelligible, observed—'that when a white man owed skins and could not pay them, they put him in that building.' The Chief, after a little reflection, drily replied—'Hugh! *white man no catch skins there!*'

From some experiments made at the Agricultural Institute, at St. Germain, in France, it appears that the sheep, that gained in weight three and a quarter pounds a month, increased double that amount in the same length of time, when about one-tenth of an ounce of salt was added to the food of each per day.

About two thousand years ago, when the old Roman, Colummella, was asked what constituted good farming, he answered, 'Frst, good ploughing.' On again being asked what came next, he replied, 'good ploughing;' thus impressing the importance of good tillage over every other consideration.

During the dreadful visit of cholera in Cuba, on its former appearance, there were the official records of sixteen thousand interments at Havana, in ten weeks. One day the number amounted to nine hundred, when a change in the wind and temperature took place, and the ensuing day the number of deaths was only two hundred, and the next week after, the disease had entirely disappeared, and never afterwards returned.

Hon. B. H. Green has patented a machine to coat telegraph wires, after they are stretched ready for use on the poles. The composition at once insulates the wires, and prevents them from rusting. The machine, weighing about eight pounds, is hung on the wires, and drawn along with a cord from post to post. The brushes employed in the process supply themselves with the composition.

Absolutely pure gold is 24 carats. The coin of England is an alloy of 11 parts gold, and 1 copper. One pound troy is now coined into 46 29-40 sovereigns. Our gold coin contains 11 parts pure gold, and 1 of alloy composed of silver and copper. Our eagles contain 270 grains of standard gold, of which 247 1-2 are pure gold and 22 1-2 alloy.

Oranges equal to those of Havana are raised near Mobile, at Pascagoula, and on the coast near New Orleans. The proprietor of thirty trees on Mon Louis Island, twenty miles south of Mobile, realizes from eight hundred to one thousand dollars a year for his oranges. He sent twelve oranges to an editor, on a single branch.

Captain Mordecai, of the Ordnance Department, at Washington, has ascertained that the velocity of a thirty-two pound shot, varies from twelve to nineteen hundred feet per second, or nearly twenty miles per minute.

Out of the three thousand two hundred Paris insurgents transported, there are no less than one hundred and fifty artists, or about one twentieth of the whole. Whilst every other nation in Europe is represented amongst them, there is not one Englishman, or even Irishman.

It has been decided by the Supreme Court of Louisiana, that a common fire insurance policy does not cover loss from the explosion of a steamboat boiler. The case was one in which sugar and molasses to the amount of six thousand five hundred dollars were destroyed by the explosion of a steam boiler used in the manufacture, but in which no conflagration occurred.

Dates have been received from Mexico, via, New Orleans, to Dec. 28. The Government was much embarrassed. The Indians were committing high-handed outrages and murders; gangs of robbers on all hands defy the police. Congress was to meet on the 1st of January; fears were entertained that there would not be a quorum, and $100 fine was imposed on members failing to attend.

The Manchester (N. H.) Democrat says that during the first twelve days of the year 1849, there was but a single instance of death in the city of Manchester, among a population of 13,000.

### ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms. &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms as follows;

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| EXTRAS—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extras above mentioned, need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

ALFRED, June 20, 1848.

### CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

### LOCAL AGENTS FOR THE RECORDER.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

### INCIDENTS IN TRACT DISTRIBUTING.

From a letter of Eld. Samuel Davison to the Executive Board of the American Sabbath Tract Society.

After my appointment to the Western Mission by the Seventh-day Baptist Missionary Association, I applied at your depository and obtained an assortment of tracts. . . . . I distributed several sets to gentlemen with whom I became acquainted on my journey to Illinois; and these were mostly persons who had never before been acquainted with such an anomaly as a Seventh-day Baptist. They were from nearly all the Western States. It would be tedious to relate all the incidents that occurred in connection with distributing the tracts, but a few of them I will relate. I supplied the boat I was on, and two of the adjacent ones; also several gentlemen from Springfield, Dayton, and Bellefontaine, (Ohio,) and St. Louis and other minor places in Missouri and Illinois, who appeared desirous of a candid inquiry into the matter. A good old Baptist brother from the western part of Missouri, took some for his own use, and some for his minister. I also supplied a young clergyman from Gettysburg, Pa., just going to take charge of a Lutheran congregation at Beardstown, Ill.; a Catholic priest just from Munich, Germany, going to seek a charge at the hands of the bishop of St. Louis; and a Baptist minister from Illinois, with whom I was formerly acquainted, and had been a fellow-laborer in New York State, eight or ten years ago. Besides these, I have supplied the families of our brethren in Illinois, and furnished them with some for their neighbors. I likewise supplied several streets in the city of Wheeling, Va., and individuals in St. Louis.

While on my passage from Pittsburg to Cincinnati, I became acquainted with a Baptist preacher named J—— B——, from Pittsburg, with his family, going to take charge of a church in the State of Ohio. He told me that he had been somewhat acquainted with our sentiments, was much staggered with the arguments we employed, and did not know how some of them could be answered; and confessed that he *had* been somewhat tried in mind about it, but said that uniformity was so desirable, in a question of such general concernment and so important, that he thought it was not best to break fellowship with Christian brethren in the matter; especially where a person was not very conscientious about the point in dispute. I remarked, that a Baptist should be the last professor of religion in the world to plead uniformity in justification of religious observances that could not be satisfactorily proved valid by the word of God; and reminded him of some arguments that he had employed the day before, in a discussion on baptism with the Lutheran minister before mentioned. After shifting the argument, he affirmed that we did not know certainly when the seventh day in the order of creation occurred. I affirmed that we did. He then publicly pledged himself to keep the seventh-day Sabbath, if I could convince him that the day we observe as a Sabbath is the same in the real weekly succession from the seventh of the creation. This I pledged myself to do, and so that he should acknowledge it was done, provided that he would listen to a fair argument, and abide by preliminary positions that should be mutually agreed upon; or I would give up my position, and admit that I did not know. This having been agreed to, I proceeded as follows:—

Sir, you wish to know how many years, months, and weeks, it has been since the creation?

*Ans.*—Yes, and that you cannot tell, because there have been so many changes in the epochs of nations, and in the modes of reckoning time, that there is little or no certainty about it. The chronology acknowledged by one part of the Christian world is disputed by another.

*Reply.*—I admit the obscurity of the subject of chronology; but, supposing it to be all as you affirm, the application of this mystery of chronology to the subject of Sabbath or weekly succession, is only so much fog raised by learned divines, which becomes so much the denser before the world, by the depth of the learning that is moved to make it; and until I can clear it off from your vision, we can proceed no farther.

*Ans.*—Do you mean to say, that there have been no changes in the mode of reckoning time?

*Reply.*—By no means, sir; I know something about changes in the reckoning of time; but I affirm, and can prove to you, that these never made any difference in the order or succession of the week. Neither years nor months begin or end with the beginning or ending of a week. The week is independent of the year, and the year is independent of the week.

*Ans.*—Oh, but you are mistaken! The French nation abolished the week, and established a decade in its place. The English and other nations have changed their reckoning from old style to new style; and it is impossible but that the week must have been affected by leaving ten or twelve days out of the month of October or September.

*Reply.*—I am aware that these nations made the changes you have mentioned; and I would farther admit, that the heathen pontiffs of ancient Rome had the regulation of their festival times, and often fixed the commencement of their ides, months, and years, very capriciously. But this is not a question to be determined by the practices of any single nation in their notation of time, but a question respecting the actual succession of a religious division of time, which no nation originated, and which none have ever adopted into their civil reckoning. No nation on earth dates their eras by the beginning or number of weeks, nor reckons their civil affairs by a weekly division of time. All legal and commercial transactions are dated and reckoned by the days of the month, and the month by its succession in the civil year.

*Ans.*—But did not the change from old style to new style, leave out one week from the reckoning of those nations that made it?

*Reply.*—No, SIR! Pope Gregory XIII. omitted ten days from the calendar month of October, 1582, and the British Parliament omitted twelve days from the calendar month of September, 1752; but there was neither Sunday nor Sabbath in either of them.

*Ans.*—How could that be?

*Reply.*—Suppose the Congress of the United States were in session to-day, and it were laid before them that the Julian year, i. e., the year by which our time is reckoned, were shorter than the true solar year, and that since its adoption it had got twelve days ahead of the solar equinoxes, and they should, by a vote of both Houses, order that this 5th day November should be henceforth reckoned the 17th of November, would it make any difference to your observance of the present succession of Sunday?

*Ans.*—I cannot see that it would; but do you know that such was the case when these changes were made? Did the English Parliament merely order that change in the calendar reckoning of time, without interfering with the week?

*Reply.*—Yes, I do know that such was the nature and extent of the change then made, and I can prove it to your satisfaction. Bring me the Rubrick of the Church of England, and the act of Parliament, and I can show you that although, by the same statute, their "moveable feasts" were altered, such as easter, lent, &c., and a reformed table of them ordered, the succession of Sunday was the same as that made in the reign of Edward VI. But as we have not these authorities at hand, I appeal to your own knowledge of facts, and the judgment of the company of gentlemen present at this discussion. The Established Church of Russia is the Greek, the primate of which is the Patriarch of Constantinople, who has always contested the primacy with the Roman Pontiff, and the Russian government has never adopted what is called the new style, or the reformed calendar; yet Russia and the Greek church keep the same succession of Sundays on the same day, and, by the reckoning of American missionaries and American sailors, on the same day of the month as you do.

*Ans.*—Well, I believe I must give this point up, and admit that it is the same succession of Sundays as was had before the reformed calendars. But this does not settle the question, for the reckoning of time was lost while the people of Israel were in Egypt.

*Reply.*—I am glad, sir, if the fog of clerico-chronological erudition has cleared off from your horizon; but I must beg of you to keep it out of your eyes in all farther inquiries upon this subject. Do you see clearly what you mean by the reckoning of time being lost while the people of Israel were in Egypt? If you mean that the people of Israel did not keep an exact reckoning of the years, together with their genealogies, I must refer you to their own historians and the sacred writers; but as far as this remark concerns the question of the true sabbatical succession, it is only the same objection over again, which you have agreed to give up; and I must hold you to the agreement on which we started. If you are yet befogged with this question of the enumeration of months and years, or even of weeks, I want to know it; for I know it will be of no use to any of us to rest the question on that. I hold you to your admission, that the enumeration of civil, legal, and commercial time does not effect the succession of weekly time, or sabbatical observances.

*Ans.*—Well, I will try and avoid getting back upon it. Go on, and state your own positions.

*Reply.*—I hold the true succession of Sabbath time as an article of faith, besides the prophecies concerning it. Our Lord Jesus Christ affirmed, that it is easier for heaven and earth to pass away, than for one jot or tittle of the law to fail. That law says, "The seventh day is the Sabbath," and refers the reader to the succession of days in which Jehovah made and finished this lower creation. But if the weekly Sabbath succession be lost, more than a jot has failed—the very thing which the law requires to be observed, viz. Jehovah's hallowed seventh-day rest, has failed to be known. Suppose we were commanded to keep the birth-day of David, the King of Israel; we should want some god-like Pope to tell us when it should be, for no mortal could tell us from the chronicles of men; and then our observance must stand in the wisdom of men, and not in the appointment of God. Such a law could be of no force on the consciences of men, except such as worship the creature more than the Creator. It is not my intention, however, to rest my argument upon a mere article of faith, however well founded, because there is independent proof enough without it, and a commandment and an institution given to MAN by Jehovah is not made dependent upon an act of Christian faith. My first position is, that the weekly division of time was divinely made, solely for religious purposes. The first six days were each specifically marked by particular works of Jehovah's hand, and the seventh day by a religious appointment and sanctification, and they are so enumerated by the sacred historian.

*Ans.*—I object to this position, because it is impossible to prove that the seven days of the beginning, mentioned by Moses, were periods of 24 hours. Christian geologists, such as John Pye Smith, D. D., author of many important theological works, and other like eminent men, have shown that geology proves that it must have taken thousands of years to form the various strata of earth over the first formations of animal and vegetable life, which are now found imbedded in even primary formations; and that, therefore, we are to take the language of Moses in the same latitude of meaning as when our Lord said, "Abraham saw my day," that is, a period marked by some great event, as an era, and each day might be one thousand years.

*Reply.*—I do not profess to be a geologist; I am a simple-minded Christian, and receive the word of God in its plainest import, and not in the wisdom of men, however eminent they may be. But if I were to adopt the principles of such geologists for rules of interpreting the Bible, I could prove that it took twenty-one years to make Adam a man, and four years to make a jackass, and one year to make a goose, for it takes so long now by the laws of nature for these living beings to come to maturity; whereas Moses says that God made the goose on the fifth day, and the jackass and the man on the sixth day. But according to this geological argument, the goose might have been a thousand years older than Adam, when God brought it to him to see what he would call it, and Adam called it a goose. If you please, sir, we will wave this geological argument, by waving the position that I took; and I will ask you one question; Did the Israelites keep the same Sabbath that Jehovah sanctified, while they obeyed the fourth commandment?

*Ans.*—I suppose they did, but what of that?

*Reply.*—I assume that position, and wish it fixed as a point on which we may agree. The penal statutes of Israel made the wanton violation of the Sabbath day a capital crime; but if it was not a day of well-defined succession, and of limited and specified duration, no court could safely convict the Sabbath-breaker. Any uncertainty respecting the sanctified time must effectually nullify the penal character of the law.

*Ans.*—I admit that, sir; but that was for the Jews, and not for us.

*Reply.*—The penal laws of the Jews were in force during the ministry of our Lord Jesus Christ; and on the subject of the Sabbath, the Jews, after the return from Babylon, were more stringent than their forefathers. Did Christ and his apostles keep the same Sabbath in true succession as the Jews did at the giving of the law on Sinai.

*Ans.*—I have no reason to dispute it, that I know of.

*Reply.*—The whole question, then, is resolved into this, Has the Sabbath time been lost since the resurrection of Christ?

*Ans.*—Yes; but I suppose you know that the date of the Christian era is disputed.

*Reply.*—Yes; and we have decided that such questions are not relevant to our present inquiry. All we have to prove is, that the religious observance of the seventh day of the week has continued in constant succession from the days of Christ to the present time. In proof of this, we have an enduring monument, whose base is as broad as the earth, and whose top reacheth up to heaven, on which is inscribed, "The day before the weekly festival of the sun, the day before that on which Christians celebrate the resurrection of Christ, is the seventh day, the Sabbath of Jehovah." You are well aware that I refer to the Jewish people. They are scattered over the whole earth; they inhabit all the great commercial cities of the world; and although they have no organized correspondence with each other, they all uniformly keep the same identical day, and that in the face of national edicts against them in so doing. There has always been a strong antipathy between them and the Christian world, and if they had ever diverged from the true succession of their Sabbath observance, the Christian world would instantly have accused them of it. Had the Christian world changed their reckoning of the weekly first-day, the Jews would have been ready to charge this upon them, as the Christian world profess to celebrate the resurrection of their Saviour on that day, which their own scriptures affirm to have been, as soon as the seventh day Sabbath was ended. Besides, history records no such interruption of the true succession, but on the other hand confirms the fact of its succession, by showing that the rites of Apollo, the god of the sun, were continued down to the days of Constantine the Great, who, as Pontiff of the Roman Empire, at his professed conversion, substituted the celebration of the resurrection of the Sun of Righteousness for the ancient rites of his former favorite god Apollo. Since the seventh century, the Mohammedans observe the sixth day of the week as their Sabbath, and all these parties enumerate the seven days of the week just as we do, so that no fact of ancient standing is better attested than that of the true Sabbath succession.

*Ans.*—Well, I must admit that this wears the appearance of a fair argument; and I do not know but it is so; but I think the seventh-day people are doing a great deal of injury to the morals of the people, by their efforts to undo the Lord's day observance. I formerly lived at Clarence, N. Y., where there is a Seventh-day Baptist church; and the members and the minister would be about their worldly business on the Lord's day, and took pains to do it where they would be sure to be seen. And although there is a Baptist church, and a Presbyterian church, all that they and their ministers could do, they could not keep their young people from desecrating the day. They would go hunting, or riding, or after some other amusement, on Sunday; and it was all through the influence of the seventh-day people. They tried to have it so.

*Ans.*—If any man does wrong, interrupting his neighbors on any occasion, let him bear the blame as a wrong-doer, and not as a Sabbath-keeper. It is the same cruel prejudice that indiscriminately aspersed the Jews, that asperses all Christian Sabbath-keepers, even those they have never seen. But supposing the fact universal, that where Sabbath-keepers are known, the Sunday observance is relaxed, who is to blame for that? If the arguments on the seventh-day observance are stronger than the arguments used to enforce the first-day, let them see to it that use them; it is not we that have troubled Israel, but those who have departed from the law of the Lord.

Thus this gentleman forgot or forfeited his pledge, and turned away from the truth; yet, on the subject of baptism, he was as strenuous as any minister could be.

### RE-UNION IN HEAVEN.

If yon bright stars which gem the night,
Be each a blissful dwelling sphere,
Where kindred spirits re-unite,
Whom death has torn assunder here:
How sweet it were at once to die,
And leave this blighted orb afar,
And soul meet soul to cleave the sky,
And soar from star to star.

But oh, how dark, how drear, and lone,
Would seem the brightest world of bliss,
If wandering through each radiant one,
We failed to find the loved of this;
If there no more the ties shall twine,
That death's cold hand alone could sever;
Ah! then these stars in mockery shine,
More hateful as they shine forever.

It cannot be—each hope, each fear,
That lights the eye or clouds the brow,
Proclaims there is a happier sphere
Than this bleak world that holds us now;
There is a voice which sorrow hears,
When heaviest weighs life's galling chain,
'T is heaven that whispers—Dry thy tears,
The pure in heart shall meet again.

### HOW TO GO TO CHRIST.

" * * * Go, my dear son, to Jesus Christ, the Friend of sinners, and ask him to pardon your sins, and give you a new heart."

"But, mother, how shall I go to him."

"I will relate to you a story, which will help you to understand what I mean by going to Christ, or believing in him:

"The father of a little girl between two and three years old, whose name was Mary, one day opened a trap-door, that is, a door made in the floor, and descended into his cellar. Mary went close to the door and said,—

"'Father, are you there?'

"'Yes, my dear, I am here. Does Mary want to come?'

"'It is dark, father, I can't see you.'

"'Well, throw yourself down here, and I will catch you in my arms. You need not be afraid, for I am right here, I will not let you fall.'

"'Mary hesitated a moment, then jumped down; and when she found herself in her father's arms, she exclaimed, 'I knew, father, you would not let me fall.'

"Now Mary believed her father. Though it was dark, and she could not see him, she had faith in his promise that he would not let her fall. This shows how you must believe in the Saviour of sinners. Though your mind may be darker than the cellar into which Mary looked to find her father; and you may say, it does not seem as if Christ would receive me if I do go to him, yet you must feel, He has promised to save me if I will believe on him; I know he will do everything he has promised, and I will trust his promise, and cast myself into his arms.

"It is time now, my son, for you to retire. But won't you remember, when you enter your room, that Christ is as able and willing to save you to-night as he ever will be. He says to all, 'Now is the accepted time, now is the day of salvation.'"

After Edward had retired to his chamber, he thought over all his mother had said to him. He said to himself, I will try to believe on the Lord Jesus Christ, and go to God through him. But his mind was all darkness and confusion. He thought, 'Well might my mother compare my mind to the dark cellar into which Mary looked. But at length the reflection occurred to him, If my mother had made me a promise, and I would not believe her, she would be more grieved with me for doubting her word, than for almost anything else I could do. How very wrong then it must be for me, when Jesus Christ has promised he will not cast me out, if I come to him, not to believe his word. At this thought his heart melted. Then he knelt down and prayed to the Saviour to pardon all his sins, and give him a new heart, that should delight in loving and serving God all the rest of his days. While he was offering up his petition, it did not seem to him, as it had done, that it was of no use to pray. But his whole heart went up with his petition. After this he felt calm and peaceful, and soon fell asleep.

The next morning, as soon as he awoke, he recalled all that had passed the night before. His first thought was—I don't see how I could help believing in the Saviour, when he told me in his Holy Word that he would save all who would come to him.

As soon as his mother found time to converse with him, he said to her—

"Mother, you do not know how differently everything seems to me from what it did yesterday."

"How differently, my son?"

"Why, yesterday it did not seem as if I ever could, or should love God. But now I wonder how I, or any one, can *help* loving him. I then thought it was hard for God to punish us for not loving him, if we tried to do right. But now, mother, it seems so right that we should love God, and so right that God should require us to love him; I wonder it never appeared to me before. It is all very plain now; and not to love God appears the greatest of sins."

[Edward and Mary.

### EFFECTS OF BAD LIVING.

Some months since, says a correspondent of the Newburyport Herald, you copied a statement made by Rev. Theodore Parker, respecting a court in Boston, where all the children which were born were blind. You took occasion to doubt the accuracy of the report, and a recent investigation has confirmed your dissent from the startling rumor. There was a time, however, when the story was strictly true, and had Mr. Parker made use of his information immediately upon its reception, it would have been correct, as there is high medical authority for the statement, that in a court in Boston, there were several children born blind, and up to a certain date, *every* child born in that court was *born blind*, and even to the present time, though some twenty odd births have occurred there, a very small proportion of those thus born have had perfect eyes.

No one would doubt this statement, after visiting the place where these infants have been born. The court is called "Limerick-place," and is near the end of Hanover-street. It is about eighty feet long, by twelve feet wide. The land upon which the buildings are erected is about fifty feet wide, from which the twelve-foot passage-way is taken. This narrow opening is bounded on each side by a four-story building of brick. Each building is divided into tenements, and upon this small spot of land no less than twenty-eight tenements have been placed. Each of these miserable abodes, consists of a square room with two windows opening in the narrow court, and from this dark room there is a door leading into a small apartment in which there is neither window nor fireplace—no light, save that which is borrowed from the "outer darkness," and no ventilation, except such as is afforded by the cracks and shrinking work of poor and shiftless workmen.

Each of these tenements is not more than 16 by 18 feet square, and is occupied by one, two, or three families, according to their degrees of poverty. In those narrow, dark, and cold apartments, children are born, (they cannot be said to "see the light,") and it is no miracle that Nature takes severe judgment upon those who thus violate her laws, for, physically, "the iniquities of the parents are visited upon their children." One of the tenants informed me that each one of these wretched holes lets for $1 25 a week, or $65 a year! One of the females said they could not look neater, as the only way they had to dry their clothes consisted of stretching a string from one of their windows to the other, a distance of only a few feet, though probably enough for their scanty wardrobes.

Misery is said to like company, and as far as my experience goes, it usually selects dogs as companions, and Limerick-place is no exception to this rule, for in less than three minutes after entering its gloomy and filthy precincts, I was beset by four or five ill-looking and half-starved mongrel dogs, whose noise soon brought the inhabitants to the windows, and revealed a large and doleful assortment of faces, where wretchedness, want, and woe, were stamped in indelible lines, reminding one of Hogarth's delineation of Gin-lane, and its miserable inhabitants.

### SUPERSTITION CURED BY SUPERSTITION.

Dr. Duncan's memoir contains an incident which strikingly illustrates the power of superstition in the dark minds of Irish Papists, and which shows how much more ready such superstitious minds are to yield to frivolous concurrences, than to the force of truth and reason.

Dr. Duncan happened to be walking in front of the manse one fine day in summer, when he was accosted very civilly by an Irishman.

*Papist.*—Would your reverence have the kindness to christen a baby?

*Dr. Duncan.*—Who desires it?

*P.*—Myself, please your reverence.

*Dr. D.*—But who are you? I never saw you before. Are you a parishioner of mine? Are you a Protestant? Surely you don't attend church.

*P.*—True, I am your parishioner, for I live in your parish, and have done this six weeks bygone; as for attending church Reverend Sir, I must inform your reverence I once heard a Protestant preacher in Armagh; but I took a complaint in my hip the week after, and I vowed to the Virgin, that if she would recover me but this once, I never would enter a Protestant church more. So I could not, if I would, come to your church; and that is the only reason, your reverence. But if your reverence would come to my cabin and christen the baby, I'd be forever obliged to you.

Dr. Duncan addressed the poor man very seriously, showing him the folly and sin of his vow, and tried to convince him of his need of seeking light from the Scriptures. He spoke earnestly, and the Irishman seemed to be seriously impressed. At this instant, a pet monkey of the Dr.'s. that had been watching the interview from the branch of a tree above him, leaped down upon his master's shoulder, grinned, chattered, and gestured, assuming an earnest and threatening aspect towards the Irishman, seconding the Dr.'s condemnation of his conduct. The Irishman, struck with horror, conceived it to be some familiar spirit come to enforce the lesson of the Protestant priest, and fell on his knees and prayed for mercy. "I'll do anything your reverence bids me—say the word—I'll come to church, I'll read the Bible—anything, only don't let the creature come near me."

BAPTISTS IN MASSACHUSETTS.—There are in Massachusetts 12 Baptist Associations, embracing 238 churches and 241 ordained ministers; number added by baptism during the year, [illegible]. Total, 29,876. Three churches have been constituted in the Commonwealth within the year; six meeting-houses have been dedicated; nine ministers have been ordained; and four have deceased. Twenty-four churches have received aid during the year.

# The Sabbath Recorder.

New York, February 15, 1849.

## OUR FOREIGN MISSION.

Letters have recently been received from our missionaries in China, which show that they are steadily progressing towards a readiness to fulfill the great work for which they were sent to that empire—the preaching of the "everlasting gospel." It is possible that they are already engaged in this work, as they expected to become fitted for it in two years from the time of their leaving America. It is a cause of thankfulness, that their lives have been spared, and that they have enjoyed so large a measure of health, thus enabling them to prosecute their studies almost without intermission. Surely, God has much for them to do in that great country. Every communication tends to confirm us in the opinion, that it was of God that we were moved to engage in missions to the heathen, and that the occupancy of that field, in preference to all others, was prompted by the same all-wise Being.

The following is from brother Wardner, dated Shanghai, July 20th, 1848. After alluding to their finances, and some other matters not concerning the public, he writes as follows:

"We are in possession of facts on various subjects, which may or may not be interesting to you. I will note a few at a venture. The Episcopalian missionaries from America have erected a large and beautiful building for their school, occupying one of the most delightful locations to be found in the region of Shanghai. It is situated across the river from the English reservation, furnishing them a delightful view of the city, river, shipping, and surrounding country, and at the same time is sufficiently retired. Bishop Boone expects soon to put up a dwelling adjacent to it; and a gentleman in Boston has recently contributed five thousand dollars for building a chapel. Rev. Messrs. McClatchin and Farmer, of the London Episcopal Society, I understand, are expecting to locate near them. The London Congregational Society, we are informed, has become involved to the amount of sixty thousand dollars. Their press is now idle, and all extension of operations is suspended.

"The melancholy news concerning the death of Dr. James and wife, of the Southern Baptist Board, has probably reached you. This stroke of God's providence seems to be deeply felt by the missionaries of this place. Information has lately arrived that Rev. Mr. Johnson, of Canton, who arrived last summer, is soon expecting to sail for America as his only hope of recovery, having been sick most of the time since his arrival. Rev. Mr. Piercy, of the same place, is also dangerously ill. The wife of Rev. Mr. Johnson, who lately joined Bro. Dean, of Hong-Kong, died a short time since. Mrs. White, of Fuchau, has also gone. Such are some of the mysterious dealings of Providence with His children. But if for the sacrifice of each earthly tabernacle, a soul is redeemed unto God, the prize is cheaply bought. It is a consoling reflection, that the work of evangelizing the world, does not depend entirely upon human strength or skill.

"These streets often become scenes of quarrels, in which the weaker party is sometimes bound and cruelly beaten. An ancestral hall, situated a few miles distant, was broken open last spring, and a large number of coffins robbed of the jewelry, clothing, and other articles of value, which the Chinese are in the habit of burying with their dead, for their use in another world. About the same time, a young man near Woosung, wishing to sell his wife, and being opposed by his grandmother, became enraged, and murdered her. He was soon apprehended, his hands nailed to the coffin of his victim, and being compelled to kneel in a hole dug by its side, he was buried, with the exception of his head, and thus left to die. Owing to the apathy and want of public spirit among the so-called administrators of justice, such outrages upon humanity are often allowed to pass unnoticed. But how can we expect different things where God and His laws are unknown. 'They know not what they do.'

"On the 10th of May, I saw fields of wheat ready for harvest. Apples, plums, peaches, cucumbers, &c., have been in the market for several weeks, and now green-corn is coming in. Peaches, and some other kinds of fruit, are nearly ruined by reason of the unusually rainy season we have experienced. For the last two months, I should judge, we have had rain nearly every other day on an average, and frequently in large quantities. The highest elevation of the mercury, to my knowledge, has been ninety-two degrees in the shade.

"*17th.*—Visited the Shanghai military parade. The men were drawn up in ranks of thirty or forty deep, standing far enough apart to allow a file of men to pass between them. Their guns were about six feet long, heavy and awkward, with percussion locks, and managed by two men. They marched to the beating of a gong, and on stepping into the front rank, the one carrying the muzzle end crouched a little, while the other discharged the piece: they then retired to the rear to load, quickening their steps with the beating of the gong, and stopped when that stopped. At the sound of a bugle, the banners would advance or retreat as the case might be. When this exercise was done, they formed a hollow square, in which six men were called out at a time to engage in gladiatorial exercises, with sabres, spears, and shields.

"The chairs of mandarins, and other distinguished persons, are borne by four men, and attended by an escort of from two to six, who carry circular ensigns, about three feet across, with a circle of cloth suspended from the edge, about two feet wide, generally of a scarlet color, and mounted on a pole ten or twelve feet long. All persons in the street are expected to stop and give the road for them to pass. On approaching their place of destination, the escort, one by one, sing out, each at the top of his voice, as long as he can command breath, when the next catches the sound, proceeding in the same way through the whole.

"A few weeks ago, while in conversation with our cook, I asked him if China people feared to die? He answered, Yes. In reply to the question why, he said, because they knew not what was to become of them. Good men, he supposed, had happiness in another world; but bad men were whipped and tormented. The future was all dark; and consequently they did not like to think of death, but to make the best of the present life. Such are the forebodings of those who know not the Saviour.

"The ideas the common people get from reading, without explanation, are extremely vague. The darkness which overshadows their minds is almost incredible. Repeated and protracted efforts are necessary to make them understand the simplest truths. We make it a point to spend a portion of each evening and Sabbath with our men, separately, reading and explaining portions of the New Testament, and hope to be prepared for operations on a larger scale, as soon as means are furnished for fitting up a chapel.

"On the 6th of June we recited the last of a thousand characters we had been learning with Messrs. Syle and Spaulding. We have also made ourselves familiar with many more by reading. On the same day we visited an establishment devoted to the manufacture of oil from beans. In the first place, were three granite wheels, four or five feet in diameter, and one and a half thick, attached to long sweeps, and drawn by buffaloes. In front of each wheel was a small box, furnished with a valve at the bottom, with an upright rod attached to the valve, and also to a lever which was depressed by means of cogs in the side of the wheel, elevating the valve, by which means the beans were scattered in front of the wheel and crushed by its weight. The crushed bean was again submitted to the action of heavier wheels, six or seven feet in diameter, made narrow at the edges, and running in grooves; whence it was taken, put into small measures, and well strained. It was next put into bamboo-hoops, lined with sea-grass, with a stamp at the bottom, containing the name of the owner and of the establishment. These cheeses were then placed edgewise in vats, made of strong timbers, with an orifice at the bottom for the oil to escape, where they were pressed by means of wedges. The oil thus extracted averages about one-tenth the weight of the beans, and sells for about five or six cents per pound. The cheeses are used for feeding cattle and hogs, and also for manure. Just back of the building is a large vat, filled with water, in which the buffaloes regale themselves after having performed their respective tasks, which seemed to afford them the highest enjoyment.

"There have been two excursions made into the country, the distance of two or three hundred miles, by English and Americans, within a few weeks past. The last paid a visit to the silk country, passing through Loo-Chow twice on their route. Both companies returned in safety, bringing favorable reports of the country, and of the treatment they received from the natives. But the Taouti, as I am informed, was much displeased. A circular was sent round yesterday by Mr. Woolcot, informing the American residents of Shanghai, that a treaty had been ratified with the government, limiting their excursions into the country to a day's journey, going and returning, which will render such excursions more unsafe in future.

"My teacher informs me, that there is a certain star in the constellation Ursa-Major, called the Emperor's star, by which astrologers pretend to foretell, at the time of his election, his character and success during his reign. If the star is bright, the Emperor is a good man, and is to have a prosperous reign. If dim, he is a bad man, and trouble is to be expected. But when the country is without an Emperor, this star is black. Six of these stars are said to be the residences of so many ancient Emperors, by whom the spirits of the dead are obliged to pass in going to the other world. Consequently, when a rich man dies, six dollars are put into his coffin to pay his passport. And six cash are put into the coffin of a poor man for the same purpose. How generally this superstition is believed, I am unable to say."

The remainder of Bro. W.'s letter is devoted to a subject, in reference to which, it is altogether probable, we shall be brought into painful collision with the missionaries of other denominations. If the facts are as they are represented by our brethren, (and we know that they would not be guilty of willful misrepresentation,) they show that we have a double work to perform among the heathen. We have not only to attempt their conversion directly, but also to contend against those perversions of divine truth already introduced among them, which go far to neutralize its converting power. In such a contest may God make us, and our missionaries, "wise as serpents, and harmless as doves." Besides the present letter from Bro. W., we have more communications touching the same subject, which we shall lay before our denomination as we can find room.

"In your last letter, an inquiry is made in regard to how the term Sabbath is translated into the Chinese language. The extract which I made in my letter last summer, was from a phrase-book published by Rev. Mr. Dean. What farther information I obtained, was from Mr. Macy, teacher of the Morrison Institute, at Hong-Kong, who said that such was the general method of numbering the days of the week among the Chinese by foreigners, both in talking and translating. In addition to what has hitherto been forwarded, I will state a few facts which will speak for themselves.

"In a translation of the Acts of the Apostles, got up by the London Society at Hong-Kong, I find the term Sabbath represented by the Chinese characters, "*sa-pa-nyi.*" On presenting them to my teacher, although a man of good information, I found he could do no more than to pronounce their names. I then presented them to Bro. Carpenter's teacher, who said they meant one day of seven, indefinitely—that it was a word out of use, and understood only by a few.

"In a translation of Matthew's gospel, published by the London Congregational Society of this place, I find that "le-pai-nyi," (ceremony worship day,) and "ur-se-nyi," (rest-day) are used interchangeably as a translation of the Greek word "*Sabbaton.*" In the 12th chapter, "le-pai-nyi" is used in the 10th and 11th verses, and "ur-se-nyi" is used in other parts of the chapter, where the word *Sabbath* occurs.

"The following is from a tract which has been widely circulated, published by Rev. Mr. McClatchin. It is written in the form of a dialogue under the names Yaw and Neo. Neo says, 'To-day I hear there is to be a play at the ching-waung-meau; shall we go to see?' Yaw said, 'To-day is the ceremony worship day; therefore I wish to go to church and worship Jesus!' Neo, having heard this, and not understanding, said, 'Why call it ceremony worship day?' Yaw says, 'In the beginning, the God of heaven, in six days, made all heaven, earth, and all things; arriving at the seventh day, He rested; therefore God established this day to be reckoned a holy day, and called it rest-day; that rest-day is the ceremony worship day,' &c. Pages 2, 3.

"The object is evidently to impress upon the minds of the Chinese, that 'ur-se-nyi' and 'le-pai-nyi,' are synonymous. And as the latter is generally known by the natives, so far as they are acquainted with foreigners, to be applied by them to the first day of the week, and that day only, if this object is attained, both titles will be understood to apply solely to the first day of the week. Such is the doctrine proclaimed both from the pulpit and the press. As yet I have neither seen nor heard any thing addressed to the Chinese about a change of the Sabbath from the seventh to the first day of the week, nor of the Sabbath being abolished at the resurrection of our Saviour. The main object appears to be, to make the fourth commandment sanction Sunday, so that they can enforce that day by a 'thus saith the Lord.'

"In regard to Matthew 28: 10, those translations which I have examined, render it much like our English version: 'After the rest-day, as the first day began to be light,' &c. But as Sunday is represented to be the rest-day, and Monday the first day after the rest-day, it is evident that no Chinaman, on reading that passage, would think of applying the language to any other day. One brother, in conversation, acknowledged to me, that the Chinese, in reading the Scriptures as they have them translated, would naturally understand them to teach that the first day was the Sabbath.

"I learn by a note addressed to Bro. Carpenter from Rev. Mr. Shuck, that the missionaries at Ningpo have adopted the practice of designating their working days by the word *koong-foo*, (laboring,) as *koong-foo-yi*, (laboring day the first,) *koong-foo-nyi*, (laboring day the second,) &c., making the rest-day (Sabbath) of the fourth commandment, *laboring day the sixth.*

"I think I have already mentioned to you concerning an essay which Rev. Mr. Gutzlaff informed me had been written by a native convert, proving from the nation's history, that the ancient Chinese observed the seventh day as the Sabbath. I have written to him, requesting a copy, but have not received an answer. I intend to repeat my request, fearing the former may not have reached him.

"I see by your report, that at a meeting at DeRuyter, in September last, I had the honor of being made a life-member of the Seventh-day Baptist Missionary Association; for which favor, I wish to express to all who contributed for that purpose my most grateful acknowledgments, praying that our united efforts for the extension of the Redeemer's Kingdom may be owned, and abundantly blessed, by the Great Head of the Church."

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**The Learned Slave.**—The editors of the New Orleans Presbyterian have received letters from Rev. H. W. Ellis, familiarly known as the learned slave, purchased and sent out by the Synods of Alabama and Mississippi to Africa as a missionary, in which he speaks in the highest terms of the new land of his adoption. He has been carried safely through the acclimating fever, with all his family, and is now engaged in the active duties of a missionary. He says:—

"I preach twice on the Sabbath, attend the Sabbath-school, and superintend a Bible-class. I have been solicited to organize a new church at Kentucky, about ten miles from Monrovia. I shall preach to the people there for the present, but I am not disposed to organize a church until I receive instructions from the Board. I am also studying two of the dialects spoken by Western Tribes, and am trying every means in my power, that I may soon be able to preach to them in their own language. These tribes are very friendly to me, and I can have easy access to them. The Mandingoes claim me for their countryman, as my grandfather was born in Africa. Some of the priests of this Mohammedan tribe are intelligent, and can read Hebrew, if written in the Arabic character. They have made some excellent promises, if I will visit them, which I intend to do in the proper time."

## A RELIGIOUS PAPER IN EVERY FAMILY.

One of our exchanges tells of several churches which have recently determined to supply each family within their bounds with a religious newspaper. The plan is a good one, and ought to be adopted in every church. There is no way in which so much good could be done with so little labor and expense. How many of the pious poor would be comforted, and the ungodly rich admonished, by such a movement! If each family in our churches were supplied with a religious newspaper, from which they might learn what is being done for the renovation of the world, the churches would prosper, and there would be vastly less difficulty in sustaining the various institutions of benevolence. This is not mere theory; it has been demonstrated by facts. Show us a church in which the religious papers are generally read, and we will show you a church in which the calls of benevolence are promptly responded to. Some pastors seem not to understand this; but have a lurking suspicion, that the press is some how inimical to them, and to the spiritual prosperity of the churches. Occasionally such persons are afraid to have the claims of the press, and of benevolent societies, presented to their people, lest it should distract their attention, and hinder their supporting religious institutions at home. This is all wrong. The people who occasionally listen to calls from abroad, will generally be found most ready to supply the calls near home. On the other hand, the people who are in the habit of putting off all applications from abroad, will in most cases be found wonderfully dexterous in resisting home calls. Instances could be given, to illustrate both these positions, if illustrations were needed. But we presume those who desire them can find illustrations within their own spheres of observation.

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**The Unitarian Revival.**—We see a great deal in our exchanges about a religious movement among the Unitarians of Boston. It seems that many of them have become impressed with the necessity of more spirituality, and that they have established a sort of conference meeting, held on Sunday evenings, and attended by ministers and laymen from all the Unitarian churches, at which they talk and pray about the matter. We are glad to hear of such a state of things, and hope it may continue; for we have no doubt it will do more than all their controversies to teach them the need of such a Saviour as Jesus Christ claims to be. Meanwhile we think there is no better course for the orthodox people, so-called, than to leave the Unitarians to themselves, and make their comments at some future day, if ever.

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**Dr. Judson's Visit to Ava.**—Some time ago, Dr. Judson entertained the plan of visiting Ava, the capital of the Burman Empire, for the purpose of bringing to a higher perfection his great work, the Burman and English Dictionary. A very favorable opportunity then offered, but he had not funds, and was compelled to give up the plan, to his own grief, as well as the grief of all the Baptist churches in America. He has recently written, that there is a prospect of being able to accomplish the object yet, if funds can be supplied; and accordingly the Executive Committee of the Baptist Missionary Union have appropriated one thousand rupees for the purpose.

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**Selling Sunday Papers in Philadelphia.**—The news-boys in Philadelphia, charged with desecrating the Sunday by vending newspapers, had a trial before the Mayor last week. His Honor, after severely lecturing the boys, and receiving the solemn promise from each that he would sell no more papers on Sunday, ordered them to be discharged, but told the parents of the children, who were present, that if they were brought up again on a similar charge, he would send them to the House of Refuge.

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**A Sad Wreck.**—The London papers announce the death of that child of wondrous promise, Hartley Coleridge, son of Samuel T. Coleridge. Intemperance hastened his disease, and to that vice must be attributed the early decay of powers which promised to link his name with the glory of his father's. How many have already made shipwreck on this rock! And how many will yet fail to profit by their example.

## THE MINISTER'S DREAM.

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, *that he may withdraw man from his purpose*, and hide pride from man."

Meeting a first-day minister one day, he said to me, "Well, brother, I had a dream the other night in regard to the Sabbath. I thought I saw the Saviour, and he was the most beautiful and lovely person I ever saw. I asked him which was the day of the week that should be observed as the Sabbath. He would not tell, but said, 'The Bible is sufficiently plain upon that point, and you need not expect a new revelation.'"

The minister continues in the observance of the first day, notwithstanding his dream, although there is neither precept or example in the Bible for his practice. M. L. D.

Ulysses, Pa.

## LATEST FROM THE GOLD REGION.

Robert Atherton, Esq., a California merchant, arrived at New York on Sunday last, in 61 days from San Francisco. He brings 34 days later news, confirming the reports of the abundance of gold in California, but showing that it is not the easiest business in the world to pick it up. The N. Y. Tribune publishes the following items of intelligence brought by Mr. Atherton. Of course our readers will make some allowances:—

The gold region is now understood to embrace a territory, a thousand miles in length and three hundred in width. The gold is distributed over this vast extent, though by no means equally, some parts being of surpassing richness, while others are comparatively barren of the precious metal. No limit can be fixed to the number of men who may find employment in extracting it, or to the length of time for which good digging may be profitable. But the business of mining has nothing that is agreeable, except the gold that it sometimes—not always—produces. In short, it requires the hardest kind of labor, such as only strong constitutions and muscles indurated by toil can undertake with a prospect of success. Young men, delicately brought up, and more familiar with the drawing-room, counting-room, or lawyer's office, than the plow or sledge-hammer, had better keep their imaginations free from all visions of *placers*, rivers floating with gold dust, and big lumps of the real stuff to be had for the picking up. Gold is not to be procured in that way even in California, but yields itself only to strength and skill. Even these are not always successful. Mr. Atherton knew one company which went out from San Francisco with all the proper tools, machines, and accessaries, and whose members, after digging some time with better zeal than fortune, came back each with a flea in his ear, and not a jot of gold in his pocket.

However, a man of the right sort in respect to health, strength, and skill, may, with fair luck and hard and steady work, obtain three ounces of gold on an average per day. It is not often found in lumps. Still Mr. Atherton has seen one mass weighing 7 lbs., and a friend of his had seen another weighing 21 lbs. The number of persons who had been to the mines when he left is estimated at 10,000, but there had not been more than 2,500 digging at any one time. One man of his acquaintance, a blacksmith, had got ten thousand dollars worth in three weeks. A good many Indians had been employed as laborers by the miners, but they are poor assistants. They do not work steadily, and never can be kept at it above a month at a time, when they leave for San Francisco to spend their earnings in dissipation.

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**Remarkable Coincidence.**—One of the German Colporteurs of the American Tract Society, laboring in the Far West, recently wrote to the Secretaries that he expected his wife to arrive from Germany, via New Orleans, in the spring. A gentleman from the Tract House, well acquainted with this colporteur, was in the office of the German Emigrant Society the other day, when a woman came in and inquired of one of the officers, if he had a letter from her husband for her. The gentleman alluded to, hearing the name of his western colporteur friend, asked the woman if such a man, giving his name, was her husband. She said he was, and she wanted to hear from him. She said she had just arrived from Germany, with four children, having started before the time she had named, and had taken her passage for New York rather than New Orleans. The gentleman in question then handed her a letter which he had recently received from her husband, and singular as it may appear, he was the only gentleman this side of Wisconsin, who could have given her any information concerning him! This resolute woman, with four children, crossed the Atlantic, and after paying her passage, was landed in this strange city, and among entire strangers, with scarcely five dollars in the world.

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**Temperance in Iowa.**—For two years past a law has been in force in Iowa, leaving the question of granting licenses for retailing spirituous liquors to be determined by the voters of the different counties. The consequence has been, that no licenses were allowed except in one or two counties. But the law has failed in its beneficial operations on account of the difficulty of finding persons to complain of its infringement, and thus bring the offenders to punishment. The system has been modified by a late act of the General Assembly. The question of granting licenses is now left to the discretion of the several Boards of Commissioners; the penalty of selling without license is much increased, being both fine and imprisonment; the license high; and the prosecution committed to the District Courts by indictment, which, it is supposed, will prove a remedy for the defects of the former bill.

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**Christian Liberality.**—The Presbyterian Herald says that a pious member of the Methodist Church in the city of Cincinnati, desirous of exciting his brethren to greater liberality in their contributions to religious objects, has purchased one thousand copies of Harris's great work, entitled 'Mammon,' for gratuitous distribution among them. He desires that every member of the church may be brought to see and feel his responsibility for the use of all his property. The volumes are neatly covered with paper, and are to contain a card, requesting that the reader should return the volume to his minister, to be loaned to others. The donor, who does not wish to be known in the transaction, is said to be a man of moderate circumstances, and was a Sunday-school teacher. In the library of the school was a copy of this volume. Seemingly by accident, without knowing much respecting its character, he took it from the library, became interested in its perusal, and, as the result, has contributed upwards of one hundred dollars to place it before others.

☞ *Seraphina*—not *Seraphim*, nor *Serapina*—is the name of the instrument mentioned in the Report on the State of Religion in the Rhode Island Churches. So says the writer of the Report.

# General Intelligence.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

*February* 5.

In the SENATE, a resolution was submitted, and laid over, calling on the President to communicate certain documents relative to the secret history of the Treaty with Mexico, and inquiring if there is not a Protocol extant which nullifies the amendments of the Senate to the Treaty. Resolutions were presented from the Legislature of Virginia, reaffirming the resolutions which were passed in the same body, in the year 1847, with regard to the Wilmot Proviso, and the question of Slavery in the Territories. The Postage Bill was under discussion, but not acted upon.

In the HOUSE, the principal discussion was upon a resolution, which was adopted, respecting the supposed Protocol to the late Treaty with Mexico.

*February* 6.

In the SENATE, among numerous memorials and petitions, one was presented from a company of citizens proposing to carry the mail in coaches from St. Louis to the Pacific. Resolutions were submitted from the Legislature of South Carolina, against the application of the Wilmot Proviso to the new Territories, and also expressing the usual sentiments of the South on Slavery. A resolution was passed, providing for ten Assistant Surgeons to the Medical Staff of the United States Army, and ten additional Chaplains. The resolution offered yesterday, in relation to the Protocol, was adopted. The Panama Railroad Bill was then taken up and discussed to the close.

The HOUSE received, and ordered printed, a bill in relation to Patent Medicines. The Naval Appropriation Bill was passed, after rejecting the amendment substituting money for spirit rations.

*February* 7.

In the SENATE, Mr. Benton, from the Committee on Military Affairs, introduced a bill providing for the location and construction of a central national road from St. Louis to San Francisco, with a branch to the Columbia River. Mr. Benton spoke at great length on the subject, after which the bill was referred to the Military Committee. The Pension Appropriation Bill was passed; also a bill making appropriations for the Military Academy at West Point.

The HOUSE spent considerable time in discussing a bill from the Senate for an additional Judicial District in Western Louisiana. A debate on the Fortification Bill occupied the remainder of the session.

*February* 8.

In the SENATE, a bill was presented making farther provision for the widows and orphans of the officers and soldiers who died in consequence of diseases contracted while in the service of the United States in the late Mexican War. A resolution was offered by Mr. Webster, instructing the Committee on the Judiciary to inquire into the expediency of passing a law authorizing State authorities to exact security from emigrant paupers, so as to prevent them from becoming chargeable upon the Public Treasury. A bill was passed providing for the establishment of a port of entry at Brazos Santiago, Texas.

In the HOUSE, Mr. Ashmun endeavored to introduce a resolution instructing the Judiciary Committee to inquire into the expediency of framing a law to prevent foreign paupers arriving in this country, and becoming a public burden. A message was received from the President, in relation to the Protocol, which he regarded as a *memorandum*, rather than a portion of the Treaty, on which account he did not present it to the Senate.

*February* 9.

In the SENATE, various petitions were presented and appropriately referred. A resolution was submitted, and referred to the Committee on Military Affairs, in favor of some plan for improving the condition of the Indians.

The HOUSE made the necessary arrangements for counting the Presidential votes. The bill to establish a Commission for the settlement of private claims, was considered, but not acted upon.

*February* 10.

The SENATE received a message from the President, in relation to the Protocol, spent the session in discussing what disposition to make of it, and finally adjourned without any action upon the subject.

The HOUSE was mainly occupied in discussing a bill making an appropriation for fortifications, which was passed.

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**NEW JERSEY BANKING LAW.**—A bill has been introduced into the New Jersey Legislature, by Mr. Pickel, 'To establish General Banking in the State.' It authorizes any person or association of persons in the State to do banking business by opening offices of discount, deposit, &c., provided they do not issue notes payable to bearer on demand, intended for circulation as currency, nor circulate any other than lawful money of the United States, or specie-paying banks of New Jersey. The aggregate capital shall not be less than one hundred thousand dollars, and the remaining sections are an exact copy of the General Banking Law used in the State of New York, providing that if notes are issued as currency they shall deposit it with the Secretary of State Stocks of the United States, or other reliable security, for the full amount of the notes issued, which shall be countersigned by the Secretary of State.

◆

**PENNSYLVANIA BANKING LAW.**—A bill to authorize the business of Banking, and provide a sinking fund for the gradual extinguishment of the State debt, is now before the Legislature of Pennsylvania. It provides for the issue of registered notes to the amount of four-fifths of the value of United States or State Stocks deposited with the Auditor, said stocks not to be received at above par, or for more than their market value. The dividends on these stocks are to be paid to the owners, with the exception of one-half of one per cent, which is to go towards the formation of a sinking fund for the redemption of the State debt.

## FOURTEEN DAYS LATER FROM EUROPE.

The steamship Niagara reached Boston on Sunday last, in fifteen days from Liverpool. The intelligence she brings, which is fourteen days later than previously received, is quite important in a commercial point of view. American Stocks had materially improved, cotton had also risen, and the corn and flour markets were sctive.

From Ireland, we learn that the Queen's Bench had overruled the errors assigned in the case of William Smith O'Brien, and his fellow prisoner. The Court was unanimous in its decision, and it remains to be seen whether they will persevere in carrying their hopeless appeal to the House of Lords. It was confidently stated, that application had been made for the requisite permission from the Lord Lieutenant in the case of O'Brien, but that Mr. Meagher declines to proceed farther, and is resolved to submit to his fate. Any hope of overturning the verdict is entirely delusive.

In France, the dissolution of the National Assembly is under discussion. To the surprise of almost everybody, M. Boulay de la Meurthe has been elected Vice President of the Republic.

The German Empire is in trouble about who shall be Emperor, but it is not easy to say exactly what the trouble is.

In Hungary, the Imperial army is having its own way. Pesth has been taken, without firing a shot. Kossuth has retired before the Imperialists, and Windisegbratz had captured Count Balthianc, one of the principal insurgent leaders; and confiscation and extermination was the order of the day. Martial law has been proclaimed in Gallicia, in which direction the notorious Bem had escaped.

The Pope demands the intervention of Austria to reseat him in temporal power, and both Sardinia and France strongly remonstrate against this determination. As to the Roman people, they seem to have lost all reverence for the Pope, as an ecclesiastic, no less than as a prince. The anathemas which he has issued against them have been treated with contempt.

The Sultan of Turkey has taken a great step in religious toleration, having issued a decree, according to Christians the privilege of attaining the highest dignities, even that of Pacha or Vizier.

The California mania has extended to the continent of Europe, and in the ports of Germany and Denmark there are already vessels fitted up for the conveyance of adventurers to that region. The English papers are still full of advertisements of vessels loading, companies organizing, and stock companies forming, all set in motion by the continued favorable news of the marvelous riches of the new discovery.

◆

**RAILROAD ACROSS THE ISTHMUS.**—It seems to be pretty definitely settled, that a Railroad over the Isthmus of Panama, for the purpose of uniting the two oceans, is to be built without delay. The contract was originally made by the Government of New Grenada with a French Company, and has been recently transferred, with some additional stipulations, to Messrs. Aspinwall, Stephens, & Chauncy, of New York City. The Grenadian Government grants to the Company the exclusive right of constructing and occupying a railroad across the Isthmus for fifty-nine years, including the exclusive use, for purposes connected with the Road, of the two ports at the extremities of it, and also all the public lands required for the Road through the whole extent, together with those which may be wanted as depots, wharves, warehouses, &c. In addition to this, the Government guarantees absolutely upwards of one hundred thousand acres of land, to be selected by the Company, in the provinces of Panama, and Veneguas. Any mines on the lands so selected are to be the unconditional property of the Company, by whomsoever discovered. The Grenadian Government is to take possession of the Road at the end of the forty-nine years, in consideration of the advantages offered to the Company, or at the end of twenty years, by paying the Company five million dollars. The Road must be completed in less than six years. It can be done in less time than this; possibly in three years. The Company ask of the United States an appropriation of two hundred and fifty thousand dollars annually for twenty years, in consideration of which certain privileges are to be accorded to this Government, in the transportation of military stores, &c.

◆

**CALIFORNIA EXPORTS.**—The Dry Goods Reporter publishes a list of articles shipped at New York for California, in December and January last. We know not whether the goods were selected according to the wants of the adventurers, or the expected demands of residents in California, but certainly the proportionate amount of different articles taken is curious, if not characteristic. Thus, it appears that eight hundred and nineteen barrels, of rum, and six hundred and one of brandy, were taken, and *seven* packages of books!—eight hundred and seventy-three gold-washers, and forty-seven ploughs—one case of musical instruments, and two hundred and fifty-four packages of medicine—twenty-eight boxes of pipes, and three hogsheads, seventeen bales, and nine hundred and ninety-two packages, of tobacco—four cases of *umbrellas*, and twenty-four casks of crucibles—twenty-one frames of houses, and sixty-four packages of clocks.

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**THE FIRST DAILY NEWSPAPER IN CANADA.**—There are about three millions of people in the ancient Kingdom of Scotland, but as the taxes on newspapers range between three and four cents per sheet, not one daily journal is issued there, so far as we have heard. In Michigan and Wisconsin there is no lack of dailies; but, until the present month, Upper Canada, with a population of seven hundred thousand, did not even support one. There was no stamp tax there, no censorship, and yet there was no daily press. Dr. Barker, an enterprising, persevering Englishman, who has been connected with Colonial politics since 1833 or 34, at last supplies the void, in the form of the Daily British Whig, of the dimensions of 26 inches long by 20 broad.

**MISSOURI ON FREE SOIL.**—The Senate of Missouri, on the 2d instant, passed the following resolution:—

"Be it resolved by the General Assembly of the State of Missouri as follows: That the Constitution of the United States confers on Congress no powers to legislate on the subject of slavery within the territories of the United States, or to pass any laws affecting the right of persons or property, within said territories.

"That the Wilmot Proviso, by which Congress attempts to prohibit the existence of slavery in certain territories, is an act unauthorized by the Constitution, and therefore void. If it were not so, it would be an act of grossest despotism—the people of the territories have the same rights of government over themselves within the territories, that the people of the States have over themselves within the States."

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**FEAR AND CHOLERA.**—The New Orleans Delta relates the following anecdote as an illustration of the effects of fear in producing cholera: "A gentleman who resides in the vicinity of the Calaboose, or Parish Prison, sent his servant, a stout, hearty negro woman, to market one morning. On her return, the woman having to pass by the prison, was attracted by a crowd gathered about a cart. Prompted by the curiosity which she had inherited from mother Eve—the woman forced herself into the crowd; and there—oh, horror! a ghastly object met her sight. It was the head of a collapsed, emaciated corpse, which, by the jolting of the cart over our abominable streets, had been forced out of one end of a rough box or coffin, into which it had been deposited by the keepers of the prison, where the unfortunate victim died. The sight produced such horror in the poor black, that she had hardly strength to drag herself home, when she was immediately seized with all the symptoms of Spasmodic Cholera. Timely aid, however, restored her, after a violent sickness.

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**TRUE PROGRESS.**—The people of Massachusetts voluntarily taxed themselves last year one million dollars for the support of the Common Schools. There is not a native born child in the State, old enough to learn, who cannot read and write. In Boston, two hundred thousand dollars was expended in building school-houses, during the three months preceding April last. Within the past year, individuals have given two hundred thousand dollars to Harvard College. The State is constructing a Reform School, for vagrant and exposed children, at a cost of one hundred thousand dollars. The State educates all the deaf, dumb, and blind, and has also recently established a school for idiots.

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**VESSELS FOR CALIFORNIA.**—The New York Herald publishes a list of the vessels that have sailed for California since December 7, with the number of their passengers and crews. By the Cape route, 80 vessels have sailed with 4,476 persons; via San Juan, 1 vessel; via Vera Cruz, 2; via Brazos, 2; via Chagres, 14, with 807 passengers. Total 99 vessels, with 5,917 persons. This includes all the ports of the country. And there are now nearly one hundred and fifty vessels advertised to sail for San Francisco, which will probably sail within the next six weeks, and carry out 8,000 more gold-seekers,

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**RATE OF INTEREST IN WISCONSIN.**—Both branches of the Legislature of Wisconsin have, by decided majorities, passed the annexed law regulating the rate of interest in that State.

SEC. 1. Any rate of interest agreed upon by parties in contract shall be legal and valid.

SEC. 2 When no rate of interest is agreed upon or specified in a note or other contract, seven per cent per annum shall be considered the legal rate.

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## SUMMARY.

Charles Ellett, a civil engineer, proposes and defends the practicability of a plank road to the Pacific, through the columns of the Philadelphia North American. In ten, or at most, twelve days, one might go from St. Louis to San Francisco on such a road, allowing seven miles to the hour, and in less than eighteen days the Pacific might be reached by a traveler from New York.

Mr. Bacon, of Worcester, Mass., has submitted a proposition to the Legislature of Massachusetts, which, if adopted, may affect more business transactions at the North than may be readily imagined. The proposition is, to declare null and void all future contracts made in that State, the consideration whereof shall be the sale or transfer of slaves in other States or Territories.

'Many a man,' says the Noncomformist, 'has been ruined by hearing of 'something to his advantage.' Many a nation has been reduced to beggary by discovering a short cut to wealth. It may sound parodoxical, but we verily believe that Ireland will do more to render Great Britain prosperous, than will California the United States."

The Albany Evening Journal, of the 7th instant, says: 'We had a call to-day from James McDonald, who was born in Scotland in 1749; and is now ninety-nine years old. He served through the Revolutionary War, and is happy on his Sergeant-Major's pension. He is now returning from a visit to his descendents in the Western States, traveling alone, and is as active as a man of fifty.

A new school-house, recently erected in the city of Lawrence, Mass., at a cost of fourteen thousand dollars, was dedicated last week. It is to be called the Oliver School, in honor of General H. K. Oliver, who furnished it with a complete and valuable apparatus in the departments of Philosophy, Astronomy, and Chemistry.

Hon. John L. Snyder, of Cherry Valley, Otsego county, New York, was stunned by a blow from a barn-door, driven by the wind, and fell with his face in the chaff, where he smothered.

Sixteen cars laden with black walnut lumber, arrived recently at Sandusky, O., by the Mad River Railroad.

The mercury was below zero at Albany on the 8th instant.

The tavern and grocery of Peter Valecalt, near Fort Wayne, Indiana, was burned on the night of the 25th ult., and his son, about twenty-one years of age, perished in the flames in endeavoring to rescue a sick brother. A dozen teamsters escaped by jumping from the windows.

The average temperature of the month of January, in Portland, Me., was 17 degrees—two and a half degrees colder than the average of January for the last thirty years. In Philadelphia the temperature of the month was one degree warmer than the average for forty years.

A bill has been introduced into the N. York Assembly, for the suppression of pugilism, providing for the punishment of prize fighting, and extending to parties leaving the State for that purpose, and also to parties training for that purpose, and also to their trainers.

The packet ship Cambridge arrived at New York on the 4th instant, after a stormy passage, with three hundred and thirty-eight steerage passengers from Liverpool and Cork. Twenty-five of her passengers died on the way, from ship-fever, and small-pox, and a large number of sick were taken on shore to the hospital, on the arrival of the vessel.

The Chemung Railroad, a very important branch of the Erie, has been put under contract to Messrs. Brayton, Condor, Carmichael, King, & Co., and is to be completed by the 1st of October next. At the same time the Erie road will be opened to Elmira, and with that branch, and a steamboat on Seneca lake, will furnish the shortest route to Geneva and Buffalo.

Much sickness, of a serious nature, prevails in Jackson county, Indiana. Some fifteen or sixteen persons have recently died in one locality. We learn that the disease is Winter Fever.

It is stated that Professor George W. Green, of Brown University, is writing a biography of his illustrious ancestor, Major General Nathaniel Green, which is to be issued in two octavo volumes.

A fire at Cooperstown, Otsego county, in the extensive publishing establishment of H. E. Phinney & Co. involved a loss of fifty-five thousand dollars, of which only twenty-five thousand was insured.

A Resolution has passed the Michigan Legislature in favor of transporting the United States Mail from Buffalo to Detroit through Canada during the suspension of lake navigation.

The trial of Rev. Ezra Dudley, at Plymouth, N. H., for the murder of his wife, has resulted in his conviction. The murder was committed in March last.

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### New York Market, Monday, Feb. 12.

ASHES—$6 50 for Pots, and 7 75 for Pearls.——FLOUR AND MEAL—Flour, good Western and State 5 44 a 5 62; pure Genesee 5 87 a 6 00. Rye Flour 3 44. Meal 2 94 a 3 00.——GRAIN—Wheat, Long Island 1 10; Genesee 1 30. Corn, Northern, 62 a 64c. Rye 65c. Oats, Northern 41c.; Jersey 36c.——PROVISIONS—Pork is dull at 11 50 for Prime, and 12 50 for Mess. Beef, 7 50 for Prime, and 12 00 a 13 00 for Mess. Lard 7c. Butter, Ohio and State 11 a 22c. Cheese 6½ a 7½c.

### MARRIED,

In Amity, N. Y., by Eld. Rowse Babcock, Mr. SILAS FLINT and Miss ICEBENDA ROGERS, both of the above place.

In Scio, N. Y., Dec. 30, 1848, by the same, Mr. PHILANDER B. VAES, of the town of Wirt, and Miss MARY HAZARD, of Scio.

At Nile, N. Y., Jan. 21st, 1849, by Eld. B. F. Robbins, Mr. GIDEON SPICER, of Friendship, to Mrs. DEMMING, of Cuba.

By the same, Jan. 25th, 1849, Mr. HENRY C. ROGERS, of Genesee, to Miss SARAH A. ENOS, of Friendship.

By the same, Jan. 25th, 1849, Mr. WILLIAM WRIGHTMAN, of Cuba, to Miss AMELIA ENOS, of Friendship.

◆

### DIED,

In DeRuyter, N. Y., Feb. 1st, at the residence of her son-in-law, Dea. John Maxson, Mrs. MARY STARR, widow of Jesse Starr, of Groton, Ct., in the 88th year of her age. Mrs. Starr became confirmed in her hope in Christ about ten years since, and joined the Seventh-day Baptist Church in DeRuyter; and although, from her advanced age, she has not been permitted fully to participate in the privileges of the Church of Christ, she maintained her profession unwaveringly, and died in full expectation of a glorious immortality. Down to the time of her death, she retained her mental faculties literally unimpaired, and seemed perfectly conscious of approaching dissolution. She was able, till within about three days of her death, to be about the house, and help herself from place to place. On the evening of the 28th of January, she had an attack of the pleurisy, which was the cause of her decline. Her mind was active and clear. A few hours prior to her decease, she was asked, if her Saviour appeared precious to her then, at the trying hour? She replied, emphatically, in the affirmative, and exclaimed, "*O that I was with him now!*" She soon after quietly fell asleep, without a struggle or a sigh. The loss her friends have sustained is doubtless her eternal gain.

In Scio, N. Y., Jan. 29th, Mrs. POLLY WITTER, consort of Clarke Witter, aged 58 years. She was a worthy member of the Seventh-day Baptist Church in Scio, highly esteemed by all who knew her, for her piety and amiable disposition, in all the walks of life. She has left a husband, and a large circle of relatives, to mourn their loss. R. B.

In Plainfield, N. Y., on the 4th inst., Mrs. ELIZA COON, wife of Daniel C. Coon, and daughter of Benj. Clarke.

Near Leonardsville, N. Y., on the 4th inst., Mr. NATHAN ROGERS, son of Capt. John Rogers, aged 25 years.

In Stonington, Ct., Oct. 6th, 1848, THOMAS E., son of Emery and Esther Sheffield, aged 9 years.

In Charlestown, R. I., in November last, LYDIA PRIMAS, a colored woman, aged 20 years.

### LETTERS.

Wm. B. Maxson, R. W. Utter, Wm. M. Fahnestock, John Whitford, C. H. Stillman, J. Maxson, Silas S. Clarke, D. Browning, S. P. Stillman, G. M. Langworthy [soon,] A. B. Crandall (accept S. V.'s proposition.)

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| John Cundall, | Hopk'n, R. I. | $2 00 | pays to vol. | 5 | No. 52 |
| O. Langworthy, | " | 2 00 | " | 5 | " 52 |
| J. R. Wells, | " | 2 00 | " | 5 | " 52 |
| Benj. Potter, | " | 2 00 | " | 5 | " 52 |
| W. C. Burdick, | " | 2 00 | " | 5 | " 52 |
| Wm. Hunt, | " | 2 00 | " | 5 | " 52 |
| G. G. Crandall, | " | 2 00 | " | 5 | " 52 |
| E. W. Babcock, | " | 2 00 | " | 5 | " 52 |
| J. W. Bliven, | " | 4 00 | " | 5 | " 52 |
| John Hiscox, | " | 1 50 | " | 5 | " 52 |
| Edon Blake, | " | 1 00 | " | 5 | " 52 |
| Elias Saunders, | " | 2 00 | " | 3 | " 33 |
| R. F. Randolph, | New Market, N. J. | 2 00 | " | 5 | " 52 |
| A. S. F. Randolph, | " | 2 00 | " | 5 | " 52 |
| L. Crandall, | Plainfield, N. J. | 6 50 | " | 5 | " 52 |
| Mrs. A. Clark, | Unadilla Forks, | 2 00 | " | 5 | " 52 |
| R. E. Lanphear, | Berlin, | 2 00 | " | 5 | " 52 |
| Amy Saunders, | " | 2 00 | " | 5 | " 52 |
| Desire Maxson, | Troy, | 2 00 | " | 5 | " 52 |
| Silas S. Clarke, | DeRuyter, | 2 00 | " | 6 | " 32 |
| E. P. Crandall, | West Genesee, | 2 00 | " | 5 | " 52 |
| C. M. Crandall, | " | 1 00 | " | — | " — |
| Abel Maxson, | Friendship, | 2 00 | " | 5 | " 52 |
| N. & D. Maxson, | Richburg, | 2 00 | " | 5 | " 52 |
| Ezra Crandall, | Nile, | 2 00 | " | 5 | " 52 |
| E. R. Clarke, | " | 2 00 | " | 6 | " 26 |
| J. L. Thurston, | " | 2 00 | " | 6 | " 28 |
| C. Rowley, | Wellsville, | 2 00 | " | 6 | " 13 |

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.

GENESEE, December 20th, 1848. 29m3.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistan

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | | |
|---|---|---|---|---|
| First, | commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, | " " | Dec. 13, | " | March 21. |
| Third, | " | April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 0 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct. Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

## STATESMAN'S MANUAL,

Comprising the Lives, Addresses, and Messages of the Presidents of the United States, from Washington, to Taylor's Inaugural Message, March, 1849; with a History of their Administrations, and of each Session of Congress. Also, various Historical, Statistical, and other important Public Documents, and a complete Index, or Analytical Table of Contents to the whole work. Edited by EDWIN WILLIAMS, Esq.

Illustrated with Portraits of our 12 Presidents, engraved on Steel, from the most approved authorities, and in the best style of the Art. Printed on the best paper, and handsomely bound in emblematic style. It will also be embellished with Views of the Capitol, President's House, and the Seals of the several States, and the United States. In four large 8vo. volumes. Price $10.

OPINIONS OF THE PRESS, &C.

*From the President of the United States.*

"To Mr. E. Walker—Dear Sir:—I have found your Statesman's Manual a valuable work, and exceedingly useful and convenient. Yours, J. K. POLK."

*From the Hon. Henry Clay.*

"My Dear Sir:—Your Statesman's Manual is a very valuable work for reference."

*State of New York:*
Secretary's Office,
Department of Common Schools, } Albany, Sept. 18, 1846.

I have examined the "Statesman's Manual," in two volumes octavo, compiled by Edwin Williams, and am of opinion that it is a proper work for school district libraries, and deserving of a place in these institutions, designed for the diffusion of useful knowledge.

Signed, J. S. RANDALL,
Dep. State Sup't Com. Schools.

*From the Journal of Commerce.*

"This is one of the most important books published in the United States for a long time."

*From the N. Y. Courier and Enquirer.*

"This is the most important contribution to American political history ever published."

*From the Democratic Review.*

"The whole forms a most complete library in itself, of all that concerns the politics of the country. No individual should be without these two volumes at hand for prompt reference. How many hours of idle discussion and senseless debates might be spared to heated partizans, were these books at hand for appeal. We shall have frequent occasion to refer to them."

*From the N. Y. Express of August 21, 1846.*

"This is emphatically a national work, and as such eminently deserving of a national support."

*From the Commercial Advertiser.*

"Such a work is invaluable, and is offered at a comparatively low price, in expectation of a large sale."

*From the Luzern Democrat.*

"The Statesman's Manual is a very valuable work, comprising a complete condensed political history of our country from the formation of our government until the present time."

*From the Washingtonian, Ohio.*

"It is but scanty praise to say, that no work of equal value to the American Statesman, Politician, Journalist, Historian, &c., &c., has ever before appeared."

*From the Harrisburg (Pa.) Argus, August 26, 1846.*

"No politician, no man who desires to understand the history of the several administrations of the General Government, should be without a copy of it. As a book of reference, it is invaluable."

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt [illegible], $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, [illegible]. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, [illegible] Spruce-st., New York.

## A LETTER ABOUT THE GOLD MINES.

The following letter from Anthony Ten Eyck, American Commissioner at the Sandwich Islands, addressed from San Francisco, to his mother at Watertown, N. Y., is published in the Jeffersonian. It is under date of August 6th. He is a gentleman of known character for veracity and integrity. His account confirms the abundance of gold, as well as the desperate character of the population. When he remarks, that he would not live there for all the gold in the mines, he speaks our sentiments exactly:—

"I have visited the famous gold mines at the base of the California mountains, and upon the southern tributaries of the Sacramento river, some two hundred miles from here. I crossed from here to the north side of the bay, and went up by land on horseback. I returned in an open boat by water, down the Sacramento and the bay. The journey was long, tedious, fatiguing, and disagreeable in every respect. The weather, after getting twenty miles from here, was very hot, and the farther I advanced into the interior, the more oppressive it became. I was absent from this place just three weeks, and during that time I ate scarcely anything that I did not cook myself, or assist in cooking, and made my bed and slept upon the ground. I could have slept most of the time in a California house, but preferred being out of doors to avoid the fleas, which infest every house in the country. After May, and until late in October, it never rains in California; therefore, there is no danger of being wet in traveling here in this season of the year. The country I find pleasant and interesting. It can never be an agricultural country, and is only valuable for grazing. The vicinity of the mountains, and for many miles down the streams, which take their rise amongst the mountains, abound in gold, which is now being collected by thousands of people in very large quantities. The mineral region covers a very large extent of territory, and the gold seems to be inexhaustible. There are now probably three thousand persons digging gold, and I do not exaggerate when I say they will average from forty to sixty dollars a day each person. Some men have made large fortunes already, after three or four weeks' labor.

"I know two men who collected from the surface of the ground, and within a very small space, in two days, $14,000 in value. Within a circumference of three hundred yards, some 100,000 dollars were gathered in five days; this is calculating the gold worth 15 dollars the ounce, 12 ounces to the pound.

"It is almost astonishing, but nevertheless is true. I suppose no gold mines have ever been discovered of equal extent, and yielding such quantities, with so little labor, as those of this country; and it will be years before it can be exhausted. I have visited the 'diggings,' some 40 miles along what is called the 'American Fork' of the Sacramento. Almost every yard is occupied, and all are getting out quantities of ore. I have about $5 worth of gold dust, which I washed out myself in the course of two or three hours. I shall keep it, of course, as a memento of what I have done myself in gold digging. The effect of this discovery will be bad for the morals of the country, and will ruin all its prospects as a farming or agricultural country. I would not again go through what I have, to see the country, and I would not settle down to live in it, for all the gold in the mines. The mode of life is horrible, and a more dissipated and immoral set of people I never yet saw. People are flocking in here from all parts of the coast, and as soon as the news reaches foreign parts, the worst of their population will emigrate hither. I pity any decent white man who may live in this region six months hence."

## A CHINESE DINNER.

The Pennsylvanian publishes a letter dated Macao Roads, October 25, 1848, from which we take the following account of a Chinese Diplomatic Dinner:—

It was during my stay at Canton, that the interview took place between Dr. Davis, United States Commissioner to the Celestial Empire, whom we brought out in the Plymouth, and the Chinese Commissioner. Such a sight I would not have been deprived of for any consideration. It was held in one of their large 'pack-houses,' as they call them, some slight distance from the city. We had some twenty officers present, and, being in full uniform, they of course made an imposing show. Commissioner Sue evinced a very friendly disposition, and responded to Dr. Davis's observations concerning the relations of the two countries, in a very sensible manner for a Chinaman.

After Dr. Davis delivered his credentials, and the business was finished, we sat down to a regular Chinese dinner of bird-nest soup, duck's feet, and I do not now remember one-half; but I do know, that we had thirteen courses of soup, of all of which, we of course had to partake, as not to taste would have been considered uncourteous. After we got through with the Chinese dinner, we had to commence on another, cooked according to the Tartar fashion, which was far more like ours than the Chinese. There were about one hundred Mandarins present, all waiting on and teaching us 'outside barbarians' how to handle the chop-sticks. These, you must know, are two sticks, somewhat like our pen-holders, only a little longer, with which the Chinese eat all their food; when they eat rice, they hold the bowl up to the mouth, and shovel it in most dexterously with these sticks; and so, in fact, with all their food, which is always cut fine.

The dinner, and, indeed, all the ceremonies of the day, passed of pleasantly and happily, and we left for the city in a good humor with our entertainers, not even suspecting that we had eaten dogs, or cats, or rats, as some began to imagine we had; but I do not and will not believe it. It is estimated by those initiated in Chinese affairs, that each one present ate upwards of one hundred dollars worth, or at least what cost them that amount. You may form some idea, therefore, of the extent and magnificence, in their way, of the entertainment. I do not care particularly, however, about eating another Chinese diplomatic dinner, especially with chop-sticks, unless I am allowed to see it cooked.

## THE VEGETABLE SOAP OF MEXICO.

Among the products of New Mexico, is a species of palm, called by the natives *lechuguilla*, which has been denominated soap-weed, from the fact that the Mexicans use its root as a substitute for soap, for which it answers perfectly. Indeed, it is considered superior to it for washing woolens. This singular shrub, which is to be met with on the prairies, but where it never grows to any considerable extent, consists of a trunk very pithy, surmounted by a fine head of stiff leaves, each of which is about two feet and a half in length, and armed with a long thorn. The leaves project from this stalk on all sides, and sit as close as possible, and are of a dark green color. The flower is white, and very pretty. As each year's foliage decays, it drops down against the trunk, and is of a light brown color. These leaves, when fire is applied, flash up like gunpowder, and burn with a bright light.

The plant is applied to many uses by the natives; of its leaves they make their hats; also, when dressed like hemp, it is formed into rope and sacks, looking like the material known as the Manilla hemp, though it is somewhat coarser.

The author of 'A Campaign in New Mexico,' observes—'These plants have a singularly provoking quality—being from two to eight feet in height, they will assume to the eye in the twilight the most deceptive forms of men; and many an unconscious weed has run the chance of a sentry's shot from not answering the challenge, 'Who goes there?' If your mule or horse has strayed from camp, and you start to hunt for him in the gray of the morning, you are sure to be led first in one direction, and then in another, by one of these shrubs, which, from a short distance, has taken the form of your beast. Time after time you may have in this manner been deceived, yet never benefiting by experience. [Hunt's Merchant's Magazine.

## MANAGEMENT OF HOT-HOUSE PLANTS.

Inquiries are frequently made respecting the successful management of green-house plants, which are kept in the rooms of dwellings. A chief error in their winter treatment consists in making no distinction between their condition while rapidly growing, and in a dormant state. When vegetation is in full progress, warmth, and a full supply of water is indispensable. But during the period of rest, plants should be kept cool, and rather dry. A temperature of fifty degrees is much better than that of ordinary living apartments. While in this stationary condition, very little moisture is given off through the leaves; while growing, it is given off more rapidly. Hence, water is to be applied very sparingly, and at remote intervals, in winter, as very little escapes by direct evaporation from the soil. So long as a moderate degree of moisture is found beneath the surface of the soil in the pots, watering should be omitted. Thorough draining is also of importance, and is well effected by filling one-fifth of the pot at the bottom with fragments of charcoal. Washing the foliage from dust should also be attended to, and may be conveniently done by syringing with tepid water, turning the pot at the moment on its side, that the soil contained in it may not be too much soaked. In the absence of a syringe, a small watering-pot, with fine perforations, held at a little height, will answer a good purpose. The chief requisites, then, for good management, may be summed up as follows: 1. Spare watering. 2. Low temperature. 3. Plenty of light. 4. Drainage. 5. Washing foliage.

## THE WIFE OF BISHOP CHASE.

We make an extract to show how highly the Bishop appreciated the aid rendered him by his excellent wife, in the complicated concerns which claimed his attention:—

"This family amounts to nearly one hundred persons. My wife is the main-spring of this immense domestic machine, so that if it be asked in future ages, 'How could the college in the woods, and in the want of so many ordinary means and facilities, ever have succeeded?' let it be replied, 'There was an humble female, who, though surrounded by her own little children, stood at the helm, as mother in the Israel of God—advising the doubtful—encouraging the timid—frowning on the refractory—soothing the sorrowful—comforting the afflicted, and administering to the sick; and, in an uncommon degree, causing all to look to her for example, especially in deprivations and in sufferings; and all this with such unostentatious deportment and unperceived effort, as to appear (except to those who carefully observed her) no more than any other.'"

An Interesting Incident.—The delegation of Chippewa chiefs and warriors were recently escorted around the Capitol, at Washington, by their intelligent agent and interpreter, Major J. B. Martell. They frequently expressed their wonder and admiration at the extent and grandeur of the building, and the splendid paintings strongly attracted their attention. From the Capitol they proceeded to the Statue of Washington, followed by a crowd of ladies and gentlemen. They walked up to the front of the Statue, and gazed at it for several minutes, with looks of deep interest depicted on their painted faces; then, sitting down facing the Statue, one chief filled his splendid Pipe of Peace, and held it out towards the statue, saying—"My Great Father, we all shake hands with you. We have traveled a great way through the great country that you acquired for your people by the aid of the Great Spirit. Your people have become very great; our people have become very small; may the Great Spirit, who gave you success, now protect us, and grant us the favor we ask from our Great Father, who now fills the high place first occupied by you."

This simple supplicatory address was faithfully interpreted to the bystanders by Major Martell.

The Girard Estates.—The estate of the late Stephen Girard, now in possession of the city of Philadelphia, consists, in real property, within the limits of the city proper and the county, of 177 buildings; of which 39 are small houses, 77 large do., and 61 stores. The taxes and water rents on the property is about $25,000 yearly; to which an additional sum of $15,000 has been annually applied, for making repairs and permanent improvements, for several years. The total amount of the income of the estates, last year, was $106,000.

"The Schoolmaster Abroad."—A writer of graphic 'Sketches of Modern Reforms and Reformers,' in the National Era, understood to be Henry B. Stanton, Esq., in a sketch of Lord Brougham, gives the origin of this very popular phrase:

No orator of our time is more successful in embalming phrases, full of meaning, in the popular memory. The well-known talismanic sentiment, 'The schoolmaster is abroad,' is an instance. In a speech on the elevation of Wellington, a 'mere military chieftain,' to the premiership, after the death of Channing, Lord Brougham said—"Field Marshal the Duke of Wellington may take the army—he may take the navy—he may take the great seal—he may take the mitre—I make him a present of them all. Let him come on with his whole force, sword in hand, against the Constitution, and the English people will not only beat him back, but laugh at his assaults. In other times, the country may have heard with dismay, that that 'the soldier was abroad.' It will not be so now. Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad—a personage less imposing—in the eyes of some, perhaps insignificant. The schoolmaster is abroad; and I trust to him, armed with his primer, against the soldier in full military array."

Plan for Educating and Providing for Destitute Children.—In the Williamsburg Advocate, Dr. Jacob Townsend, well known as the inventor of an ice-boat, proposes a plan, which we have been desired to notice, for supporting, educating, and eventually providing for the destitute and orphan children of this city, now stationed on Randall's Island, with their teachers and nurses.

His plan is that the State should assume the guardianship of all the pauper children, purchase a tract of land in the western territories, erect buildings, and employ children upon it, educate them to be farmers and mechanics according to their choice, and keep them until of age, when they should be settled on new lands purchased at government prices, and stocked with the cattle, utensils, and household furniture necessary to make a beginning—eighty acres being assigned to each male, and forty to each female—the land to be paid for in 21 years, and the personal property, estimated at reasonable prices, in fifteen, or earlier if possible. The mechanics, instead of farming utensils, are to be provided with the tools of their trades. This plan, Dr. Townsend thinks, will create no additional burden, by any tax on the people, while it would elevate the condition of their children, and inspire them with self-respect. We give the outlines of it for such as occupy themselves with benevolent projects for the benefit of their less fortunate fellow creatures. [Eve. Post.

A Beautiful Custom.—A very simple custom prevails among the natives of these parts, says the Liberia Herald, which we do not remember to have seen adverted to. It is this. When a native, in traveling in the territory of another tribe, or through the territory of a different clan of his own tribe, approaches a town, he invariably provides himself with a leafy branch from some tree or bush. We have observed them go some distance from the road to provide themselves with this emblem of peace. This they hold in the hand, or if they carry a kinjah, or other wallet, they attach it thereto, and hold it in a conspicuous position. If there be fifty in a company, each one thus provides himself with a peace-offering, and it seems to be the first object to which the inhabitants of the town direct their attention, as soon as they enter; especially if there has recently been a war, or rumor of war, they deposit all their baggage and trading apparatus in some conspicuous place, surmounted by the friendship-declaring twig.

A Naval Fisherman.—Coming down the river a few days ago, says the Liberia Herald, we espied a huge alligator, lying on the sloping margin of the river, his lower jaw submerged in the water, while the upper was suspended in the air, showing a formidable array of teeth. We stopped to gaze at him. Anon, a hapless mullet ventured within the dread hiatus, when the treacherous jaws suddenly closed, and severed the fish asunder. The native boys who were with us, took this opportunity to assign the rationale of some of the alligator's movements. They say he lies with his mouth open to attract a certain insect which floats upon the surface of the water. These collect in large numbers about his mouth. Fishes feed upon them, and when lured by the desired prey within the vortex, they become a prey themselves.

Overflowing Meadows.—The overflowing of meadows, for the purpose of promoting vegetation, was among the pursuits of the ancient cultivators of the then existing pasture lands. Columella says: 'Land that is naturally rich, and in good heart, does not need water set over it, because the hay produced in a juicy soil, is better than that excited by water; yet when the poverty of the soil requires, the land may be overflowed." We find on record, also, the following opinion of Cato: "As much as is in your power, make water meadows." Again, from the observations of other authors, it is fair to infer, that water meadows were numerous in former ages, from the want of good herbage for their stock. [Am. Agriculturist.

Pronunciation.—As we are now in a way to have much occasion to pronounce the following words, we give from the Journal of Commerce the following effort at lexicography—*Ch*, in Chargres, should be pronounced as in champion; the *ag* as in rag; and the *res* as in trees, only shorter. Attach the *g* to the first syllable; Chag-res. Panama should be accented on the last syllable, which is pronounced exactly like *Ma*, when used as a substitute for mother. Attach the *n* to the first syllable. *Pan* is pronounced like the English word pan: Pan-a-mah.

A writer in the National Intelligencer mentions the horse skates, by means of which, in the cold latitudes, an ordinary horse has been known to travel as much as an hundred miles in the short space of three hours, without apparent fatigue. A full set, he says, of these marvelous skates, bedecked in the Norwegian style, has been deposited in the Patent Office.

The Malay's Test of Honor.—A New England sea-captain, who visited "India beyond the Ganges," was boarded by a Malay merchant, a man of considerable property, and asked if he had any Tracts he could part with. The American, at a loss to account for such a singular request, from such a man, inquired, "What do you want of Tracts? you cannot read a word of them." "True, but I have a use for them, nevertheless. Whenever one of your countrymen, or an Englishman, calls on me to trade, I put a Tract in his way, and watch him. If he reads it soberly, and with interest, I infer that he will not cheat me; if he throws it aside with contempt or a profane oath, I have no more to do with him—I cannot trust him."

Fire and Heroism.—The Hagerstown News describes a fire near that town, by which the house of Christian Hawbecker was destroyed, and his wife saved from being burned to death, under very singular and affecting circumstances, by the heroism of her husband. The wife it appears was and for some years has been a maniac, and was obliged to be kept chained, to prevent injury to herself and those around her. Her apartment was, at the first discovery, enveloped in flames, through which Mr. Hawbecker, rushing to her rescue with an axe, with which he succeeded in severing the chain, was obliged to pass a second time, bearing her off in his arms.

Threefold Crime.—The Jefferson City (Mo.) Metropolitan details a horrible tragedy which recently occurred in that vicinity. A German, a citizen of Gasconade county, with a rifle and two pistols, went to the house of another German, named Beck, and shot him. He then shot a woman who was at Beck's, and immediately after blew out his own brains. The woman was shot through the head, and died instantly. Beck was shot through the body, and it is thought may recover. Derangement, it is supposed, was the cause of the tragical affair.

Breach of Promise.—In Detroit, recently, a suit was brought by Miss Abby Claus, a lady about sixty-five years of age, against Andrew Stute, a young man aged twenty-six, for an alledged breach of promise, and to obtain damages for the same. The complainant fully proved that Andrew had 'often told his love,' and the announcement had been publicly made in the church, of the intended union. The jury gave a verdict of *ten dollars* in favor of the injured maiden.

Rhode Island.—The total debt of Rhode Island is about forty thousand dollars, besides the sums taken from the deposit fund, which amount to one hundred and fifty-two thousand dollars. The average annual deficiency in the revenue of the State for the last five years, has been about ten thousand dollars. The Select Committee of the General Assembly on Taxation, have reported a bill, proposing to raise twenty-five thousand dollars annually, to supply the deficiency in the present revenue, and to have a surplus for unforseen demands.

Impressive Mortality.—The York (Pa.) Republican mentions the fact that John M. Koch, and his father, John Koch, died in the same house within a half-hour of the same time, and that on Monday morning, about thirty-six hours after, his mother died. No epidemic or contagious disease caused their deaths, but complaints to which man is liable under the most salubrious skies, and in the healthiest climes. They were all buried at one time, side by side.

Kissing to some Purpose.—A story has reached our ears, says the Sandwich Observer, of a singular scheme for raising funds, which was hit upon and put in practice at a donation party held not *more* than a thousand miles off. It appears that some of the kissable ladies present actually allowed their sweet lips to be tasted at the rate of fifty cents a kiss—this being considered a suitable price for the privilege!

## VARIETY.

The editor of the Protestant Churchman, now in Europe, in writing to his paper from London, in December, has the following item: "London is brilliantly illuminated by the newly-invented charcoal light, kindled on the top of a pillar in one of the parks at West End. The application of this to light-houses, promises to be of the greatest benefit. So far, the success of the experiments has been complete, and warrants the highest anticipation of its extended usefulness."

Mr. Bancroft has discovered in the British State Paper office, the dispatch of Sir James Wright, dated 20th of June, 1775, in which he transmits the copy of a newspaper containing resolutions declaring independence of Great Britain, passed by a convention at Charlottetown, Mecklenburgh County, North Carolina, in the May of that year, and of course more than a year prior to the national declaration to the same effect.

From a recent Report of the Board of Directors of Girard College, giving an account of the expenditures and liabilities of the Institution, from its first operation up to the 31st of December, 1848, we gather the following items. The total expenditures and liabilities are $65,199 99—expenditures, $55,450 90; liabilities, $9,749 09. The appropriations amount to $56,978 22; a balance is thus left on hand of $527,32.

A wag of our acquaintance, sawing with a saw that was not the sharpest in the world, after trying vainly to saw with it, broke out at last as follows, "Of all the saws that I ever saw saw, I never saw a saw saw as that saw saws."

From a recent statement of the Episcopal Church in Ohio, it appears that there have been 510 baptisms, and 420 communicants added during the past year. 310 members have died.

A mad dog was recently killed in Foxboro, Mass. Eighteen dogs were bitten by him before he was killed.

A bright plowshare is the cheapest commodity ever used by a farmer. [Cobbett.

ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

EXPENSES.

| | | |
|---|---|---|
| Board, per term, | | from $14 50 to $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | | from $3 50 to 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extras above mentioned, need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

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N. Milton—Jep. F. Randolph
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WISKONSAN.
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" Stillman Coon.
Walworth—Wm. M. Clarke
ILLINOIS.
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TERMS.

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## The Sabbath Recorder.

### THE TRADES IN CHINA.

There is in this city a Chinese Museum, by visiting which one may obtain a pretty good idea how things appear in China. In one corner of the room is a case containing an Itinerant Barber exercising his vocation, a Fortune Teller with his fixtures around him, a Street Doctor with his medicines, and a Street Broker with his money. In the Catalogue we find the following account of these tradesmen :—

The number of itinerant workmen, of one kind or another, which line the sides of the streets, or occupy the areas before public buildings, in Chinese towns, is a remarkable feature. Fruiterers, pastrymen, cook-stalls, venders of gimcracks, and wayside shopkeepers, are found in other countries as well as China; but to see a traveling blacksmith or tinker, an itinerant glass-mender, a peripatetic umbrella-mender, a locomotive seal-cutter, an ambulatory barber, a migratory banker, a peregrinatory apothecary, or a walking shoemaker and cobbler, one must travel thitherwards. These movable establishments, together with fortune-tellers, herb-sellers, chiromancers, &c., pretty well fill up the space, so that one often sees both sides of the street in Canton literally lined with the stalls or tools of persons selling or making something to eat or to wear.

As the Chinese shave the head as well as the beard every ten or twelve days, barbers constitute a numerous class in their communities. The greater part are itinerant, and with the chest of drawers, which answers for customers to sit upon as well as to contain their tonsorial apparatus, and a water-vessel over a small furnace, slung on a pole carried on the shoulder, they traverse the streets, making known their presence by occasionally twanging their call, which somewhat resembles the pitch-pipe used by singers. Their common appellation is *Ti-tow-le*, meaning shave-head-old-man.

Some estimate may be formed of their number in China, from the fact of there being 7,300 in the single city of Canton, every one of whom has been obliged to obtain a license before commencing the trade, and all of whom, like the other mechanics, form a community whose business is regulated by laws made amongst themselves. They use no soap in shaving, merely wetting the head and face with warm water before applying the razor, which, from its short clumsy blade, appears better suited to opening oysters than shaving, but which, nevertheless, answers the purpose intended very well.

The barber's whole apparatus is near him, and his razor and other small implements are seen in one of the open drawers of the case, and in his hands. In addition to shaving, some of them exercise the function of shampooing, and practice cleaning the eye and the ear, oftentimes to the manifest injury of the former, to diseases of which, the Chinese are particularly subject. A person is here seen undergoing the ear-cleaning operation, and the effect produced by the tickling sensation in the ear is faithfully delineated upon his countenance. The barber's remumeration is generally twenty or thirty cash, (two or three cents,) but no regular charge is made, the amount being left entirely to the generosity of his customers. As in other countries, the barber is the repository of local information, and his success is usually proportioned to his powers of making himself agreeable to his customers.

The Chinese of all classes are very superstitious, and fortune-tellers consequently abound amongst them, who, for a trifling consideration, by consulting the stars, the lines on the hand, or by shaking several bamboo slips, with characters written on them, from a case full, will predict, with confidence, the destiny of an individual. Our fortune-teller uses the latter method, which is the most common, and his advertisement informs the public of his abilities and charge for the different information furnished, whether it be to foretell the fortunes of some new-born babe, the future fate of some hitherto luckless wight, a lucky day for a marriage or funeral, or the proper location for a house or tomb. This class pretend to few secrets; by taking the characters from the slips thrown out, and combining them upon the writing-board according to rules for the different information wanted, they form sentences which are explained by referring to a book, and frequent appeals are usually made to the crowd around, as to the correctness of the mode of proceeding in obtaining the explanations. There are sometimes ten or a dozen of these wise men to be seen in the street, on the west side of the American factories at Canton, in the space of a few hundred feet, and generally some of them are Budhist and Taouist priests.

The street doctor is another ambulatory genius met with in China, and in Old China Street (the one just mentioned) they generally exceed in number the fortune-tellers. A person can hardly pass through this thoroughfare without seeing some of them exhibiting their skill in dressing a sore, pulling teeth, or prescribing for some of the ills of the body. Some are surrounded with roots and herbs, some have long strings of teeth which they have extracted, in front of them, and others, like our Esculapius, have their medicines exposed in small jars for sale, with printed advertisements of their virtues, and directions for use. Occasionally one may be seen with some large bones, or thick skin, such as that of the rhinoceros and elephant, disposing of them in small pieces to the passers-by, who suppose them to possess eminent strengthening properties. One of this last-mentioned class of Chinese M. D.'s might be seen at the entrance of the American grounds, in the latter part of 1844, with the skeleton of an ourang-outang, which he was disposing of in the manner spoken of, and as an evidence of the virtues of the medicine, an unhappy-looking chicken stood upon one leg, beside the skeleton, with a duck's foot and leg banded on to the other.

In addition to the street doctors, there are some who have acquired sufficient experience and reputation in their profession to find plenty of employment among the wealthy, and are consequently not obliged to resort to the thoroughfares for support. As dissection is never practiced, they have very imperfect ideas of anatomy, and as an evidence of their ignorance of the circulation of the blood, they distinguish twenty-four different and distinct pulsations in the body, and twenty-four different diseases at each of three pulses on each arm. They also seem to be ignorant of the existence of muscles and nerves, and, as an instance of their ignorance of the latter, Dr. Parker, the American medical missionary at Canton, informed us, that a Mandarin, whom he had treated for tic douloureux, was previously under the hands of a native physician, who told him that the acute pain arising from this nervous affection was caused by the movement of a worm, existing in the flesh, which he endeavored to kill, but the worm changed his position so rapidly, that he eluded all his endeavors. Another physician, who practiced in Old China Street, the Doctor said he had seen cutting off the edge of the gum around an aching tooth, and exhibiting it to his satisfied patient, who was eased for the time by the counter-irritation, informed him it was the worm which had caused all his pain. When a Chinese physician is unsuccessful, he retires with the adage, "that there is medicine for sickness, but none for fate." As there are no medical schools in China, the only way for a person wishing to become a physician is to seek for some celebrated practitioner, and become his pupil.

Notwithstanding the low state of medical science in China, which, in its connection with astrology, closely resembles the practice of the healing art in Europe, less than two centuries since, the Chinese appear to enjoy as good health, and as many attain old age, as in other countries.

Comparatively little appears to be known by foreigners regarding the bulk of medicines used by the Chinese, although it is known that they have several similar preparations of mercury and other minerals to those in use with us, and that the former are administered in the same classes of diseases. They also have some similar vegetable medicines to ours; but ginseng, which once sold for eight times its weight in silver, stands with them at the head of all remedies.

The street broker is a more stationary being than the others spoken of, but his stand is seen at every turn. For a small per-centage, he is ready to exchange pieces of silver, or to buy and sell the only national coin, called by the Chinese *Tchen*, and by foreigners *cash*, which is an alloy of copper and zinc principally, and of which 1,000 are intended to equal in value a tael, or Chinese ounce of silver (about $1 1-3;) but 1,200 and more are sometimes given in exchange for a dollar. On the introduction of Spanish dollars in commerce, they were at first found to be so convenient, that the coinage of dollars in imitation was for a time allowed; but though these commenced at a higher rate than the foreign dollars, they soon sank greatly below the standard, while the foreign coin preserved its wonted degree of purity. The manufacture of imitation dollars being now prohibited, is still carried on to a considerable extent at some places on the coast, and at the north the opium traders occasionally receive dollars with Chinese and Mantchou characters and devices upon them, purporting to be issued by the present Emperor. The Spanish dollars imported at Canton soon become punched into such a state, with the private marks of all those through whose hands they pass, as to be saleable only by weight. The fraudulent even introduce bits of lead into the punch-holes; and none but freshly-imported dollars can ever be received without a very strict examination, called shroffing, in going through which process the jingling of coin may be heard in the foreign residences throughout all hours of the day. Small payments, if not made in copper coin, are effected by changing bits of silver, whose weight is ascertained by such small ivory balances as that seen in the hands of the broker in this case, with which all persons provide themselves. The payments to government not made in kind, are in silver of a prescribed rate of fineness, which the officers charged with the collection of the revenue generally deposit in some of the private banking establishments, called *n' gan po*, (money shops,) selected for the purpose, who, for a per-centage, refine the silver until it contains only two per cent. alloy, and cast it into ingots of one and ten taels weight, called *Sysee*, upon which the name of the banker and date of refining is stamped, to prevent fraud on the part of the refiner. There are no chartered or privileged banking companies, but the private banks receive deposits from individuals, either on interest not exceeding twelve per cent., or drawable at will without interest. The legal rate of interest is three per cent. per month, and thirty per cent. per annum; but this, of course, is very seldom reached, except in pawning and other such short loans. All compound interest is unlawful; and whatever number of years may have elapsed, the government does not enforce any claim for interest accumulated above the amount of the principal; or, in the Chinese phrase, "the offspring must not be greater than the mother." The ordinary rate of interest at Canton is from twelve to fifteen per cent. per annum.

According to the *Memoirs sur le Chinois*, the motive of the government in legalizing such a high rate of interest, is partly to facilitate loans, and partly to discourage luxury and prodigality by hastening the ruin of such as borrow merely to spend.

### MY FATHER BLESSED ME.

My father raised his trembling hand,
And laid it on my head:
"God bless thee, O my son! my son!"
Most tenderly he said.

He died—but left no gold nor gems;
But still I was his heir;
For that rich blessing which he gave
Became a fortune rare.

Still, in my weary hours of toil
To earn my daily bread,
It gladdens me in thought to feel
His hand upon my head.

Though infant tongues to me have said,
"Dear father," oft since then,
Yet, when I bring that scene to mind,
I'm but a child again.

### ROWLAND HILL'S FAVORITE STANZA.

When Rowland Hill died, as many of our readers may be aware, he was nearly ninety years old, and continued to preach with undiminished power until within a few weeks of his decease. During the last two or three years of his life, he very frequently repeated the following stanza :

"And when I'm to die,
Receive me, I'll cry,
For Jesus hath loved me, I cannot tell why;
But this I can find,
We two are so joined,
That he'll not be in glory, and leave me behind."

'The last time he occupied my pulpit,' writes Rev. George Clayton to his biographer, 'when he preached eloquently for an hour, in behalf of a charitable institution, he retired to the vestry after service, under feelings of great and manifest exhaustion. Here he remained until every individual except the pew-openers, his servant, and myself, had left the place. At length he seemed, with some reluctance, to have summoned energy enough to take his departure, intimating that it was in all probability the last time he should preach in Walworth. His servant preceded him, to open the carriage door, the pew-openers remained in the vestry. I offered my arm, which he declined, and I then followed him as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound, nothing indeed was heard but the slow majestic tread of his own footsteps, when, in an under tone, he thus soliloquized :

"And when I'm to die," &c.

'To my heart this was a scene of unequaled solemnity, nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy, which it originally awakened within me.'

When Rowland Hill was dying, when he was apparently unconscious, a friend put his mouth close to his ear, and repeated slowly his favorite stanza :

"And when I'm to die," &c.

The light returned to his fast fading eye, and his lips moved in the ineffectual attempt to repeat the stanza. And that was the last sign of sensibility which he gave.

We could wish that every disciple of Christ would commit these words to memory, and weave them into the web of his experience. Confidence in Christ, and the abiding assurance that our confidence is not in vain, is all a man needs, to secure peace here, and glory hereafter. If you have this, reader, keep fast hold of it, for it is your life. If you have it not, seek it instantly, nor abandon the pursuit until it has been found. [Genesee Evangelist.

### LUTHER'S PREACHING.

"O, how I trembled when I had to ascend the pulpit for the first time! But I was forced to preach, and to the brothers first of all. Under this very pear-tree where we are now standing, I adduced fifteen arguments to Dr. Staupitz, against my vocation for the pulpit; at last I said, 'Dr. Staupitz, you wish to kill me; I shall not live three months.' He answered me, 'Well, our Lord has great business on hand above, and wants able men.'" "I set about collecting my works into volumes with but little zeal and ardor; I feel Saturn's hunger, and wish to devour all, for there are none of my books which please me, if I except the Treatise on the Bondage of the Will, and the Catechism." "I do not like Philip to be present at my lectures or sermons; but I place the cross before me, and say, 'Philip, Jonas, Pomer, and the rest, have nothing to do with the matter;' and then I endeavor to fancy that no one has sat in the pulpit abler than myself." Dr. Jonas said to him, "Sir doctor, I cannot follow you at all in your preaching." Luther replied, "I cannot myself; for my subject is often suggested either by something personal, or some private matter, according to times, circumstances, and hearers. Were I young, I should like to retrench many things in my sermons, for I have been too wordy." "I wish the people to be taught the Catechism well. I found myself upon it in all my sermons, and I preach as simply as possible. I want the common people, and children, and servants, to understand me. I do not enter the pulpit for the sake of the learned; they have my books."

Dr. Erasmus Alberns, being about to leave for the March, asked Luther how he should preach before the prince. "Your sermons," said he, "ought to be addressed, not to the princes, but to the rude and simple people. If, in mine, I was thinking of Melancthon and the other doctors, I should do no good; but I preach solely to the ignorant, and that pleases all. Hebrew, Greek, and Latin, I spare until we learned ones come together; and then, we make it so curled and fanciful that God himself wondereth at us."

"Albert Durer, the famous painter of Nuremburg, used to say that he took no pleasure in paintings charged with colors, but in those of a less ambitious kind. I say the same of sermons." "O, how happy should I have been when I was in the monastery of Erfuth, if I could once, but once, have heard but one little word preached on the gospel, or on the least of the Psalms." Nothing is more acceptable or more useful to the general run of hearers, than to preach the law and examples. Sermons on grace and justification are cold to their ears."

Amongst the qualities which Luther desiderates in a preacher, is a fine person, and that he be such as to make himself loved by good women and maidens. In his Treatise on Monastic Vows, Luther asks pardon of the reader for saying many things which are usually passed over in silence. "Why not dare to say what the Holy Ghost, for the instruction of men, has dictated to Moses? But we wish our ears to be purer than the mouth of the Holy Ghost."

*To J. Brentius.*—"I seek not to flatter or to deceive thee, and I do not deceive myself when I say, that I prefer thy writing to my own. It is not Brentius whom I praise, but the Holy Ghost, who is gentler and easier in thee. * * I feel, however, comfort from the consideration that our common Father hath need, in this his immense family, of each servant; of the hard against the hard, the rough against the rough, to be used as a sharp wedge against sharp knots. To clear the air and fertilize the soil, the rain which falls and sinks as the dew is not enough—the thunder-storm is still required." "I am far from believing myself without fault, but I can at least glorify myself with St. Paul, that I cannot be accused of hypocrisy, and that I have always spoken the truth, perhaps, it is true, a little too harshly. But I would rather sin in disseminating the truth with hard words, than shamefully retain it captive. If great lords are hurt by them, they can go about their business, without thinking of mine or of my doctrines. Have I done them any wrong or injustice? If I sin, it will be for God to pardon me."

*To Spalatin.*—"I cannot deny that I was more violent than I need to have been; but they knew it, and should not have provoked the dog. You can judge by yourself how difficult it is to moderate one's fire, and restrain one's pen. And hence I have always hated appearing in public, but the more I hate, the more I am forced to it in my own despite."

He often said, "I keep three savage dogs, *Ingratitude*, *Pride*, and *Envy;* he whom they bite is well bitten." "When I die, the Papists will discover the kind of adversary they have had in me." [Michilet.

### SIBERIAN CIVILIZATION.

The large annual exportation of exiles, the conscriptions, and the advantages offered to officers, volunteering for Siberia service, are the most important and efficacious measures by which Russia proceeds gradually but steadily with the colonization and civilization of her Asiatic dominions. The conscripts are sometimes drawn, not only from Tobolsk, but from the remotest parts of Siberia, and the term of military service being twenty-eight years, it is probable that but few ever return to their native villages. Those who do are regarded as oracles by their countrymen. They are objects of pride to their families, and of respect to all; the place of honor is theirs by right, and they are addressed by the title of Master Soldier. The Ferry of the Irtish, by Tobolsk, whose passage is considered the symbol of political death to the numerous exiles who annually cross it, bestows a step of rank on all public servants offering themselves for service in Siberia Proper. The love of rank, stronger in Russia than in any other country, drives hosts of officers across this important boundary; but as they are only obliged to remain three years, most of them return home at the end of that time. Far nearer to St. Petersburgh than the Asiatic frontier, civilization is still at a very low ebb among the aboriginal tribes. Close to Nijni Novgoroo, and within a very short distance from Moscow, the prevailing population consists of Cheremissess and Chuvashes—tribes, many of whose customs are nearly as barbarous as their names. These people are shy and timid, very slow in acquiring industrious habits, and addicted to sundry practices rendering them semi-savages. In some places they adhere to Paganism, and offer up horned beasts, fruit, and vegetables, to their various deities. The Chuvash ladies wear a sort of bustle of sheet copper, hanging from the girdle backward over the hips, and having appended to it all manner of metal ornaments, which make a perpetual clatter in walking. But these tribes are the pink of refinement, in comparison with those in the northern portion of the Muscovite Empire—with the Ostyaks, who eat from the same trough with their dogs, or with the Samoyedes, who tear with their teeth, and swallow with infinite relish huge lumps of raw and reeking flesh. The women of the latter people wear, as their favorite decoration, certainly no inappropriate one, a glutton tail, hanging down the back of their pelisse. The hair is platted in tails, to which all manner of lumber, brass and iron rings, rusty musket-locks, are appended. [Blackwood.

HONORABLE TRIBUTE TO THE ENGLISH BAPTISTS.—Let it never be forgotten of the Particular Baptists of England, that they form the denomination of Fuller, and Cary, and Ryland, and Hall, and Foster; that they have originated among the greatest of all missionary enterprises; that they have enriched the literature of our country with authorship of the most exalted piety, as well as the first talent, and the first eloquence; that they have waged a very noble and successful war with the hydra of Antinomianism; that perhaps there is not a more intellectual community of ministers in our island, or who have put forth, to their number, a greater amount of mental power, or mental activity, in the defense and illustration of our common faith; and, what is better than all the triumphs of genius and understanding, who, by their zeal and fidelity, and pastoral labor, among the congregations which they have reared, have done more to swell the lists of genuine discipleship in the walks of private society, and thus both to uphold and extend the living Christianity of the nation. [Dr. Chalmers.

### THE ENGLISH AND IRISH REGIUM DONUM.

The following account of the 'Regium Donum' distributed in England and Ireland, is given by Rev. Dr. Belcher, in the New York Recorder. If, as a leading tory in the House of Commons is said to have suggested, the acceptance of this gift 'proves the voluntary principle to be a failure,' pray what is proved by the custom in this country of accepting—not to say *soliciting*—aid from the civil authorities to *enforce* the observance of Sunday? Does it prove the principle of the Church's independence of the State to be a failure? It would be well for those who cry out against the Regium Donum to think of this question :

In the year 1723, George I. being on the throne, and Sir Robert Walpole, Chancellor of the Exchequer, the Dissenting ministers appealed to the Government, requesting that the cruel laws which they found on the statute-book against them might be repealed. The wily Chancellor well knew the passions which govern human nature, and was exceedingly ingenious in the use of his gold. He had already converted enemies into friends in this way; and represented to a few of the leading Dissenting ministers, that he was indeed their friend—that he rejoiced in their great abilities—that he was the cordial supporter of their persons and interests—and that he deeply regretted that persecuting laws should hang over their heads. Moreover, he assured them that he was their greatest and best parliamentary friend, but that it would be exceedingly unwise to urge their claims that session—that it would indeed ruin their cause, but that another year he would assuredly accomplish their wishes. In the meantime, 'His Majesty, out of his royal compassion for the distressed condition of many of the Dissenting clergy and their families,' begged their acceptance of five hundred pounds, to be distributed among them. This was continued annually, and was from time to time increased in amount, until it reached one thousand six hundred and ninety-five pounds per annum, beyond which it has never advanced. This sum for many years past has been distributed in equal proportions, by some ministers, among their poor brethren of the Congregational, Baptist, and Presbyterian denominations; the far larger portion of the latter body being Unitarians, who have assumed the name of English Presbyterians. All this time, up to the year 1804, this was considered strictly 'a charitable grant from the personal bounty of the King.' In that year, however, on the settlement of the civil list by a compact entered into between the King and the Parliament, in reference to the hereditary revenues of the Crown, the grant was directed to be made in future by an annual vote of the House of Commons. To this hour the vote has been continued; during the last sixteen years, the vast majority of the Congregationalists and Baptists have been opposed to it; but the distributors continue to take it, first, because in their view, it is essentially the gift of the sovereign, the Parliament voting it in consideration of hereditary revenues being given up to them; and secondly, because as yet no provision has been secured to the poor ministers, who would thus lose what to them is of great value.

The Irish Regium Donum, so called, is quite a different affair. This is given to Presbyterian ministers of Ireland, some of whom are Unitarians, yet still Presbyterians. It was granted by William III., in an order dated at Hillsborough, June 19, 1690, and amounted in the first instance to £1,200. In the reign of George I., £800 per annum were added to it; in 1784, it was increased to £2,200; in 1792, by the authority of the King's patent, (George III.,) £5,000 was charged on the civil list, to be annually paid to the Irish Presbyterian ministers. In 1804 commenced the system of Parliamentary grants. The first grant amounted to £4,160, and was gradually augmented till 1836, when £25,579 was voted, which, is the present amount. In 1803, the Presbyterian congregations in Ireland were divided into three classes, and their ministers, as they stood in the first, second, or third class, received respectively, £100, £75, or £50 per annum. This arrangement is, I believe, still continued, though in 1834 there was some *coquetting* with the Government to raise the whole to £100; in which, however, they did not succeed.

This whole subject teaches us the insidious character of public grants to religious purposes. We see their commencement, but who shall predict their end? In both these cases these grants acted as hush-money, to keep the parties quiet under their grievances. So have I seen in one of the British Provinces, on this side of the Atlantic, a religious denomination receive a paltry sum of one thousand dollars annually for the support of a denominational college, and were so subdued by it, that when the men who obtained it, brought into the Assembly a measure compelling a whole district to pay for the support of Episcopacy, if they did not previously sustain some other form of religion, the party was compelled to keep silent.

Even this is not all. When a few years ago it was proposed in the British House of Commons to withhold the accustomed grant to the English Dissenters, a leading tory said he would support the grant on the ground that it *proved the voluntary principle to be a total failure.* And that it tends to cherish abuses among those who receive it, is evident from the fact that in 1834, though in the flourishing town of Belfast there were several splendid Presbyterian meeting-houses, with large and opulent congregations, fully equal to the support of their pastors and professors of theology, the nation was taxed one thousand dollars per annum for their maintenance. Let us thank God that we cannot have any of these evils in our glorious country.

# The Sabbath Recorder.

New York, February 22, 1849.

## THE SABBATH IN CHINA.

The facts which have recently come to light relative to the mode of presenting the sabbatic institution to the Chinese, cannot fail to arrest attention, and suggest serious reflections. It seems that a custom prevails among the missionaries, of designating the first day of the week as "the rest-day," or "the ceremony-worship day." From this, as a starting point, all the other days of the week are numbered; so that Monday, or the second day of the week, becomes "the first day after the ceremony-worship day;" Tuesday becomes "the second day after the ceremony-worship day;" and so on to the seventh day of the week, or the Sabbath, which becomes "the sixth day after the ceremony-worship day;" thus leaving the Sunday, or "ceremony-worship day," to occupy that place in the week which properly belongs to the Sabbath. This mode of designating the days of the week is almost universal among the missionaries, and to it all their instructions, both public and private, are studiously conformed. Now when they come to translate the Scriptures, the Chinese character for one of these terms—"the ceremony-worship day," or "the rest-day"—is used wherever we have, in our English translation, the word Sabbath. The consequence is, that all those who become acquainted with the sabbatic institution through the Chinese Scriptures and the practices of the missionaries, are left to suppose that the day on which they are taught to rest is the same with that sanctified and blessed in Paradise, and enjoined in the fourth commandment. The doctrine of a *change* of the Sabbath, in order to commemorate the resurrection of Christ, is not taught in China. The Sabbath in commemoration of the work of creation—the *Jewish* Sabbath, as it is sometimes sneeringly called—is the only Sabbath made known to the Chinese; and that is transferred from the day originally commanded, in order to make its celebration conform to the customs of Christendom. This is a strange mixing up of matters, surely, to receive the sanction of pious and learned missionaries, who aspire to be the renovaters of China.

The facts in the case suggest to us one painful thought, which we cannot forbear to mention. The missionaries who have gone to China from England and America, have been taught to regard the change of the Sabbath as an important doctrine. It had a prominent place in their catechisms, and was earnestly insisted upon in their theological training. In some instances, they have advocated it with great zeal before entering upon the missionary work; and, in one way or another, they have all identified themselves with it. But now that they are settled in China, the doctrine loses its importance in their estimation, and ceases to form a part of their instructions. Can it be, that they vindicated it while at home, simply because it was a part of their creed, and not because they esteemed it important? Can it be, that they deem it unnecessary to teach the heathen what they deemed it important to teach Christians? Or, are they really somewhat doubtful of the soundness of the doctrine, and therefore ready to abandon it when they can do so without observation? We cannot resist the conclusion, in view of the facts in the case, that many of those who are regarded as believing in the change of the Sabbath, are not satisfied with the evidences of it, and would gladly avail themselves of any opportunity to dismiss the subject.

Another thought is naturally suggested by these facts, which confirms an opinion often expressed by the advocates of the Sabbath. In China, it seems, the Scriptures are so translated, that the idea of a change of the Sabbath would not be likely to occur to the common reader. Is it because such a change is not taught in the Scriptures? No doubt that is the true reason. And we question whether a person unacquainted with the popular theory in relation to the change, would gather any idea of it from reading the Scriptures in English, without note or comment. Indeed, it is not uncommon, even in these days when so much is said upon the subject, to meet with persons to whom the doctrine is entirely new—persons who always supposed they were keeping the seventh day, and whose Bible reading had never suggested to them that the day of the Sabbath was changed in commemoration of the resurrection of Christ. These facts about the Chinese translation show how much easier it is to cover up the doctrine of a change than to establish it from the Scriptures.

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**New California Expedition.**—It is said that a lady, of New York State, well known for her philanthropic labors, is about starting a benevolent expedition to California. Aided by several wealthy men, she proposes to buy a vessel, and freight it with every article necessary for the sick, including a frame for a hospital. She is now engaged in raising a company of intelligent and respectable females to accompany her in this mission of charity; each shall contribute something towards the purchase of the of the vessel and cargo, and assist in the benevolent objects of the enterprise. None will be admitted who have not attained the age of 25 years, and can also produce sufficient testimonials of character. A portion of the freight taken will consist of articles to furnish a store, in which some of the women may be employed, and in material for clothing, to be made up according to orders on the spot. This is the most rational California expedition we have heard of.

## OUR CHINA MISSION.

"Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division," were the words of Him who "needed not that any should testify of man." The reflective reader of the communications we are now giving to the public, will be solemnly reminded of these words; and he who has been an attentive observer of the history of the world, needs not to be informed that truth never found a home amongst men without first fighting for it. Such is the determined enmity of the human heart, such its obstinate preference of darkness to light, that every inch of ground is disputed. The advocates of the Bible Sabbath have long had to lament the difficulties attendant upon their efforts to give this item of truth to the world. The developments of our missionaries will show that these difficulties are yet to be grappled with in a more decided manner, and probably in more of a self-denying, martyr spirit, than they have ever been. Weak as the argument for Sunday-keeping is when tested by the Scriptures of truth, and thoroughly Popish as the practice can be proved to be, it is nevertheless too widely diffused, and too thoroughly inwrought into all the schemes, and plans, and institutions of the so-called Christian world, to be easily broken up. There must be no child's play in the business. God grant that we, who have committed ourselves to the work, may be like our Master, and "not fail nor be discouraged, until judgment is set in the earth." The subjoined extracts, in connection with what we gave last week from Bro. Wardner, will give a *glimpse* of the troubles with which our mission is likely to be encompassed. Our only regret is, that the heathen must be made to witness the wide and irreconcilable difference between us and our brethren of other persuasions. It is lamentable indeed. But *we* are not the troublers of Israel, but those who have forsaken the commandments of the Lord. Duty to the God of truth compels us to protest against all perversions of his law, by whomsoever made, and wherever inculcated. But to the extracts,

Cor. Sec.

### Extracts from Bro. Carpenter's Journal.

Shanghai, July 16, 1848.

God is still gracious to us, infinitely beyond our deservings. While other missionaries are falling in quick succession, we are mercifully preserved. We have just passed through one trying season of the year, and have entered upon another. For the last two months, immense quantities of rain have fallen. It has required care to prevent books, and many other things, from moulding badly. There has been more rain this season than usual. It is now becoming pretty warm. But the health of all our little band is quite as good as usual. If God shall spare our lives, I hope they may be devoted to his service in earnest. As we are gaining gradually in our ability to talk, the field of our labor is becoming more inviting. I daily *spend a little time* in reading and explaining the Scriptures to Foo Quay. We do not often, in our walks, hold lengthy interviews with the natives on religious topics, lest our mistakes in the use of the language should disparage the infinitely important theme. But our daily struggle is to learn to talk and read the Scriptures in this dialect. We are expecting to have means to fit up our chapel by the first of January next. In making extracts from my journal, I shall omit, for the most part, the particular topics that Bro. Wardner will dwell upon, and thus save some of your precious time as well as mine.

*May* 31.—The two Episcopalian missionaries who have recently located theselves at Ningpo, while in this city, called on the other missionaries, and passed us by. The reason of this partiality we thought but little of at the time, but afterwards it came to us without our seeking it. The reason they assigned was, that they were not previously informed of the existence of such a sect; and not knowing whether we were not Jews, they entertained consciencious scruples about the propriety of honoring us with a call, lest they should thereby bid us God speed. We have survived this shock, and hope we may others equally terrible, should we be called to endure them. Last first-day evening, the Baptist missionaries of this place held a funeral service, at which the greater part of the missionaries were present. The occasion was the sudden death of Dr. and Mrs. James, near Hong-Kong. We have not inquired why we alone were not notified. It is different from their general treatment towards us.

*June* 5.—The Monthly Concert has been held at our house. The usual number, about thirty, were present. We shall doubtless have it our share of the time hereafter.

*June* 9.—My new teacher commenced to-day. He promises well. He has a much better tact at conversation than our former teacher, and this is a matter of great importance to us while our main object is to learn to talk.

*14th.*—This evening, as usual, the poor beggars are singing out as they pass through the streets, with a shrill voice. From the cheerful tones of their voices, so unlike their begging tone in the day time, and from their passing directly on, instead of calling at each shop for money, I judge that their song is a sort of thanksgiving for the benefactions of the day. They take up this song, not as a task, but as a thing which affords them pleasure. They do it in return, as I suppose, for a few copper *cash*, or a few morsels of the cheapest kind of food. May we not suppose that, in the Judgment, these poor creatures will rise up and condemn those who, in Christian lands, have received greater blessings than they, even the knowledge of the true God, and of Jesus Christ whom He hath sent, and have not, once in all their lives, returned genuine and hearty thanks to the Giver.

*18th.*—My teacher to-day confirmed my previous impression that the Chinese, at present at least, know nothing of the computation of time by weeks, except so far as it is introduced by foreigners. Some of the missionaries teach that Sunday is the seventh day of the week. I see no possibility of avoiding a collision sooner or later. From the little collision we have already witnessed, I see not the least signs of repentance on the part of those who so flagrantly abuse the majesty of the divine law.

*24th.*—This evening, after showing Foo Quay some of the proofs of divine skill and benevolence, which every man carries about with him, I asked him why it was that the Chinese were so ignorant of the true God. His reply affords a pretty fair index of his theoretical knowledge of the fundamental truths of the Gospel. He said it was because their hearts were blind. This reply serves also to illustrate one item of Chinese philosophy. They think the heart is the organ of thought, as well as of feeling. So far as I know, this opinion is universal. And it derives confirmation from an anecdote related to us, a few days since, by our teacher. He said that formerly there lived in China a very skillful physician. Being called to visit a patient who had a disease in the bone of his arm, he took out the whole of the *as-humeras*, cleansed it, and replaced it, and the arm became as sound as ever. This same physician was called to see a patient who had a severe pain in the head. He proposed to his patient to open his head, take out the contents, and replace them. But the patient's alarm showed that he possessed some brains, if he did not know where they were located. He refused to submit to the experiment, and afterwards killed the doctor. But the doctor's proposition to cut open the skull and take out its contents, shows that he had no idea of what the skull contains. The sequel of the story is, that some one burnt up the physician's books, and since that time none have arisen so skillful.

*July 7th.*—The thermometer stood for several hours at 90 degrees. To-day I have completed a piece of work that has occupied me and my teacher several days. We have copied 4,000 Chinese characters, such as are in common use, and constitute, it is said, nineteen-twentieths, except proper names, of all the student will find in common books. The list is one published in Williams' Vocabulary. The difference in pronunciation between Canton and Shanghai has constituted our main difficulty, it being important that the words pronounced alike should be arranged together. I have used three quires of foolscap, putting a column of eighteen large-sized characters on each page, writing the sound, and indicating the tone of each word, and leaving a space for definitions to be hereafter written. The list now stands ready for a long pull. To look at it in the aggregate is almost disheartening. Time will show what can be done with it. I will not hazard a prediction.

The language of China may be classed under three heads:—1. The written language, intelligible alike to all who can read, in all parts of the Empire. 2. The Mandarin, or language spoken by the officers of government. This prevails most in the province of Chihle, where great numbers of officers of government are collected. This language cannot be spoken by all the Mandarins who reside at a distance from the capital. 3d. The local dialects, which are very numerous, amounting, it is supposed, to several hundreds.

*July* 16.—To-day, with the aid of my teacher, I have made a translation of Mr. Shuck's version of the ten commandments. The fourth is as follows:—

"The fourth command says, You must keep the ceremony-worship-day. On this day, neither yourself, nor your son, nor daughter, nor man servant, nor stranger, nor any workman, may do any work. Because in six days the true God made heaven and earth, the hills and the sea, and all things; on the seventh day, his work being finished, he rested. This day is reckoned a holy day.

"*In six days do man's business; on the seventh day, all day, do God's business.* This day it is good to explain the holy book, to assemble together to worship Jesus, and instruct men in his doctrine."

I hope our people will make this mission strong, by invoking the aid of the strong arm of the Lord; and farther, as his stewards, by furnishing us the means of making the most of our time and strength while in the field, and by sending, in due time, others whom the Holy Ghost may designate to this work. We think we should neglect one very important means of instruction, if we should confine ourselves to preaching, although we look upon this prospectively as our main employment. Our situation, as you are aware, is somewhat peculiar. We are not only in a heathen land, surrounded by thousands and millions who are waiting for the law to be given them, but other missionaries are giving them this law in a distorted form. And they are so numerous and zealous, that it will require, on the part of those who would lift up the standard of the Almighty in defense of his violated law, not only zeal, but zeal that shall be according to knowledge. In such a field, and at such a post, as the one which God has called us to occupy, a great deal must depend upon the wisdom of the measures adopted. In such a work as defending the Lord's Sabbath, and freeing it from the obloquy which indiscreet men heap upon it, it seems to me the press would be indispensable. And not only so, but if we could have small portions of Scripture, as a single paragraph or parable, which should be made the subject of discourse on the Sabbath, printed, so as to present a copy to each one, it might be the means of much good. At the London Mission Chapel they present a printed chapter to each one. We could get any thing printed at the Mission press here, or at Ningpo, or by the natives. Mr. McClatchin has had a tract printed by the natives.

## BIBLES FOR CHINA.

Shiloh, N. J., Feb. 3, 1849.

To the Editor of the Sabbath Recorder:—

Can you give me any information concerning the Shanghai translation of the Bible? Our people here have been in the habit of giving something to the American and Foreign Bible Society, under the impression that they were thereby forwarding the China Mission. But understanding, that the proposed translation, which would be used at Shanghai, is partial in relation to the Sabbath, (favoring the Sunday,) some of them have withheld their contribution this year on that account. I have an impression, that our missionaries have written something about that matter, but what, or when, I do not remember; and what has been the final result of the matter, I am unadvised. If you can inform me, either by letter, or through the Recorder, you will very much oblige.

G. M. Langworthy.

☞ In reply to the foregoing, we can only say, that the existing translations of the Scriptures into the Chinese language are defective in many respects, and will not probably be circulated much longer. Some five years ago, measures were adopted to secure a new version, in the publication of which all denominations might unite. But after proceeding for a while with the work, the Baptists, or a part of them, withdrew, under an impression that it would be necessary for them to get up a version of their own. The Pedobaptists are still engaged in translating, and will undoubtedly bring out a version far superior to any now in existence. Our missionaries have communicated with them relative to those points in which their translation would be likely to prove objectionable to us, and it remains to be seen what course they will pursue. As to the Baptists, we are not definitely informed what progress they are making. Meanwhile our brethren in China are desirous of printing portions of Scripture for distribution, and will need funds for that purpose. In such circumstances, we should recommend those who desire to invest money in Bibles for the benefit of the China mission, to forward it to the Treasurer of the Missionary Association, and he will see that it is applied in a way which they can approve.

## MISSIONARY ASSOCIATION—ITS TREASURY.

The members of our denomination are hereby informed, that the funds of the Treasury are nearly exhausted, and that there is not enough on hand to meet urgent demands. It will be recollected, that at our last Annual Meeting, a Mission to the West was resolved upon, and that the Board immediately adopted measures to carry the Mission into effect. It is now necessary to make a remittance to our brother whom we have sent into the field; but we are not able to do so, to the amount called for, owing to the low state of the funds. We are confident that this fact needs only to be stated, to call forth the necessary contributions. A commendable promptness in meeting all the necessities of our *Foreign* Mission, has been manifested by our churches; it is hoped there will be equal promptness in sustaining the *Home* Mission. The friends of the cause are requested to forward their contributions to the Treasurer, A. D. Titsworth, Metuchin, N. J., with as little delay as possible.

By order of the Board,
Thos. B. Brown, Cor. Sec.

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**Evangelical Books in Mexico.**—One of the Colporteurs of the American Tract Society, in Mexico, has been threatened with fine and imprisonment, for bringing prohibited books to Matamoras. Upon his investigation, it was found that the law applied only to works of a licentious character, and he escaped the penalty. One of the priests recently denounced the books of the colporteur, and threatened excommunication to all who bought them, or allowed their children to read these books. The ensuing day, a gentleman called upon him with the 'Miracles of Christ,' and a Testament, saying that he wished another copy of each. The priest, said he, thinks they are bad books, but we think they are good. The Testament had evidently been much used. 'Yesterday,' the colporteur writes, 'a man, to whom I have frequently sold a dozen books, wanted more, to sell to the country people, adding, The city people do not want them, because the priests say they are bad books.' The principal in the Mexican school at Matamoras, in which the colporteur gives instruction in English, is quite disposed to contend with the priest, in behalf of the books of the Tract Society. The colporteur thinks the priests are less potent in their influence now than they formerly were in Mexico.

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**No Liquor on Sunday.**—The Maryland Court of Appeals has decided a case involving the constitutionality of the law prohibiting the sale of liquor on Sunday. It was an appeal from a decision of one of the County Courts, in which the judgment of the Court below was reversed on the ground of an informality in the bill of exceptions, there being no proof that the defendant was a retailer of liquor. The Court, however, decided that the State had the right, under the Constitution, to pass the law in question.

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☞ **The Student's Mirror** is the title of a sixteen-page paper just started by an association of students of DeRuyter Institute. It is designed as a medium of communication between the present members of the school and those who have left it, to whom it will no doubt be a source of amusement and profit. To be published semi-monthly, during term time, (if subscriptions will warrant,) at $1 a year.

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**Sunday Doings in Philadelphia.**—The authorities of Philadelphia have taken in hand the barbers and newsboys, and determined to make them keep the Sunday right. But the firemen have things their own way, as heretofore. Witness the following account of what took place on Sunday evening, the 11th inst. Similar scenes have been common there on Sundays for the last five years:—

"Northern Liberties was disgraced on Sunday last by a fireman's riot. The Lafayette and United States hose companies came into collision, and a regular pitched battle ensued. The police at last succeeded in separating the combatants. But while the United States was returning home, the company was attacked at the corner of Fourth and Coates streets, and the carriage taken from them. They run off her hose, demolished her frontispiece, smashed the wheels, and would have totally destroyed it, if some members of the Independence had not prevented them. This is one of the many disgraceful scenes which are enacted in the upper part or this city."

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**Massachusetts on Slavery.**—The present position of deliberations in Congress on the subject of Slavery, has induced Massachusetts to express her sentiments. The following resolutions were recently introduced in the House of Representatives of that State, and referred to the proper Committee:—

*Resolved,* That Congress has full power to legislate on the subject of Slavery, in the Territories of the Union; that it has freely exercised such power from the adoption of the Constitution to the present time; and, that it is its duty to exercise the power for the perpetual exclusion of the institution of Slavery from those Territories that are free, and for its extinction in Territories where it exists.

*Resolved,* That when Congress furnishes Governments for the Territories of California and New Mexico, it will be its duty to establish therein the fundamental principle of the Ordinance of 1787 upon the subject of Slavery, to the end that the institution may be perpetually excluded therefrom, beyond any chance and uncertainty.

*Resolved,* That neither Slavery nor the Slave Trade ought to exist in the District of Columbia, and, that it is the duty of Congress to provide the most just, practicable, and expeditious plan for abolishing the same.

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**Congressional Laziness.**—Hon. Horace Greeley, of the House of Representatives, is lecturing that body for its notorious wastefulness of time. The text of his last lecture is furnished by the adjournment of the House on Wednesday, February 14, after a session of two hours, occupied in counting the electoral votes. He says:—

"This adjournment was hardly less than a crime. With but fifteen days of the session remaining, and one of these probably to be thrown out as Washington's Birth-day, to say nothing of the arrival and reception of General Taylor—with not even one important Apropriation bill finally disposed of, and little besides Appropriation bills considered at all—with the Postage Reforms in abeyance, Land Reform not looked at, Retrenchment of any sort under the table, and the new territories imploring legitimate government, and likely to plead in vain, though their wants are imperative and urgent, it is downright dereliction and wrong to throw away a day after this fashion. There was not a Northern man in the House who would not discharge his hireling, nor a Southern man who would not larrup his nigger, did he quit work in the middle of a day on similar pretexts, and in like emergencies."

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**Prices in California.**—The Home Journal publishes a letter dated at San Francisco, Dec. 25, which gives the following account of prices obtained for various articles in California:—

"Brandy, $12 to $14 per gallon; champagne, $75 per dozen; other wines in proportion; flour, at the fort, $25 per barrel; salt pork, $50 per barrel; blankets, $45 to $75 a pair; common boots, $16 to $25 a pair; shoes, $9 to $12 a pair; woolen socks, $3 to $4 a pair; butter, $2 a pound; overcoats, $45 to $80 a piece; common summer sacks, such as I paid $5 for in New York, sold here for $26 each, at auction, by the case, but at Sutter's they are worth much more. Every thing, except prints and domestics, are high in proportion. Leggings sell at any price. The prices I have quoted above are the true prices at Sutter's; but at the mill, or what is called the Mormon Diggings, only forty miles from the fort, the prices are 1,200 per cent higher. The price for hauling anything from the fort to the mill, is $25 per 100 pounds."

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Rev. F. C. Woodworth, editor of the Youth's Cabinet, has in press a duodecimo volume of some three hundred pages, entitled "Stories about Animals." It is a collection of short anecdotes respecting the habits and dispositions of quadrupeds, illustrated with appropriate engravings.

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**Gen. Taylor**, the President Elect, was at Cincinnati, February 17th, on his way to Washington. His health is said to be feeble in consequence of an accident which befel him at Madison, Indiana, where the crowd of persons who were anxious to see him, pressed upon him with such force, that they threw him with much violence over some salt barrels.

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**Hon. John M. Clayton**, the distinguished Delaware Senator, has been offered the office of Secretary of State, under the new Administration.

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Fifteen newsboys, arrested in Philadelphia for selling newspapers on Sunday, were kept in prison until Tuesday, and then discharged on a pledge not to repeat the offence.

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The New Haven Civil Authorities have voted it "inexpedient to license any persons as taverners, for the ensuing year."

# General Intelligence.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

### *February* 12.

In the SENATE, after the transaction of some unimportant business, Mr. Benton presented a petition, signed by numerous citizens, praying Congress to authorize the employment of adequate military forces to accompany and protect expeditions to California. The petition was referred to the Committee on Military Affairs. The bill making certain regulations respecting Courts in Iowa, was taken up and passed. The Senate then took up the Civil and Diplomatic Appropriation Bill, which was under discussion till the hour of adjournment. The principal point in dispute was whether to strike out a clause forbidding flogging in the Navy. The motion to strike out prevailed.

In the HOUSE, a bill was introduced for the establishment of a Department for the Interior Administration. It takes from the State Department, the Superintendence of the Patent Office and the Census; from the Treasury Department, the Land Office and the Coast Survey; from the War Department, the Indian Bureau and the Pension Office; from the Navy Department, the Marine Pension Desk; and from the Executive, the Penitentiary and Commissioner of Public Buildings; the salary of the Secretary of the Interior to be six thousand dollars, with a Chief Clerk at a salary of two thousand dollars, and no other office. After considerable discussion, the bill was ordered printed, together with a substitution proposed. A bill was passed making provision for the families of those who have died since the war of wounds received and diseases contracted in Mexican service.

### *February* 13.

The SENATE passed the bill granting relief to the widows and orphans of officers and soldiers who have died of diseases contracted during the late war with Mexico; also the bill granting the right of way, and a portion of the proceeds of certain public lands, for the benefit of railroads and canals, when they pass through lands belonging to the United States. The Civil and Diplomatic Appropriation Bill was then taken up and considered till adjournment.

In the HOUSE, after some time spent in correcting the journal, a large number of bills were presented, among which was a batch of invalid and other pension bills, which took the usual course. The Senate bill, granting the right of way and lands to railroad companies, gave rise to a long discussion, but was not acted upon.

### *February* 14.

Nothing of importance was done by either House, except to count the Presidential Votes. The result was, that Zachary Taylor and Millard Fillmore had 163 votes each for President and Vice President, while Lewis Cass and William O. Butler had 127 votes each for the same offices.

### *February* 15.

In the SENATE, the Committee on Military Affairs reported a joint resolution to furnish emigrants to California with arms and ammunition from the public stores. A resolution was passed, appropriating six thousand dollars to defray the traveling expenses of a delegation of the Chippewa Indians now at Washington, on business with the Government. A resolution was also passed, directing the Committee on Pensions to inquire into the expediency of making a grant of land to each of the surviving officers and soldiers who served in the last war with England; also to the widows and orphans of such as have died since the war.

The HOUSE spent considerable time in discussing certain amendments to its rules, but took no action thereupon. A bill was passed, chartering the Washington and Alexandria Steamboat Company. A resolution was passed, in favor of distributing Winder's Book among Naval Officers. The bill for the establishment of a Commission to investigate and settle private claims against the United States, was rejected by a vote of 84 to 98. The bill for the creation of a Department of the Interior was taken up and passed.

### *February* 16.

The SENATE agreed to a resolution directing an inquiry to be made into the expediency of increasing the annual appropriation of Congress, for the civilization of the Indian Tribes. A resolution was offered, which lies over, appropriating ten thousand dollars to purchase and improve a burial-ground in Mexico, for the remains of our soldiers who were killed during the late operations in that country. The Diplomatic Appropriation Bill was farther considered, and an amendment agreed to, appropriating twenty thousand dollars for the purpose of cleaning and repairing the Canal in Washington City.

In the HOUSE, the bill making appropriations for carrying into effect the late Treaty with Mexico, was taken up, and several speeches were made in relation to Slavery in the Territories, the disadvantages of the South, &c., after which the House adjourned.

### *February* 17.

In the SENATE, the bill from the House, providing for the establishment of a Department of the Interior, was read, and referred to the Committee on Finance. The Senate then took up the resolution offered by Mr. Webster, directing an inquiry to be made into the expediency of requiring security from emigrant paupers, in order to prevent them from becoming a public charge, and after slight modifications, it was adopted. A bill was reported, and ordered printed, for the establishment of a mail route from the Mississippi river to San Francisco, California. The resolution in relation to purchasing a burial-ground in Mexico, was referred to the Committee on Foreign Relations. The Civil and Diplomatic Bill was farther discussed, but not acted upon.

In the HOUSE, nearly the whole day was spent in considering a bill making an appropriation to carry out the twelfth article of the Treaty of Guadalupe Hidalgo. The question of Slavery, and the Mexican War in general, was pretty thoroughly discussed.

THE INAUGURATION BALL.—This ball is designed to be the most magnificent entertainment ever given in the United States. Ample accommodations are provided for four thousand persons, with comfortable accommodations for both ladies and gentlemen. The walls of the Assembly and Supper Rooms are to be richly decorated for the occasion. The anticipated cost of the entertainment is estimated at over seven thousand dollars, and the Committee calculate upon the sale of one thousand tickets, at ten dollars each, having resolved to give whatever surplus may be left to the two Orphan Asylums. Gungl's band is to attend, in consideration of the subsequent use of the Pavilion, and other expenses, which will be five hundred and fifty dollars. The Philadelphia Germania Band is also engaged. The dancing pavilion measures 150 feet by 50, and the promenade saloon 100 by 50. The following items have been ordered for the tables: A pyramid of crystalized fruits, six feet high; nine pyramids of cream; fifty gallons of cream; fifty gallons of Roman punch; fifty gallons of lemonade; fifty molds of jelly; fifty molds of blanc-mange; three thousand small tea cakes; one hundred and twenty pounds of pound-cake; sixty pounds of fruit-cake; thirty boned turkeys; twenty jelly hams; forty Charlotte Russe; twelve rounds alamode; sixty chicken salads; one hundred and fifty terrapins, fricassee, fricandise, and in soup, and oysters without end, raw, and in every variety of dressing. This contract for the supper, is exclusive of all wines and liquors, except the Roman punch. The wines and other liquors will, it is estimated, amount to one thousand five hundred dollars—one item of the list being seventy-five baskets of champagne.

CHANGING NAMES.—The following bill, prescribing the manner in which individuals may change their names, has passed both Houses of the Wisconsin Legislature, and will save the necessity of much special legislation by the State law-makers:—

SEC. 1. Any inhabitant of any town in this State, may apply to the Board of Supervisors of the town, for a change of name; such application shall be made in writing, and shall be examined and decided upon by said Board, or a majority of them, and, if approved by them, shall be legal and valid: Provided the said change, with a certificate of the Board, shall be recorded in the office of the Register of Deeds, for the county in which such town may be situated.

SEC. 2. The names of minors may be changed as specified in section first of this bill, by application of parties or guardians.

THE MISSOURI TWINS.—These wonderful children are now being exhibited in St. Louis. They are the children of Mr. Benjamin Ross, of Texas county, Missouri, and were born on the 16th of November, 1847. They are connected from the breast bone and abdomen, measure twenty inches in height, and weigh twenty pounds. Their connection is such that they stand face to face, heads coated over with fine black hair, and in all other respects perfect in form and feature. It was considered due to science, that a production so wonderful in its nature, and one, too, so intimately concerning the human family, in the practice of obstetrical surgery, should be exhibited to the world. Their connection is easily inspected.

POSTAGE TO CALIFORNIA.—The United States Mail is now sent monthly to California, via Panama, leaving New York per steamship Falcon, on the 1st of each month, Charleston on the third, Savannah on the 4th, and New Orleans on the 9th. Letters for California, from all parts of the United States, reaching any of the above points, on or before those dates, will be duly forwarded. The postage is as follows: To Santa Barbara, San Diego, Monterey, San Francisco, and Astoria, 40 cents per half ounce. The postage is not required in advance, nor is there any inland postage to be paid. Those, therefore, who desire to send, no matter in what portion of the country they reside, have only to drop their letters into the nearest post-office, simply marked 'Via New York,' or either of the other ports at which the Falcon touches. The sea postage of newspapers is three cents; inland postage is to be added.

AFFAIRS IN CENTRAL AMERICA.—Recent arrivals from Honduras bring intelligence that the whole of Central America was in an unsettled state, and traveling was every where unsafe. Robberies and murders were of frequent occurrence, and the road from Ysabal to Guatemala, in particular, was filled with bandits. Yucatan is in a very deplorable condition. A gentleman lately from Bacalar says that a large number of the corpses of murdered Spaniards lined the roads near Bacalar, no one daring to bury them. A number of Yucatecos residing in the British dominions united at Punta Consejos and attacked their country-people and the Indians of Payo Obispo. They proceeded to erect a fortification on the River Hondo; but a body of 150 Indians from Bacalar came down upon them and killed 30 of their number, beside capturing their boats, provisions, furs, &c.

A MYSTERIOUS RETURN.—Mr. Richard D. Doran, a merchant of Harper's Ferry, Va., whose mysterious disappearance, several years ago, has been a matter of newspaper comment, recently returned to his former home. He has been residing most of the time in Glasgow, Scotland. It is a singular case, and will produce some strange judicial proceedings. Supposing that he had either died, or been murdered, in Philadelphia, his estate, a very considerable one, had passed into the hands of administrators, and was entirely settled, so far as the agents of the Court were concerned, leaving a large surplus just in process of distribution among his legal representatives.

NEGROES IN CANADA.—According to a census taken one year since, the entire black population of Canada is five thousand five hundred and seventy-one, being four thousand one hundred and sixty-seven more than in 1842. The majority of males is six hundred and forty-five—accounted for, on the reasonable supposition, that the slaves who escape are mostly males. This disproportion is found chiefly in the districts of Gore, London, and Western, nearest to and most convenient of access from the United States.

MEXICAN ITEMS.—The New Orleans Delta has Mexican papers to January 19, from which the following items are made up:—

The most appalling accounts reach the Capital daily of Indian outrages, perpetrated in all directions, and the Government, it seems, is utterly incapable of affording protection to the inhabitants.

The road from Vera Cruz to the Capital is so infested with banditti, that scarcely a diligence can pass without being robbed. A short time ago the Puebla diligence was plundered within the precincts of that city, and within a few hundred yards of the palace, by three robbers. There were six passengers in the diligence at the time, all Mexicans, and who were all armed, but they as usual made no resistance, permitting the desperados to carry off three hundred dollars.

The California Gold fever is rife in the City of Mexico. Almost all the foreigners, not engaged in commerce, are leaving for the El Dorado. A party of gold-hunters from N. York, numbering twenty, and headed by Dr. S. C. Grosvenor, left Vera Cruz, on the 25th ultimo, for California, via Mazatlan. They were well armed and equipped, and fully prepared to fight their way, should they be attacked by robbers.

PRESENT FROM THE POPE.—The Assembly of the State of New York was recently notified by Gov. Fish of the receipt of a splendid donation to the State Library, from the late Pope Gregory XVI., in return for a copy of the Natural History of the State. The papal gift was received through M. Vattemare and Bishop Hughes. It includes a large number of the magnificent line-engravings of works of the old masters executed at Rome under the patronage of the Government, several pictures, works in marble, with medals, in gold, silver, and bronze, comprising all those stamped during the Pontificate of the donor. This is the most valuable donation the State has ever received from abroad.

CROSSING BEHRING'S STRAITS.—The New Bedford Mercury publishes an account of the whaling operations of the barque Superior, Capt. Boyce, of Sag Harbor, in the Arctic seas, in which it is stated that when Capt. B. passed through the Straits, "seven canoes, containing forty men each, were seen crossing from the American to the Asiatic coast." The captain found excellent whaling ground in those seas, where the ship could anchor almost any where in 14 to 25 fathoms, and where it was light enough to read in the cabin or catch whales at midnight. Both coasts were inhabited by Indians, the Asiatic by "numerous tribes."

## SUMMARY.

Tom Hyer, the prize-fighter, who won ten thousand dollars a few days since by brutally beating James Sullivan, is now at large. The fight took place in Maryland, from which State Hyer escaped to Pennsylvania, where he was arrested, carried back to Maryland, and admitted to bail. Sullivan cannot be found, or he would be arrested for violating the conditions on which he was pardoned by the Governor of New York a few years ago.

A letter from the United States Consul at Valparaiso, dated October 20, 1848, says that many of the citizens have already exchanged the comforts and refinements of a residence here, to seek a home among the gold placers of California; and others have been, and still are, actively engaged in purchasing and forwarding cargoes of merchandize and produce, to supply the demand which the immense influx of population must create.

A telegraphic dispatch, dated Portland, Me., February 14, says that Major Van Ness, for some time the Commandant of Port Preble, died very suddenly that afternoon. While enjoying a walk, he complained of feeling ill when a carriage was called, and he was taken to his lodgings, at the United States Hotel. On reaching the hotel, and opening the door of the carriage, he was found dead.

The last specimen of 'brotherly love' which we have seen in the Philadelphia papers, is to the effect that trouble is brewing among the white bands of music which have been engaged for the firemen's procession on the 27th of March next. Six of the bands have held a meeting, and resolved not to parade unless the colored bands are excluded.

The Cincinnati Atlas, of the 8th instant, says that a telegraphic dispatch was sent from Washington to that city. It was put on the wires at six minutes after 8 o'clock, and reached here at *six minutes before eight*, coming through, literally, in less than no time—and reaching the city, as an Irishman would say, twelve minutes before it started.

George Copway, the well-known Chippewa chief, proposes to deliver several lectures in this city, on Indian life, customs, character, and traditions. The first will be upon the Romance of Indian Life, illustrating the Poetry, Eloquence, Religious Belief and Worship of the Indian tribes.

The Springfield Republican states that Geo. S. Duell, tax collector of West Brookfield, and deputy sheriff of Worcester county, Mass., has suddenly departed for California, taking about one thousand two hundred dollars belonging to the town, and a large amount collected on executions.

Horace Greeley, Esq., has sent to the Mayor and Common Council of New York City, the books voted him as a member of Congress, suggesting that they be placed in some library accessible to the public.

American machinists have taken the contract for constructing an immense iron bridge across the river at St. Petersburgh, Russia. Mr. A. Eastwich, of Philadelphia, is one of the most prominent men in the affair.

The Select Committee of the Michigan Senate, have made an able Report in favor of calling a State Convention, to reform the Constitution of that State.

William Bennet, who was seriously injured by a collision of trains on the Utica and Schenectady Railroad, in April last, has recovered the sum of ten thousand dollars damages, at the Herkimer County Circuit Court.

Aaron Stone, and others, have recently recovered seven thousand six hundred and seventy-eight dollars in a suit against the City of Boston, for land taken to widen a street in 1839. This includes ten years' interest.

Anti-Slavery resolutions have passed the lower House of the Wisconsin Legislature, by a vote of fifty-seven to one. The resolutions take strong ground against Slavery and the Slave Trade. Southern conventions and cabals do not cause alarm in Free Wisconsin.

The Galveston Civilian, of the 24th ult., says that the cholera still lingers at Houston. Several deaths occurred on Saturday and Sunday—report says eight. Among the victims are Col. John H. Walton, who was once Mayor of Galveston.

The Montreal Transcript says that a horse named Fly, was recently trotted from Cornwall to Montreal, a distance of ninety miles, in six hours and fifteen minutes, excluding stops. This is at the extraordinary rate of fourteen miles an hour.

A Calais, Me., paper, of the 29th ult., speaks of very cold weather and very good sleighing, and says that the business doing by the teams in the woods never promised so fair a prospect of remuneration as it does now to those engaged in the lumbering business.

A bill has been introduced into the Delaware Legislature to prevent the return of free negroes into that State after they have been absent from it thirty days. The law at present in force gives six months.

Hon. John W. Allen, a member of Congress from Cleveland District, Ohio, has presented the seven hundred dollars worth of books, received while a member, to the Cleveland Library Association, with the condition, that the people of the District shall have free access to the books.

Mr. William Cranch Bond, the Director of the Observatory of Harvard University, Cambridge, has been elected Fellow of the British Royal Astronomical Society, of which John Herschell, the distinguished son of a distinguished father, is President. Mr. Bond is the first American thus honored.

Col. John W. Thompson, of Botetourt, died suddenly, on Thursday, Feb. 8, in his place as a member of the Virginia House of Delegates. He was speaking, when he fell back, asked for water, and expired. Col. T. was aged 54, and had been several years a member of the House, and was generally popular.

The New York Commercial says that a letter recently received from Rome states that the New Testament is now freely circulated in Rome, and, indeed, in debates, it is often quoted.

The Mayor of N. Orleans recently received a note, with a valuable enclosure, and the intimation that the money was justly his. No name was given.

The Legislature of Massachusetts has directed the Committee on the Judiciary to inquire into the expediency of providing by law, that homesteads of the value of three hundred dollars, be exempted from execution for debt.

The Presbyterian church in Ridley, Delaware county, Penn., under the pastoral charge of Rev. Mr. Dale, was entirely destroyed by fire on Sunday morning It was insured for $500.

The salt found in the great salt lake in California, is superior to any now in use, for preserving butter, beef, &c. It is the strongest salt ever yet discovered. One barrel of salt was taken from three barrels of water.

The councils of Louisville have resolved to petition the Legislature for amendments in the city charter, so as to permit licensing of ten-pin alleys, billiard-tables, and to restore the old coffee-house law.

In the State of North Carolina, the Legislature has passed a bill for the establishment of an Insane Hospital, to be located within ten three miles of Raleigh.

General Taylor has served forty years in the army of the United States, having received his first commission, as Lieutenant, from President Jefferson.

The late pastor of the German Catholic Church of Pottsville, N. Y., Rev. Joseph Burg, has left by his will four thousand dollars to the poor members of his congregation, with other liberal bequests.

The iron on the Syracuse and Utica Railroad, was recently taken up, and it was found that in nine years it had lost in weight three hundred tons out of two thousand, by wear.

Six vessels, out of eight which have undertaken to navigate the Chagres river, are said to have been lost.

The steamship California, which sailed from New York, October 27, to carry the Mail on the Pacific coast, arrived at Panama, January 18th.

The British Mint does not coin enough to pay the interest of the national debt.

The average British coinage for thirty years is about equal to fifteen million dollars per annum.

The interest on the public debt of England is twenty million dollars.

## MARRIED,

In Brookfield, N. Y., on the 8th inst., by Eld. W. B. Maxson, Mr. JOHN BURTON, of Paris, N. Y., and Miss HARRIET TAYLOR, of Brookfield.

On the 8th inst., by E. D. Fendal, GEORGE BONHAM, of Shiloh, to SARAH GLASSPELL, of Bacon's Neck, Cumberland Co., N. J.

## LETTERS.

S. Davison, M. Green, Wm. B. Maxson, J. P. Stillman, E. H. Coon, F. A. Utter, Mr H. Gavit, I. D. Titsworth, E. Konigmacher, J. Ogden, E. Church.

## RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| N. Lanphear, | Alfred, | $2 00 | pays to vol. | 5 | No. 52 |
| E. Emerson, | " | 2 00 | " | 5 | " 52 |
| Wm. Maxson, | " | 2 00 | " | 5 | " 52 |
| F Hamilton, | " | 2 00 | " | 5 | " 52 |
| Elijah Lewis, | " | 2 00 | " | 5 | " 52 |
| J. H. Cochran, | " | 1 00 | " | 5 | " 52 |
| Wm. S. Burdick, | " | 2 00 | " | 5 | " 52 |
| Rowse Stillman, | " | 2 00 | " | 5 | " 52 |
| L. Babcock, | Leonardsville, | 2 00 | " | 4 | " 52 |
| M. Woodruff, | Shiloh, N. J. | 2 00 | " | 5 | " 52 |
| E. Thomas, | " | 2 00 | " | 5 | " 52 |
| H. M. Ailes, | Pratt, O. | 2 00 | " | 6 | " 26 |
| Ai Vanhorn, | " | 1 00 | " | 6 | " 6 |
| H. Konigmacher, | Ephrata, Pa. | 2 00 | | 6 | " 26 |

## New York Market, Monday, Feb. 19.

ASHES—Pots $6 37; Pearls 7 50.——FLOUR AND MEAL—Pure Genesee Flour, 6 00; Western and State 5 56 a 5 62. Meal, 2 87 for Jersey, and 3 00 for Brandywine. Rye Flour 3 44 a 3 50. Buckwheat 4 25. Oil Meal 1 44 per cwt.——GRAIN—Genesee Wheat 1 32; Ohio 1 12. Corn, white and mixed, 53 a 54c., yellow 60c., Northern 64c. Rye 66c. Oats 32 a 35c. for Jersey; 40 a 42c. for Northern.——PROVISIONS—Mess Pork 11 25; Prime 10 00. Mess Beef 12 00 a 13 00; Prime 7 50 a 8 00. Dressed Hogs 8c. Lard 6¼. Butter, 10 a 12c. for Ohio; 13 a 20c. for State.

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm consists of 280 acres of first-rate land, 175 of which is level, and the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.

GENESEE, December 20th, 1848. 29m3.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistan

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | |
|---|---|---|---|
| First, commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, " " | Dec. 13, | " | March 21. |
| Third, " | April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 0 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

## STATESMAN'S MANUAL,

Comprising the Lives, Addresses, and Messages of the Presidents of the United States, from Washington, to Taylor's Inaugural Message, March, 1849; with a History of their Administrations, and of each Session of Congress. Also, various Historical, Statistical, and other important Public Documents, and a complete Index, or Analytical Table of Contents to the whole work. Edited by EDWIN WILLIAMS, Esq.

Illustrated with Portraits of our 12 Presidents, engraved on Steel, from the most approved authorities, and in the best style of the Art. Printed on the best paper, and handsomely bound in emblematic style. It will also be embellished with Views of the Capitol, President's House, and the Seals of the several States, and the United States. In four large 8vo. volumes. Price $10.

OPINIONS OF THE PRESS, &C.

*From the President of the United States.*

"To Mr. E. Walker—Dear Sir:—I have found your Statesman's Manual a valuable work, and exceedingly useful and convenient. Yours, J. K. POLK."

*From the Hon. Henry Clay.*

"My Dear Sir:—Your Statesman's Manual is a very valuable work for reference."

*State of New York:*
Secretary's Office,
Department of Common Schools, } Albany, Sept. 18, 1846.

I have examined the "Statesman's Manual," in two volumes octavo, compiled by Edwin Williams, and am of opinion that it is a proper work for school district libraries, and deserving of a place in these institutions, designed for the diffusion of useful knowledge.

Signed, J. S. RANDALL,
Dep. State Sup't Com. Schools.

*From the Journal of Commerce.*

"This is one of the most important books published in the United States for a long time."

*From the N. Y. Courier and Enquirer.*

"This is the most important contribution to American political history ever published."

*From the Democratic Review.*

"The whole forms a most complete library in itself, of all that concerns the politics of the country. No individual should be without these two volumes at hand for prompt reference. How many hours of idle discussion and senseless debates might be spared to heated partizans, were these books at hand for appeal. We shall have frequent occasion to refer to them."

*From the N. Y. Express of August 21, 1848.*

"This is emphatically a national work, and as such eminently deserving of a national support."

*From the Commercial Advertiser.*

"Such a work is invaluable, and is offered at a comparatively low price, in expectation of a large sale."

*From the Luzern Democrat.*

"The Statesman's Manual is a very valuable work, comprising a complete condensed political history of our country from the formation of our government until the present time."

*From the Washingtonian, Ohio.*

"It is but scanty praise to say, that no work of equal value to the American Statesman, Politician, Journalist, Historian, &c., &c., has ever before appeared."

*From the Harrisburg (Pa.) Argus, August [illegible]*

"No politician, no man who desires to understand the history of the several administrations of the General Government, should be without a copy of it. As a book of reference, it is invaluable."

IMPERFECT IN ORIGINAL

# Miscellaneous.

## THE TWO LITTLE GRAVES.

BY CAROLINE E. ROBERTS.

Side by side they're sweetly sleeping,
Little loved ones early blest;
Free from care and pain and sorrow,
Oh, rejoice! They are at rest.

One whose timid little foot-fall
Now we listen for in vain,
And whose voice, like bird-notes ringing,
Never will be heard again!
Her blue eyes, like angels beaming,
Never more will meet our own;
Oh, her absence makes most dreary
Our once cheerful, happy home.

And the other little sleeper,
For a shorter season given,
Like a sunbeam sent to cheer us,
Quickly taken back to heaven;
Vainly will the mother seek her,
Vacant is the cradle-bed—
Lovely infant! in the graveyard,
Low is laid thy little head!

But the graveyard!—oh, the graveyard!
Let us turn our thoughts away;
Looking upward—looking upward
Into realms of cloudless day.
Side by side, in heaven's bright regions,
Two sweet angels sing and soar.
Welcomed by the host of heaven,
There to dwell for evermore.

Side by side, these little loved ones
Hover round you night and day;
List your weeping and your sighing,
And methinks these words they say:
"Did you know how blest and happy
Angels were, you would not mourn
That to join that band in heaven
Your beloved ones had gone.

"Side by side, in garments spotless,
Angels twain—how blest are we;
Kindly Jesus Christ did call us,
'Little children, come to me!'
Soon the Lord will call you heavenward,
Side by side we then will come—
Stand to greet you at the portals
Of our everlasting home!"

## HINDOO EXPERTNESS.

The natives of India have for ages been noted for their extraordinary personal activity and ingenuity—qualities which render them the most expert thieves and jugglers in the world. The performances of London and Paris freebooters are nothing, in comparison with the feats of the Dacoits of Hindostan, from whom, in all probability, the Gypsies of Europe drew their origin. The stories related of Dacoits are almost too marvelous to be credited. When sleeping in your tent, the experienced Dacoit will not hesitate to burrow in the earth, in order to obtain an entrance, unseen by the sentinel on guard; or, swimming down the river in the night, his head covered with an earthen vessel, he will glide unperceived beneath the windows of your budgerow, and noiselessly creeping through the window, rob you of everything you possess, while you are indulging in a pleasant nap; and finally, when caught and doomed to death, he will march straight up to a piece of artillery, and pressing his chest against its muzzle, allow himself, without a struggle, or look of regret, to be blown into atoms—a mode of death inflicted on the Dacoits and other marauders.

One would think that a Hindoo must have a constitutional aptitude for theft, his body is so slim, yet so muscular, his motion so snakelike, his agility so astonishing. In fact, after a short practice, he is like a man formed of India-rubber, and seems to proceed without reference to the fragility of any part of his frame. Mr. Fane tells us that, at Delhi, he saw several fellows jumping sheer down into a well ninety feet deep, in pursuit of a rupee thrown in to tempt them. There was a slanting passage on the other side, by which they got out again; but the perpendicular plunge was the thing expected, and this they performed with the utmost readiness, men and boys emulating each other, each struggling to be first to dash in for the prize.

Mr. Tennant presumes that the superiority of the Hindoos in feats of agility and legerdemain, arises from their pursuing these arts as a distinct and constant profession. However this may be, he informs us that their acts exceed all credibility. In balancing, for instance, it being an effort of skill, without the possibility of deception, a man frequently places five of their earthenware water-pots, one over the other, on his head, and a girl climbing to the uppermost, he dances with this extraordinary coiffure round the field.

On another occasion, the same person balances a pole sixteen feet in length, the bottom of which is fixed into a thick sash, or girdle; another man gets upon his back, and from there runs up the pole, his hands aiding with his feet, with the nimbleness of a squirrel. He then proceeds first to extend himself upon the pole on his belly, and then on his back, his arms and legs both times spread out. He next throws himself horizontally from the pole, which is all the time balanced on the girdle, holding only by his arms. This attitude among the tumblers is termed the flag. Thirdly, he stands upon his head upon the top of the pole, holding below the summit with his hands. Finally, he throws himself from this last position backward down the pole, holding by his feet; and this is repeated over and over till he reaches the ground. These, and a thousand other feats, constitute the amusements of the idle, and subsistence of a numerous class of strollers.

The most beautiful of all the feats performed by the Hindoo jugglers, is the well-known tossing of six balls, which are sustained in the air, or made to revolve round the head, by a dexterous and gentle touch of the hand. This is anything but an intellectual exhibition. There is in it no pretension to legerdemain, no deception of the eye. It is a feat of honest skill, and to the thoughtful is philosopically curious. It demonstrates an extraordinary calculation as to the keeping of time, and shows, perhaps, more than anything else, the power of concentrating the mind on a single subject of thought. We feel assured that the mountebank, who can perform the clever manœuvre of making half a dozen balls spin round his person, possesses a capacity, which, well-directed, might lead to the accomplishment of much higher ends.

It is unfortunate, from the state of society in India, that personal expertness should so generally take such a furtive direction. Dacoitism may be said to be carried to the length of a science, for, in its higher professors, it disdains theft on a mean or limited scale of operation. A case is mentioned of a Dacoit, who had stolen a man's garment from under his head, severing with his knife a portion of the article, which was either purposely fastened, or accidentally entangled with the pillow. This, it was said, was a mere bungler, and an apprentice, without experience or talent. The scientific mode is well known: when it is necessary to make a sleeping man turn on his other side, his opposite ear is tickled with a straw till he obeys, and then a dexterous pull secures the booty. It is in this way that many excellent English gentlemen awake in the morning without mattress, blanket, or sheet, either above or below them; having at the same time a favorite terrier asleep under their beds, and a pair of detonating pistols under their pillows.

## STATE OF THINGS IN CALIFORNIA.

The Washington Union publishes a letter of J. L. Folsom, U. S. Quartermaster at San Francisco, to Gen. Jessup, dated Dec. 25, 1848, from which we make the following extract:—

Since I last wrote to you, the affairs of this country have been constantly getting worse. We have no government here, either civil or military, and the country is full of lawless men, who are committing the most shocking outrages. Murders and robberies are of daily, and I might almost say of hourly occurrence. Not an arrival occurs from the north, south, or the interior, but notifies the community of new acts of villainy which go unpunished. Within six weeks, more than twenty murders have occurred in a white population of less than 15,000 souls. The people are now acting in self-defense; and four or five days since three men were hung by Lynch Law, sixty miles from this place. It is of the last importance that the distressing condition of California should be impressed upon those at Washington who have the power to apply a remedy. The people are now preparing to organize a provisional government, * * but should Congress give us a territorial organization at the present session, it will supersede the popular local organization now taking place, but which cannot go into effect before the ensuing summer. The United States revenue laws are now in force here, and will yield an income of say $350,000 the ensuing year, and perhaps more, and four-fifths of this amount will be collected at this port. Much dissatisfaction exists at the payment of such a tax on the part of the inhabitants, without either a government or a representation. This feeling is gaining ground from day to day. * * The gold mines continue to be as rich as before, although the rainy season has caused many to suspend their work. There can be no doubt but that at least $4,000,000 of gold, at $16 per ounce troy, has been taken from the mines. The most accurate estimates I am able to make show that $1,500,000 have been sent from the country, and $1,000,000 of it has gone from this port. One vessel took $400,000. Two-thirds of all that has been exported has gone to foreign countries, and, consequently, to foreign mints.

The following paragraph, on the same subject, is from a letter of Thomas Ap. C. Jones, Commander in Chief of the U. S. Naval Forces in the Pacific Ocean, to the Secretary of the Navy. Under date of San Francisco, Dec. 22, he says:—

The worst forebodings of evil consequent upon the want of certain and energetic administration of justice in this Territory, are almost daily realized. Within the last three weeks we have certain accounts of fifteen murders. In one instance, an entire household of ten persons—a respectable ranchero, his wife, two children, and six servants. The man, whose name was Reed, had been very successful in the diggings during the summer, and had returned to his home, near Santa Barbara, with a large amount of gold. His house was surprised by an armed party, and the whole family, as above stated, were barbarously murdered, and the house rifled of its golden treasure. The perpetrators of this horrid deed are still at large; of the other five cases, four are highway robberies, committed on persons returning with gold from the mines. In a word, I may say with truth, that both persons and property are insecure in Upper California at this time; and I am sorry to add, that in all cases of outrage and violence, as yet discovered, emigrants from the United States, disbanded volunteers, runaway sailors, and deserters from the army and navy, are believed to be the perpetrators.

**Valuable Invention.**—Mr. David W. Sheeley, of Carlisle, Schoharie county, New York, has recently received a patent for one of the most valuable improvements of the age. It is for connecting the fore axle of the bolster or body of a wagon, in a firm and substantial manner, and dispensing with the use of the old-fashioned hounds, block-tongue, sand-board, sway-bars, avoiding the necessity of baring the bolster and axle for the king-bolt; making at least five dollars less expense for ironing the vehicle to which it is applied, and the saving of the same amount in the wood-work.

The coupling is effected by the use of two cast-iron circular plates, bolted, one to the bolster and perch, and the other to the axle, which are connected together by a peculiar-shaped cast-iron bolt, in such a manner, that the fore-axle cannot be separated from the body of the carriage without first removing one of the fore-wheels, and turning the axle in a position at right angles with one arm of the axle directly under the perch.

**Ruins of Ancient Nineveh.**—That wicked city, which Jonah preached to so unwillingly, is now being explored by an English antiquarian named Layard. The city, once 'three days' journey' in extent, was located on the east bank of the Tigris, twenty miles below Mosul; and Mr. Layard finds that the buildings were provided with a complete system of sewerage, each room having had a drain connected with the main sewer. The buildings are found to have been made of sun-dried bricks, the rooms lined with slabs of marble, covered with bas-reliefs. The earliest buildings, constructed perhaps twelve hundred years before Christ, were buried, and the earth which had accumulated on them, was used as a cemetery seven hundred years before Christ.

## WOMEN UNDER PAGANISM.

In many pagan countries, the birth of a daughter is regarded as a calamity, and an occasion of sorrow. In some tribes, female infants are immediately exposed to certain death, that their parents may not have the trouble of rearing them. When the daughter is allowed to live, she is regarded as an inferior being; is frowned upon by her parents and relations; sold to the highest bidder in marriage; and then becomes the slave of her husband. As respects matrimony, she can hardly be said to have any choice; she is given or sold to those who are willing to take her. Such is the disgrace of celibacy in Hindostan, that many women have been known to marry decrepid and dying old men, and then drown themselves in the Ganges. Many women are buried alive with their deceased husbands, or consumed on their funeral piles. In China, females have been seen yoked with an ox or an ass, while the husband held the plough and sowed the seed. In Hindostan, it is said, that until recently, not one female in twenty millions was acquainted with the simplest elements of Hindoo learning. The American Missionaries affirm, that in Ceylon, when they first visited that island, not a single woman in a population of two hundred thousand could read; and that it was considered pernicious, if not impossible, to educate a woman; and heavy calamities were expected to befall the female who dared to aspire to the distinction of being able to read or write. Among the Indian tribes of our own country, the women do the drudgery, and the men spend their time in war, hunting, and idleness. In many pagan countries, the life of the woman is at the mercy of her husband, who, if she offend him, may kill her with perfect impunity, or, at most, with the expense of a trifling fine.

As the natural consequence of such degrading oppression and wrong, the women of Pagan and Mohammedan nations, are generally low, sensual, vicious, and unworthy of confidence.

## LOST SILVER MINES.

About one hundred miles southeast of Santa Fe, are some extensive salt lakes, or salinas, from which all the salt used in New Mexico is procured. Not far from these salinas are the ruins of an old city, which, as it is reported, was once large and wealthy, with rich mines, the produce of which was sent annually to Spain.

At one season, when they were making extraordinary preparations for transporting the precious metals, the Indians attacked them; whereupon the miners buried their treasures, worth fifty million dollars, and left the city altogether; but they were all killed except two, who went to Mexico, giving the particulars of the affair, aad soliciting aid. But the distance being great, and the Indians numerous, nobody would advance, and the thing was dropped. One of the two went to New Orleans, then under the dominion of Spain, raised five hundred men, and started by way of the Sabine, but they were never heard of after. So far the report. Within the last few years, several Americans and Frenchmen have visited the locality, and although they have not discovered the treasure, they certify to the existence of an acqueduct, about ten miles in length, to the still standing walls of several churches, the sculptures of the Spanish Coat of Arms, and to many spacious pits, supposed to be silver mines. It was, no doubt, a Spanish mining town, and it is not improbable, that it was destroyed in a successful insurrection of the Indians in 1680.

**Remarkable Cows.**—The most remarkable cow of which we have account, for the production of butter, is the "Cramp cow," so called, owned by a man of the name of Cramp, in Lewes, England; she was of the Sussex breed, and was calved in 1799. For five years, from 1805 to 1810, she produced of butter from 450 to 675 pounds per year; the latter quantity was afforded in fifty-one weeks and four days, from April 6th, 1807, to April 4th, 1808. The greatest quantity of butter she afforded in one week, was eighteen pounds; and the greatest quantity of milk she afforded in any one day, was twenty quarts.

Another remarkable cow in this respect was the "Oaks cow," of Massachusetts; nothing was known of her blood—she was bought out of a drove when she was young. Caleb Oaks, of Danvers, owned her while the greatest quantity of butter was made from her. In 1813, she made 180 lbs., in 1814, 300, in 1815, 400, and in 1816, 484 1-4 lbs. The greatest quantity of butter made in any one week, was 19 1-4 pounds, and the greatest quantity of milk she gave in any one day, was 18 quarts. Mr. Josiah Quincy, Sen., bought her after this trial by Mr. Oaks, but she never afforded so large a yield of butter after she passed into Mr. Q.'s hands, though she gave 16 pounds per week, and her milk was of such extraordinary richness, that five quarts of it frequently afforded a pound of butter. [Boston Transcript.

**George Washington.**—George Washington, when quite young, was about to go to sea as a midshipman: everything was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his baggage had been carried down to the shore, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her, but he saw that his mother would be distressed if he went, and perhaps she might never be happy again. He turned to the servant and said, 'Go and tell them to bring my trunk back.' His mother, struck with his decision, said to him, 'George, God has promised to bless the children who honor their parents, and I believe He will bless you, my son.'

**Anthracite Coal Trade.**—The Pottsville (Pa.) Emporium, gives a table showing the increase of the Coal Trade since 1828—in which year 365 tons were brought to market from Mauch Chunk, valued at $1,500. The return for the last two years gives a total of 2,975,593 tons in 1847; and 3,083,473 for the year just passed, 1848—worth about $15,000,000 at market; and this without including the large quantity of Bituminous which reached the Susquehanna region east of the Alleghany Mountains, and the prodigous masses seeking a market at Pittsburg, &c.,—amounting in value to about $10,000,000 more.

## VARIETY.

According to statistics furnished recently by an eminent English author, we find that a single gambling-house in the city of London, cost, not long since, with its furniture, one hundred thousand dollars; and that the receipts of the proprietor, in one year, amounted to about a similar sum. The money lost annually, in all the gambling houses of that city, exceeds thirty-five million dollars. In one house alone, it is said, five million dollars changed hands in one night.

The London Morning Chronicle mentions a unique locomotive carriage, which has recently been placed on the Bristol and Exeter Railroad. It is thought that it will very generally supersede the usual heavy locomotive. The carriage, with fifty passengers, including the motive power, fuel, and water, weighed only 14 tons, and consumed about eight pounds of coke an hour; and yet ran at the rate of 25 miles an hour.

The true wealth of a community is labor—its productive labor. A man is not richer for the houses which he cannot occupy; lands which he cannot use; money, that he cannot spend. He might own a continent in the moon, but what would that avail him? He might die of starvation in the vaults of the Bank of England, or in the undisturbed possession of the richest mines of Peru. Labor is the great source and instrument of wealth. [Henry Coleman.

The Pittsburg and Boston Mining Company have published a statement of their mining operations in the Copper District. It seems that with a total expenditure of $289,456 87, they have sold copper ore to the value of $209,623 87, and have on hand refined and rough mineral estimated to be worth $106,944 46, making a total of $316,568 45.

Mr. John Soule, of Errol, Coos county, N. H., was killed a few days ago by two catamounts, while visiting his traps near Umbagog Lake. His body was found torn to pieces. He had not discharged his rifle at them, but retreated backward several rods, when he fell over a log, and the animals immediately dispatched him.

It is seriously proposed to lay down electro-telegraph wires between Folkstone and Port Grimes, on the coast of France, a distance of twenty miles. The depth of water is about seventeen fathoms, and the bottom smooth. Mr. Foster, the contractor, is to make the trial for £5,000. The wires are coated with gutta percha.

A steam plough has been tried on a farm in Stratford, England, by stationary engines at the extremities of the field, and the experiment is said to have proved satisfactory. The engine is ten feet by six in bulk, portable with a pair of horses, and may be used for ploughing and threshing, or other purpose where power of the kind is required.

A noble triumph of philanthropy has been recently exemplified by a city missionary of London, who succeeded in assembling upward of two hundred thieves, from time to time, who have given him their confidence, and through him have conveyed to Government a desire for honest occupation.

The Minister of the Interior has recently issued a statistical report on the number of horses used in the Russian Cavalry. From this document it appears that there are now more than fifteen million horses in Russia. The provinces where they are in greatest proportion, are those of Oremburg and Wonoresch, which contain, the first, four hundred and seven thousand, and the second, two hundred and thirty-one thousand.

Punch says: 'It may be proper to state, that the distinguished personage known among the ancients by the name of Cupid, has recently changed his name to cupidity; and will hereafter devote his attention to matters of money, as well as love affairs.'

Of Prescotts's History of the Conquest of Mexico, the publishers have sold very nearly eighteen thousand copies. The author receives one dollar and fifty cents for every copy sold. His receipts thus far, on that work alone, have been $27,000.

The first church bell which has ever been heard in Egypt since the occupation of that country by the Moslem conquerors, has recently been suspended in the tower of a Roman Catholic Church, built by the Jesuits of Alexandria.

The Niagara, in her last trip from Boston, took out to Liverpool one hundred carcases of fresh pork, packed in ice. They arrived in excellent condition, and were sold at from 32s. 6d. to 36s. 6d. per 120 pounds. This is the first importation of the kind.

In 1843, the number of lunatics in England and Wales was computed at twenty thousand. The number at present is estimated at thirty thousand. About five thousand of these belong to the upper and middle classes, and eighteen thousand are paupers.

It is said that one hundred and six thousand dollars have been subscribed in Western New York, to endow the Madison University, in case of its removal to Rochester. It is resolved to remove it.

We see by the Cincinnati Times, of the 3d ult., that a great religious revival prevailed at Lawrenceburg, Indiana. The members of a theatrical company had joined the church, and destroyed all their curtains, scenery, and other appurtenances.

A homestead exemption bill has been introduced into the Legislature of the State of New Jersey, and there seems to be a disposition to pass it.

Miss Ellen Stetson, a missionary and teacher among the Cherokees, died at Dwight, in the Cherokee Nation, on the 29th ult.

The State of Missouri is about to construct a levee along the west bank of the Mississippi, from New Madison to the State line of Arkansas—54 miles.

In Charleston, the Board of Health have called the attention of the Mayor and Common Council to the importance of planting shade trees in the streets—the oak, the elm, and the varnish.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848–9 consists of three terms as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extras above mentioned, need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

For the Sabbath Recorder.

### THE GOSPEL EARLY PREACHED IN THE EAST.

In my last communication on the early introduction of Christianity in the East, I confined myself principally to such testimony as related to China; but in Hindostan, and other parts of India, I find testimony, not only circumstantial, but next to positive, that the Apostles themselves planted churches in that extensive field, which remain in existence to this day—a good testimony of their fidelity to their mission, and of the truth and value of the Christian religion in heathen countries.

Dr. Buchanan, while pursuing his Researches in India, visited the ancient Syrian churches, and has left a very interesting account of his interview with those churches and their bishops, from which I have made the following extracts, not doubting that they will be acceptable to most of your readers, though somewhat lengthy. The Syrian Christians inhabit the interior of Travancove and Malabar, in the South of India, and have been settled there from the early ages of Christianity. The first notices of this ancient people, in recent times, are to be found in the Portuguese histories.

"When the Portuguese arrived in this country, in the year 1503, they were agreeably surprised to find upwards of a hundred Christian churches; but when they became acquainted with the purity and simplicity of their worship, they were offended. 'These churches,' said the Portuguese, 'belong to the Pope.' 'Who is the Pope?' said the natives; 'we never heard of him.' The European priests were yet more alarmed, when they found that the Hindoo Christians maintained the order and discipline of a regular church under Episcopal jurisdiction; and that for 1300 years past they had enjoyed a succession of bishops, appointed by the Patriarch of Antioch. We, said they, are of the true faith, whatever you from the West may be; for we came from the place where the followers of Christ were first called Christians.

"The first view of the Christian churches in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the oldest parish churches in England; the style of building of both being of Saracenic origin.

"The doctrines of the Syrian Christians are few in number, but pure, and agree in essential points with those of the Church of England; so that, although the body of the church appears to be ignorant and formal, there are individuals who are alive to righteousness, who are distinguished from the rest by their purity of life, though sometimes censured for too rigid a piety."

Dr. Buchanan visited many of their churches, and was well received. His second visit is thus described:—

"When we were approaching the church of Chinganoor, we were met by one of the Syrian clergy. He was dressed in a white loose vestment, with a cap of red silk hanging down behind. Being informed who he was, I said to him, in the Syrian language, Peace be unto you. He was surprised at this salutation, and immediately answered, The God of peace be with you. He accosted the Rajah's servants in the language of one wishing to know who I was, and immediately returned to the village to announce our approach. When we arrived, I was received at the door of the Church. I was received by three presbyters or priests, who were habited in like manner, in white vestments. After some ceremony, and conversation with my attendants, they received me with confidence and affection; and the people of the neighboring villages came round, women as well as men. The sight of WOMEN assured me that I was once more (after a long absence from England) in a Christian country. For the Hindoo and the Mohammedan women, and in short all women who are not Christians, are accounted by the men an inferior race; and in general are confined to the house for life, like irrational creatures."

Of their next meeting he says, "I was much pleased, for I had now ascertained that there were upwards of 200,000 Christians in the South of India, beside the Syrians, who speak the Malabar language." After an absence of some weeks he thus writes:—

"I have penetrated once more inland to visit the Syrian churches. At the town of Conotta, I was surprised to meet witn Jews and Christians in the same street. The Jews led me first to their synagogue, and allowed me to take away some manuscripts for money. The Syrian Christians then conducted me to their ancient church. I afterwards sat down on an eminence above the town, to contemplate this interesting spectacle; a Jewish synagogue and a Christian church, standing over against each other; exhibiting, as it were, during many revolving ages, the Law and Gospel to the view of the heathen people."

Speaking of the manuscripts offered to his notice, he says:—

"There is a volume which was deposited in one of the remote churches, near the mountains, which merits a particular description. It contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in a page, and is written with beautiful accuracy—the character Estrangilo Syriac, and the words in every book are numbered. But the volume has suffered from time or neglect. In certain places, the ink has been totally obliterated from the page, and left the parchment in its state of natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. I scarcely expected that the Syrian church would have parted with this manuscript. But the Bishop was pleased to present it to me, saying, It will be safer in your hands than our own, (alluding to the revolutions in Hindostan.) And yet, said he, we have kept it, as some think, for near a thousand years. I wish, said I, that England may be able to keep it a thousand years more. The view of these copies of the Scriptures, and the churches which contain them, still continues to excite a pleasing astonishment in my mind. How wonderful it is, that, during the dark ages of Europe, whilst ignorance and superstition in a manner denied the Scriptures to the rest of the world, the Bible should have found an asylum in the mountains of Malay-ala, where it was freely read by upwards of one hundred churches."

Another evidence of the introduction of Christianity in the early ages in the East, is furnished by the Armenian Christians:—

"They are to be found in every principal city in Asia. Their general character is that of a wealthy, industrious, and enterprising people. They are settled in all the principal places of India, where they arrived many centuries before the English. Wherever they colonize, they build churches, and observe the solemnities of the Christian religion in a decorous manner. They have preserved the Bible in its purity; and their doctrines are, so far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout the Empire on the seventh day.

"The Bible was translated into the Armenian language under very auspicious circumstances, the history of which has come down to us. This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history."

Agreeable to my promise, I send you a copy of another of those remarkable Chinese prayers, which I think bears the impress of something beyond what is to be found in heathen worship or pagan temples.

One of the most remarkable of these prayers is for rain, issued by Taukwang, Emperor of China, in 1832, on occasion of a severe drought at the Capital. Before issuing this paper, he had endeavored to modify the anger of Heaven by ordering all suspected and accused persons in the prisons of the metropolis to be tried, and their guilt or innocence established, in order that the course of justice might not be delayed, and witnesses be released from confinement. But these vicarious corrections did not avail; and the drought continuing, he was obliged, as high-priest of the Empire, to show the people that he was mindful of their sufferings, and would relieve them, if possible, by presenting the following memorial:—

"Oh, alas! imperial Heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past, and no rain has fallen. Not only do agriculture and human beings feel the dire calamity, but also beasts and insects, herbs and trees, almost cease to live. I, the minister of Heaven, am placed over mankind, and am responsible for keeping the world in order, and tranquilizing the people. Although it is impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety; still, after all, no genial showers have been obtained.

"Some days ago I fasted, and offered rich sacrifices on the altars of the gods of the land and the grain; and had to be thankful for gathering clouds and slight showers, but not enough to cause gladness. Looking up, I consider that Heaven's heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins; but little sincerity and little devotion. Hence I have been unable to move Heaven's heart, and bring down abundant blessings.

"Having searched the records, I find, that, in the 24th year of Kienlung, my imperial grandfather, the high, honorable, and pure Emperor, reverently performed a great snow service. I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety rashly assail Heaven, examine myself, and consider my errors, looking up and hoping that I may obtain pardon. I ask myself, whether of sacrificial services I have been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether, from the length of time, I have become remiss in attending to the affairs of government, and have been unable to attend to them with that serious diligence and strenuous effort which I ought? Whether I have uttered irreverent words, and have deserved reprehension? Whether perfect equity has been attained in conferring rewards or inflicting punishments? Whether, in raising mausolea, and laying out gardens, I have distressed the people and wasted property? Whether, in the appointment of officers, I have failed to obtain proper persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishments have been unjustly inflicted or not?—have found no means of appeal? Whether, in persecuting heterodox sects, the innocent have not been involved? Whether or not the magistrates have insulted the people, and refused to listen to their affairs? Whether, in the successive military operations on the western frontiers, there may not have been the horrors of human slaughter, for the sake of imperial rewards? Whether the largesses bestowed on the afflicted southern provinces were properly applied, or the people were left to die in the ditches? Whether the efforts to exterminate or pacify the rebellious mountaineers of Hanan and Kwangtaung, were properly conducted; or whether they led to the inhabitants being trampled on as mire and ashes? To all these topics, to which my anxieties have been directed, I ought to lay the plumb-line, and strenuously endeavor to correct what is wrong, still recollecting that there may be faults which have not occurred to me during my meditations.

"Prostrate, I beg imperial Heaven to pardon my ignorance and stupidity, and to grant me self-renovation; for myriads of innocent people are involved by a single man. My sins are so numerous, that it is difficult to escape from them. Summer is past, and autumn is arrived; to wait longer will really be impossible. I pray, imperial Heaven, to hasten and confer gracious deliverance,—a speedy and divinely beneficial rain; to save the people's lives; and in some degree redeem my iniquities. Oh, alas! imperial Heaven, observe these things. Oh, alas! imperial Heaven, be gracious to them. I am inexpressibly grieved, alarmed, and frightened.

"Reverently this memorial is presented."

### THE STREAM OF DEATH.

BY E. W. CANNING.

THERE is a stream, whose narrow tide
The krown and unknown worlds divide—
Where all must go;
Its waveless waters, dark and deep,
'Mid sullen silence downward sweep,
With moanless flow.

I saw, where at that dreary flood,
A smiling infant, prattling stood,
Whose hour had come:
Untaught of ill, it neared the tide,
Sunk, as to cradled rest, and died
Like going home.

Followed, with languid eye, anon,
A youth, diseased, and pale, and wan;
And there alone
He gazed upon the leaden stream,
And feared to plunge—I heard a scream,
And he was gone.

And then a form, in manhood's strength,
Came bustling on, till there, at length,
He saw life's bound.
He shrunk, and raised the bitter prayer—
Too late!—his shriek of wild despair,
The waters drowned.

Next stood upon that surgeless shore
A being bowed with many a score
Of toilsome years.
Earth-bound and sad he left the bank,
Back turned his dimming eye, and sank—
Ah, full of fears!

How bitter must thy waters be,
O Death! How hard a thing, ah me!
It is to die!—
I mused—when to that stream again
Another child of mortal men
With smiles drew nigh.

"'T is the last pang," he calmly said;
"To me, O Death, thou hast no dread;
Saviour, I come!
Spread but thine arms on yonder shore—
I see!—ye waters, bear me o'er!
There is my home!"

### THE DEATH SCENE OF RICHTER.

The following description of the dying scene of Jean Paul Frederick Richter, a German poet, from a notice given of his life, is related by his nephew, Otto Spazier, and published in Blackwood's Magazine:—

"Such a call from the immortal old man, as it entered my solitary apartment," says his relative, "filled me with delight. The reverend image of his beautiful old age, the just reward of a holy life, rose before me, and with joyful haste I traveled through the wet days of October, and entered his study on the 24th of that month. The same joyful tremor affected me as formerly, when, at the twilight hour, I had listened here, with his family, to the voice of wisdom. The windows of his room looked towards the rising sun, and far over the garden, and over scattered trees and houses, towards the Fitchtelgebirge, that bounded the horizon. A mingled perfume of flowers and grapes led the fancy to southern climes, to beautiful blue June days, or to the vintage on the Rhine. A sofa, on which he usually read, in a reclining posture, was opposite the window, and before it his writing-table, upon which appeared a profusion of books, pens, paper, of all colors, glasses and flowers. At the other window was a small piano, and near that a smaller table. Depending from the cage of his birds was a small ladder, that led to his own work table, where the birds were permitted to roam among the confusion, sprinkling with water from the flower-glasses the sheet upon which the poet was writing. Often was Paul seen to stop in his most excited passages, to let his little canary, with her young, travel, undisturbed, over the page, where the water she scattered from her feathers, mingled with the ink from his pen. In the corner of the room was a door, by which, unobserved, Richter could descend the steps into the garden, and on a cushion near it rested his white, silky-haired poodle. A hunting bag, and a rosewood staff, hung near. All three had often been the companions of his wanderings, when, on beautiful days, he was wont to pass through the chesnut avenue, to the little Rolwenzel cottage.

All in the room retained its usual position, but the ruling hand appeared to have been absent. The light was shaded, and the windows hung with green curtains; the robust form that in former years, even before the snow-drop had loosened the icy crust of winter, had worked long hours, with uncovered breast, in the open air, lay supported with cushions, and shrouded in furs, upon the sofa; his body contracted, and his eyes forever closed. 'Heaven,' said he, 'chastens me with a double rod, and *one* is a very stout cudgel (meaning his blindness): but I shall soon be well again. Ah, we have so much to say and to do. But we shall have a thousand hours—at least minutes.' His voice was weaker, his words slower, and it wounded me to the heart to hear him speak of himself. It was late, and soon his wife, ever watchful, called me away, to return to him in the morning."

Early in the morning he began a complete revision of his works. The nephew read aloud, and Paul inserted the alterations. When Spazier thought one necessary, he indicated it by stopping, to draw his attention. With great patience and mildness, Paul listened to every objection, and himself related, explained, praised, and blamed. He thus reconsidered and overlived his whole spiritual life in his works. In the comparisons scattered throughout his sixty-four volumes, with which, indeed, every page abounds, he found that only two or three were repeated.

On the 14th of November, the same year, the curtain was drawn. How calmly, how beautifully!

Noon had by this time arrived. Richter, supposing it was night, said it was time *to go to rest*, and wished to retire. He was wheeled into his sleeping aparment, and all was arranged as if for repose; a small table near his bed, with a glass of water, and his watches; a common one, and a repeater. His wife now brought him a wreath of flowers that a lady had sent to him, for every one wished to add some charm to his last days. As he touched them carefully, for he could neither see nor smell them, he appeared to rejoice in the images of flowers in his mind, for he said repeatedly to Caroline, 'My beautiful flowers, my lovely flowers.'

Although his friends sat around the bed, as he imagined it was night, they conversed no longer; he arranged his arms as if for repose, which was to prove the repose of death, and soon sank into a tranquil slumber.

Deep silence pervaded the apartment. Caroline sat at the head of the bed, with her eyes immovably fixed upon the face of her beloved husband. Otto had retired, and the nephew sat with Plato's *Pheadon* in his hand, open at the death of Socrates. At that moment a tall and beautiful form entered the chamber; and, at the foot of the bed, with hands raised to heaven, and, deeply moved, he repeated aloud the prayer of his Mosaic faith. It was Emanuel, and, next to Otto, the most beloved of Richter's friends.

About six o'clock the physician entered. Richter still appeared to sleep; his features became every moment holier, his brow more heavenly, but it was cold as marble to the touch; and as the tears of his wife fell upon it, it remained immovable. At length his respiration became less regular, but his features always calmer, more heavenly. A slight convulsion passed over his face; the physician cried out, 'That is death!' and all was quiet. The spirit had departed. All sank upon their knees in prayer.

### "NOW I LAY ME DOWN TO SLEEP."

There are probably no four lines in the English language, that are repeated so many times daily, as the following:—

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

And it is not only children and youth that repeat them. Many whose heads are "silvered over with age," have been accustomed to repeat them as their last prayer before closing their eyes in sleep, every night since they were taught them in infancy. The late ex-President of the United States, John Quincy Adams, was among that number. A bishop of the Methodist Church, in addressing a Sabbath School, told the children that he had been accustomed to say that little prayer every night since his mother taught it to him when he was a little boy.

In conversing recently with a ship-master, over seventy years of age, who has been for many years a deacon in the Church, he said that when he followed the seas, and even before he indulged a hope that he was a Christian, he never lay down in his berth at night without saying with great seriousness, and he thought with sincerity,

"Now I lay me down to sleep."

### TOUCHING STORY.

Hon. A. H. Stephens, of Georgia, in a recent address at a meeting in Alexandria, for the benefit of the Orphan Asylum and Free School of that city, related the following interesting anecdote:—

"A poor little orphan boy, on a cold night in January, with no home or roof to shelter his head, no paternal or maternal guardian to protect and guide him on his way, reached at nightfall the house of a rich planter, who took him in, fed, lodged, and sent him on his way, with his blessing. These kind attentions cheered his heart, and inspired him with fresh energy, to battle with the obstacles of life. Years passed; Providence was his guide; he had entered the legal profession; his kind benefactor had died; the cormorants that prey upon the substance of man, had formed a conspiracy to despoil the widow of her estates. She committed her cause to the nearest counsel, who proved to be the orphan boy, years before welcomed and entertained by her and her deceased husband. The stimulus of a warm and tenacious gratitude was now added to the ordinary incentives of the profession. He undertook her cause with a zeal not easy to be resisted; he succeeded; the estates of the widow were secured to her in perpetuity; and, Mr. Stephen's added, with an emphasis of emotion that sent an electric thrill to the hearts of the audience, '*that orphan boy stands before you!*'"

### RICHARD BAXTER'S ZEAL.

My soul, says Mr. Baxter, is much more affected with thoughts for the miserable world, and more drawn out in desire of their conversion, than heretofore. I was wont to look a little further in my prayers, as not considering the state of the rest of the world; only I prayed for the Jews—that was almost all. But now, as I better understand the case of the world, and the method of the Lord's prayer, so there is nothing that lies so heavy upon my heart as the thought of the miserable nations of the earth. It being the most astonishing part of God's providence to me, that he so far forsakes almost all the world, and confines his special favor to so few, that so small a portion of the world has the profession of Christianity in comparison of heathens, Mohammedans, and infidels! and, that among professed Christians, there are so few that are saved from gross delusions, and have any competent knowledge; and, that among these there are so few that are seriously religious, and truly set their hearts on heaven—I cannot be affected so much with the calamities of my own relations, or the land of my nativity, as with the case of the heathen, Mohammedan, and ignorant nations of the earth. No part of my prayers is so deeply serious as for the conversion of the infidel and ungodly world—that God's name may be sanctified, and his kingdom come, and his will be done in earth as it is done in heaven. Nor was I ever before so sensible what a plague a division of languages was, which hinders our speaking to them, for their conversion; nor what a great sin tyranny is, which excludes the gospel from most of the nations. Could we but go among the Tartars, Turks, and other heathens, and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England, nor for all the rest that were cast out here, and in Scotland, and Ireland, there being no employment in the world so desirable, in my eyes, as to labor for the winning of such miserable souls; which makes me greatly honor Mr. John Elliott, the Apostle of the Indians in New England, and all who have so labored.

### THE TRIAL OF BAXTER.

When the trial came on, a crowd of those who loved and honored Baxter, filled the court. Two Whig barristers of great note, Pollexfen and Wallop, appeared for the defendant. Pollexfen had scarce begun his address to the Jury, when the Chief Justice broke forth: "Pollexfen, I know you well. I will set a mark upon you. You are the patron of the faction. This is an old rogue, a schismatical knave, a hypocritical villain. He hates the Liturgy. He would have nothing but long-winded cant without book;" and then his lordship turned up his eyes, clasping his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter's style of praying—"Lord, we are thy people, thy peculiar people, thy dear people." Pollexfen gently reminded the Court that his late Majesty had thought Baxter deserving of a bishopric. "And what ailed the old blockhead then," cried Jeffries, "that he did not take it?" His fury now rose to madness. He called Baxter a dog, and swore that it would be no more than justice to whip such a villain through the whole city. * * * Baxter himself attempted to put in a word, but the Chief Justice drowned all expostulation in a torrent of ribaldry and invective, mingled with scraps of Hudibras. "My lord," said the old man, "I have been much blamed by Dissenters for speaking respectfully of bishops." "Baxter for bishops!" cried the Judge, "that's a merry conceit, indeed. I know what you mean by bishops—rascals like yourself, Kidderminster bishops, factious, sniveling Presbyterians." Again Baxter essayed to speak, and again Jeffries bellowed, "Richard, Richard, dost thou think we will let thee poison the Court? Richard, thou art an old knave. Thou hast written books enough to load a cart, and every book as full of sedition as an egg is full of meat. By the grace of God, I'll look after thee. I see a great many of your brotherhood waiting to know what will befall their mighty don. But, by the grace of God Almighty, I will crush you all." * * * The noise of weeping was heard from some of those who surrounded Baxter. "Sniveling calves!" said the Judge. [Macauley's History of England.

### A PREMATURE MINISTRY.

Facts are full of instruction on this subject. Not a few young men of bright promise, who might have become champions of the truth, have become so impatient to enter into the ministry, that they have fatally blighted their own prospects; and instead of attaining to distinguished success, have scarcely reached the point of mediocrity. The minister now, whose maxim is to expect little things, and attempt little things, mistakes the day in which he lives. What was knowledge, in the thirteenth century, is ignorance now. What was energy then, is imbecility and stupidity now. As was said in another case, it becomes not our sacred profession, in this period of intellectual progress, to remain like the ship that is moored to its station, only to remark the rapidity of the current that is sweeping by. Let the intelligence of the age outstrip us, and leave us behind, and religion would sink, with its teachers, into insignificance. Ignorance cannot wield this intelligence. Give to the Church a feeble ministry, and the world breaks from your hold, and your main-spring of moral influence is gone.

COLLEGE IN CALCUTTA.—A college for the education of Christian youth, is about to be established in Calcutta, under the auspices of the Congregationalist churches in England. The missionaries of the London Missionary Society have nearly eight hundred pupils. The principal object is the education of a native ministry.

The Sabbath Recorder.

New York, March 1, 1849.

## GENERAL TAYLOR AND "THE SABBATH."

Several of the religious papers are out upon General Taylor for what they call a "gross violation of the Sabbath." It seems that on his way to Washington, he reached Louisville on Sunday morning, Feb. 11, accompanied by two boats crowded with people. He went first to New Albany, where he stopped a few hours, then crossed over, and was received by the Mayor, who heartily welcomed him to the hospitalities of the city. The streets were one mass of human beings throughout the whole length and breadth, and the greatest enthusiasm prevailed. The windows and roofs were also crammed with spectators, who cheered, waved handkerchiefs, flags, &c. "For this gross violation of the Sabbath," says one of the papers, "the President elect must be held mainly responsible. With a steamboat chartered for his accommodation, and subject to his control, there was no necessity for his reaching Louisville on the Lord's day, much less for his landing there. But this arrival was a part of the programme of his journey; arrangements were made for it beforehand, and the Sabbath was openly and deliberately violated by him who is soon to sit in the chair of the nation. Will he suffer himself to be inaugurated on the Sabbath the fourth day of March next? Let it be remembered, to the honor of President Polk, that he has never been guilty of a public breach of the Fourth Commandment."

If this were the first instance of the "violation of the Sabbath" by the President elect, we should not be surprised at the indignation which it excites. But when we consider that this act is in perfect keeping with his former acts, we confess that such violent expressions of indignation do somewhat surprise us. The fact is notorious, that Sunday has always been a lucky day with General Taylor. Several of his most successful battles—the battles which have given him popularity, and raised him to the Presidential Chair—were fought on Sunday. It need not surprise any body, therefore, that when, on the strength of the popularity these battles have secured, the people call him to take the helm of Government, he should start from home on a Sunday, and so arrange matters as to be publicly received at Louisville on a Sunday. Nor need they be astonished if he should even go so far as to take the oath of office on a Sunday; for, with the experience he has had, it would not be surprising if he should regard such a circumstance as indicative of the same success in his civil career which has attended him in his military career.

The facts in this case suggest at least one interesting inquiry. For a few years past, this country has been flooded with publications designed to show how much better it is to rest than to work on Sunday—that those who desecrate the Sunday are peculiarly exposed to calamities, and almost always come to some bad end, while those who keep the Sunday almost always succeed in their plans. But here is General Taylor, a man who has whipped the Mexicans over and again on Sunday, just ready to take the Presidential Chair; while Mr. Polk, the man who set the General on, and who "has never been guilty of a public breach of the Fourth Commandment," is compelled reluctantly to retire. How this state of things can be explained, consistently with the theory of the publications alluded to, is more than we can tell. A theory occurs to us, however, which is consistent with the facts of the case, and quite likely to be true. Our theory would be, that Mr. Polk and General Taylor are both "guilty of violating the Fourth Commandment" every week; but Mr. Polk has been guilty of the inconsistency of making great pretensions to piety even in breaking the Fourth Commandment, while Gen. Taylor has made no such pretensions, and has only acted as he has talked; therefore the General is prospered, while the President is confounded. Without staking our reputation upon the correctness of this theory, we commend it to the attention of those accustomed to investigate such subjects.

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## REVIVAL IN PISCATAWAY, N. J.

To the Editor of the Sabbath Recorder:—

From a business letter I wrote you in January, you published an extract, giving to your readers an intimation that a revival of religion was in progress in this place. Believing that there may be an anxiety among the readers of your paper to hear more from us, I embrace the present favorable opportunity to sketch a few particulars for publication.

For nearly three years, our additions have been but few, although, as a church, we have enjoyed uninterrupted peace and Christian fellowship. Those who have been reported as excluded, have gone from us, and left the church and country; a number have been removed by death, and some have moved to other parts; so that the number of communicants was decreasing, while our congregation was filling up with a class of young people, the children that God had given us, who were the stated hearers of the word, but yet unconverted. The condition of the rising generation became a subject of thought and conversation among our brethren. Deep anxiety was felt for them; and often, at our prayer meetings, they were made subjects of special prayer. The first week in September, we commenced our evening prayer meetings. At that meeting our low estate in spiritual things was deeply impressed upon the mind, when it was unanimously agreed, that each one should make it a subject of prayer, and each one resolved to do what he could to make the meetings interesting. To do this, it was deemed necessary that we should not only attend the meetings with our families, but that family and closet prayer should be closely attended to, and that all, when they came to the meeting, be careful to possess the fullness of the Spirit's influence in their own souls. About this time I had preached four sermons on the subject of prayer—first, on family prayer; second, on secret prayer; third, on social or congregational prayer; and fourth, on the subjects of prayer. We were happily encouraged to find an increase in our meetings every week, both in numbers and interest, as they were attended in the different neighborhoods. About the first of November, it was apparent that God was about to visit us in mercy. Some began to inquire what they must do to be saved; the impenitent were often seen weeping; and an interest, more than usual, was felt in attending the preached word. The last Sabbath in December we commenced holding a series of evening meetings, and continued them the most of the time for five weeks. They were attended from the beginning with signal displays of God's favor. The most of the members of the Church were in a good state of religious enjoyment from the commencement, and were ready to engage with becoming ardor and zeal in the vineyard of the LORD. Brother Crandall, of Plainfield, was with us, except when he was obliged to be with his own people; and his faithful labors among us were blessed of the Lord. May he be rewarded an hundred fold. On the sixth day of the week before the third Sabbath in January, it being our preparatory season, I baptized *nine;* and on the first Sabbath in February, I baptized *seven;* and on the third Sabbath *four;* making in all twenty, that have been baptized. Some have united by letter, and others, who have obtained a hope in Christ, we trust will yet follow their Lord and Master in his holy ordinance. Those who have united with the Church, are all young people, and the largest proportion of them young men. Surely we have been abundantly blessed, and we are often led to inquire, Why hath the Lord thus distinguished us? We are like Gideon's fleece; while the fleece was wet, it was dry all around; while the showers of God's grace have thus descended upon us, it is dearth and barrenness all around us. "This is the Lord's doing, and it is marvelous in our eyes." "Not unto us, not unto us, but unto thy name be all the praise."

W. B. GILLETT.

NEW MARKET, N. J., Feb. 22, 1849.

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## LETTERS FROM ILLINOIS—NO. 8.

PLEASANT HILL, near Farmington, Ill.,
24th of 1st mo., 1849.

To the Editor of the Sabbath Recorder:—

From several letters that have come to hand from the East, it appears that there is some incredulity among our friends respecting what is said of Illinois. To some, it is a strange land, and they can scarcely believe that a land so far off, and so lately the abode of savages, can now abound with cultivated and fruitful fields! Whatever may be the incredulity of some, this part of the country enjoys a prosperity beyond the most sanguine expectations of those who have not seen it. What I have written respecting it, is rather under than over the truth, as can be made to appear by real facts in the history of the people. It is possible that slight topographical errors may have occurred in my remarks upon places where I have had so short an acquaintance; but respecting the general features of the country, I am confident that I have made no mistake. As it respects the statistics of commerce which I have given, I had them from the most reliable sources; I made no guess upon them. I have given them as they were given to me, by persons concerned in the establishments referred to. As it respects the fertility of the soil, I have no hesitation in affirming, that as a whole it is without exception the richest tract of land I have seen in any part of the world. Potatoes, turnips, beets, onions, cabbages, and all other horticultural productions common to this latitude, grow as large, as abundant, and as richly flavored, as they can be found in any part of the world. The fruit season was over when I arrived, but I am informed that it was very abundant; and so I should judge by the quantities which housekeepers still have by them, the very thrifty appearance of the orchards, and the prices at which fruit is now sold. Apples are yet for sale at 50c. per bushel; dried apples $1 25; dried peaches $2 per bushel.

Persons who immigrate to these parts must calculate to rely chiefly on their own industry for prosperity; for labor is scarce, and generally commands high prices. The reason for this is obvious; labor, judiciously laid out, produces profitable returns, and is generally so well rewarded, that every one who can, conducts business on his own account; so that, although many persons immigrate here empty handed, they so soon acquire the means of buying themselves farms, or of setting up some other business on their own account, that the number of persons who hire out is as constantly diminished by this means, as it is increased by annual immigrations. I have become acquainted with several Irishmen, and others, who had nothing but their own industry when they arrived a few years ago, but who are now considerable land owners. The opportunities for doing this are doubtless now somewhat diminished, but there are still far greater opportunities for industry and economy to acquire independence than in any of the States east of the mountains. At least this is so with respect to acquiring landed estates.

A very little reasoning upon the statements I have made respecting the natural advantages of this tract of country, may lead any one to see adequate cause for the agricultural and commercial prosperity which I have represented as attending and awaiting this part of the country. A fertile soil, and a congenial climate, are the natural basis for making agricultural wealth. To develop this, we have as industrious and enterprising a population as can be found in any part of our country. According to a series of statistics of immigrants kept by a gentleman in Peoria city, the population that have come in through that port, are reckoned from their several States and countries in the following proportions, viz: New York 158, Pennsylvania 144, Germany 106, Ohio 89, Massachusetts 66, Virginia 42, Ireland 61, England 57, Maryland 30, Kentucky 26, Connecticut 26, New Hampshire 19, Indiana 13, New Jersey 11, and so on in a descending ratio from other parts. Any person acquainted with the characteristics of our people, as a nation, may easily conjecture from these statistics what kind of people we have in this part of Illinois. We are not behind any part of the Union in intelligence and enterprise.

Many persons at the East think that *so far to the West* we can have no market; but a single glance at the pocket map I have before recommended, is sufficient to show the fallacy of this idea. Fulton and Peoria counties have eleven townships lying on the Illinois River, stretching a distance of nearly seventy miles upon a stream as well adapted to steamboat navigation as the Hudson River. Last year the Illinois and Michigan Canal was opened, which connects the waters of the great northern lakes with the Mississippi River; and as these counties lie at about an equal distance between Chicago and St. Louis, those channels give us a ready outlet to the greatest commercial routes in the world. Thousands of bushels of wheat were carried from these two counties to the Oswego mills last summer, and floured and put into the New York market before that which grew in western New York was ready. Whoever looks at these facts, may easily see the cause of our commercial prosperity, without allowing any thing for exaggeration. And the Christian philanthropist may easily see the importance of laboring to plant the holy institutions of Jehovah and of Jesus in the midst of such a rapidly growing population as this now is, and must be for years to come.

Since I wrote the most of my foregoing letters, the annual Message of the Governor of Illinois has been published, from which it appears that the whole State is in a condition of financial prosperity, as the following items will show:—"Over $3,000,000 in original indebtedness has been taken up and canceled." "The Illinois and Michigan Canal, which for so long a time remained in an unfinished condition, and was the cause of so many fruitless struggles, is at length completed; and from the success attending its operations thus far, seems destined to realize the hopes of its warmest friends. The amount derived from tolls the past season approaches very nearly the sum of $88,000, while its capacity for business, comparatively, has scarcely been taxed at all." "The total amount of the State debt is $16,612,795 37," and it is believed, that ample provision is made by law to liquidate the same in a reasonable amount of time. The taxes upon the inhabitants of the State are no more burdensome here than in many of the older States of the Union, as the following tax bill, paid by one of our brethren, for the year 1848 will show: "Number of acres 80; value $280; State $1 04; county $1 12; total land tax $2 58. Value of personal property $70; tax 70c.; total $3 28." It will easily be seen by this bill, that the assessor's estimate of the property of the citizens is considerably below real value; and that then the tax is in no particular rated very high.

Most kinds of farming stock may generally be purchased in these counties 25 per cent. lower than on the eastern side of the mountains; but in the southern and eastern parts of the State it may often be purchased 50 per cent. lower. Merchants' goods, and mechanics' wares, are not generally more than 25 per cent. higher, and in some cases they can be bought at nearly the same prices as in the eastern towns.

Other circumstances, respecting which some have made inquiry, are equally obvious from the above statements. Our mechanics and tradesmen are like our farmers, chiefly from our own States east of the mountains, mostly north of Mason and Dixon's line; and for the most part the same modes of doing business, the same manners in society, and the same domestic habits, obtain here as in those States. In some districts families from almost all the above-named localities are intermingled in one neighborhood, so that it will take a whole generation to melt them down into one perfectly homogeneous mass. Still there is a general harmony and good feeling, arising from their good sense, and general sympathy with each other's loss of early associations, and newly acquired circumstances. In some localities, the greater part of the settlers are from one particular State, so that they have their own original habits and manners, with but little foreign admixture. As a general thing, the morals of the people are here what they are in the States from which they came; frequently with a relaxation of religious feeling proportioned to their removal from local restraints, and the religious associations to which they have been accustomed. Agricultural and commercial wealth, especially among a people of cultivated domestic habits, must always open a profitable market for artisans and manufacturers; hence any one may judge, with the prices above noted, and our exceedingly cheap living, what the prospects would be in coming here as a settler, in any useful occupation of life.

S. D.

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FIRST RELIGIOUS PAPER.—The Exeter News Letter says that the first religious paper was commenced at Portsmouth, N. H., and was dated Sept. 1, 1808. It was a small folio, each page being 9 1-4 inches by 8 3-4. It was published once in two weeks, at $1 a year. Elias Smith was the editor and proprietor. The next religious paper was the Boston Recorder, and was commenced in 1816.

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MAKING A VIRTUE OF NECESSITY.—A clergyman in Easthampton, having ineffectually sought to prevent a ball, obtained leave to open it with prayer. The festivities proceeded with spirit after this devotional preface. The Springfield Republican, in noticing the fact, observes that a similar occurrence took place in Longmeadow some years since.

## PENNSYLVANIA SUNDAY LAW.

BORDENTOWN, N. J., Feb. 22, 1849.

To the Editor of the Sabbath Recorder:—

Yesterday I received the gratifying intelligence, that the Senate of Pennsylvania, by a vote of 13 to 11, had passed the Bill exempting the Seventh-day Baptists from the penalties of the Act of 1794, under which they have suffered so much persecution of late; and, I am happy to add, that there is a *good prospect* of its final passage through the House of Representatives. So mote it be.

This morning the "*Spirit of the Times,*" a spirited penny daily, published in Philadelphia, contains a letter from its *facetious* correspondent at Harrisburg, abounding with good, random *hits*, and some miserable *misses;* still, his *mess* is entertaining, and may serve to turn the attention of those who have never looked into this matter, or who have always treated those who differ from them, as in error, and not to be tolerated, into a proper channel, and to a more liberal estimate of the subject. I shall take care that he, "*John of York,*" be better posted up in reference to the history of the seventh-day Sabbath, and the seventh-day people.

W. M. F.

HOUSE OF REPRESENTATIVES,
Harrisburg, 20th of Feb.

I AM SITTING HERE, in the House, listening to the second and third reading of local bills, that our excellent Speaker is putting through at the rate of forty per hour. I am almost at a loss to find something on which to write a letter. It can't be done out of private bills; you might as well attempt to squeeze blood out of a brick.

Stop! here's something. The Senate, instigated by Mr. King, of Bedford, and not having the fear of Sabbath Associations before its legislative eyes, passed a bill exempting the Seventh-day Baptists from the operation of the act of 1794, relative to the observance of the first day of the week. The matter is about this shape:

About eighteen hundred and forty-nine years ago last twenty-fifth December, there was a great reformer born, none less than the Son of God, who established upon earth a new era in religion; preaching the most noble, liberal, and holy doctrines; forgiving injuries and persecutions; and baptizing with his own blood all who were willing to follow his righteous example. From the day of his coming to the present time, there have been a good many lateral congregations of worshipers in the Christian faith, some of them retaining something of the original principles proclaimed by the Saviour, and many chalking out, by the light of religious progress, new paths, and rather narrower paths, too, than that trodden by the Son of the Virgin. *Well, among these latter-day saints were a Pennsylvania Legislature—the descendants of men and women who left the old world for conscience sake—who passed a law in 1794, as aforesaid, making it a misdemeanor, or something worse, for people to work on the first day of the week.*

Time passed on, and among the branches continually starting out from the decaying stump of the simple original religion of Christ, came a sect, who, after a figuring that would puzzle the immense Deshong, discovered that the seventh and not the first day of the week was the *bona fide* Sabbath. In all else they worshiped, and still worship, the same God, with all the devotion and bigotry necessary to establish themselves as a worthy worldly sect; and it may be that they are as good as any of the associations called churches. I can't tell, nor can you, reader, whether they are right or wrong in regard to the day. *They think they are right,* and have a right to their opinions and their worship. I cannot confine myself to their views, but I don't care to quarrel with them about it. The only being who has a right to judge them is the God they worship, and it strikes me that all of us have enough to do if we settle our individual balances on the Great Book without interfering with the conscientious ideas of others. But the framers of the law in question thought differently, and, it seems, their successors have thought with them to this day.

The consequences of this law have been, that fanatical people, who appear to think that they have been selected for the purpose of relieving the Almighty of the care of watching over his numerous flock, have persecuted this little sect of Seventh-day Baptists; fining them for alledged transgressions, and often imprisoning them in default of payment of such fines. Many a stern, roundheaded old seventh-day disciple, has paid the penalty in prison, and, doubtless, considered himself a martyr almost equal to St. Peter. I am liberal enough to believe, that if the seventh-day people had as large a majority as the first-day folks have, they would be just as unreasonable. But is the thing right now, or would it be then?—that is the question. Whose business is it whether a man worships on Sunday or Saturday, or not at all? The Hebrews observe Saturday, and out of respect to the first-day worshipers, in Philadelphia, at least, do not work on Sunday. That, too, is because they are few in number. The Seventh-day Baptists might do the same thing, but they are a free people, and don't choose to do it. Who shall compel them to violate their religious faith—these descendants of the Pilgrims, these children of freedom and this free land? They hold you up the example of Christ, and tell you that he and his companions plucked corn on the first day of the week. "Ah!" say you, "but that was for food, it was an act of necessity." "Indeed," responds the seventh-day man, "*was* it? Christ fed a multitude upon five loaves and two fishes, and they were all content and had twelve baskets full left. He could have satisfied his own hunger and the cravings of the stomachs of those who were with him by his will, alone, but he plucked the corn that his followers might see that while he was rigid in the enforcement of his laws, he was liberal and generous. You and we worship on different days; one of us is wrong, though each believe he is right. Let us meet on mutual ground, treat each other as brothers traveling for the same goal, and leave the matter of day to God."

*That would be Christian-like.*

There is a place somewhere upon the globe, that readers of geography and travels have doubtless heard of, called Smyrna, where there are five different days observed as the Sabbath by the English, French, Spanish, and American Christians, the Greek Christians, the Hebrews, the Armenians, and the Turks. Now how would it do for the Protestant or Roman Catholic Christians there, or any other, or every other sect, to compel all other sects to observe their particular day? There would be but two working days in the week, and a man who happened to have a family of a dozen persons would not be able to feed them. They get along very well there, however, each worshiping as he thinks right, and leaving the others to do the same. In our own country, in the Crescent City, the same liberty of conscience is allowed, and, bad as we call her, New Orleans is, under the circumstances, as moral and law-respecting as Philadelphia. In truth, as far as riots and hidden crime go, Philadelphia is the worst city of the two.

I am glad this bill has passed the Senate. It will pass the House also, and should be amended so as to include the Hebrews and all other sects who worship on other than the first day of the week. *We do not suspend business on* THEIR *Sabbath; why should* THEY *be compelled to do it on ours?* Religiously thine,

JOHN OF YORK.

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FEMALE TEACHERS WANTED.—Ex-Governor Slade, Corresponding Secretary of the Board of National Popular Education, has published a Circular, inviting applications from ladies who desire to go to the West as teachers under the patronage of the Board. Four classes of teachers have already been collected and sent out, who are located principally in Indiana, Illinois, Missouri, Iowa, Wisconsin, and Michigan. It is proposed to collect a fifth class at Hartford, Ct., on the 23d of March, give them six weeks' instruction on subjects calculated to fit them for teaching, and send them out on the 3d of May. Those selected from the applicants will be expected to pay their expenses to Hartford, and their board there at $1 50 per week. Their instruction will be gratuitous, and the Board will defray their traveling expenses from Hartford to their places of destination, with the understanding that these traveling expenses are to be refunded if the teachers should hereafter be able to refund. Those sent out are expected to continue teaching two years, if health should permit. Applications should be addressed to "*The Committee for Selecting Teachers,*" Hartford, Ct. Each application should state the age, residence, and religious denomination of the applicant, and the branches in which she feels qualified to instruct; and should be accompanied by testimonials, from some reliable source, in regard to her education, natural peculiarities, and moral and religious character.

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FINANCES OF THE BAPTIST MISSIONARY UNION.—The "Macedonian" represents the financial condition of the Baptist Missionary Union as rather unpromising. The expenditures this year are necessarily larger than those of the preceding year, yet the amount of donations and legacies received in the first nine months, was less by nearly four thousand dollars than in the corresponding months of last year. Forty thousand dollars must be received from churches and individuals in the months of January, February, and March, to meet the expenses of the year which ends then, to say nothing of reducing the debt of the Union. The Macedonian says that if this amount is not received, the debt must be increased or the missions curtailed.

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A GOOD "HABIT."—The Dayspring gives some instructive statistics of the benevolent contributions of a small parish in the State of Massachusetts. It says that the town contains a population of 976 souls, and a valuation of property of $263,420. The church numbers 217 members, and pays its minister $700. In 1845, this town gave to the American Board $625 00, and in 1847, $650 00—in addition to $1,449 35 given to other benevolent objects. This was done without the visit of an agent, or any extraordinary means. *It is the religious habit of the people.*

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REFORMATION IN LAPLAND.—An English paper says that there are accounts from Norway of an extensive religious movement among the supine and vice-sunken Laplanders. The revival commenced on the Swedish frontier, with the labors of Swedish missionaries, and had already extended far into the interior of Norway, working wondrous changes. The writer says:—

"Not only has more than one Laplander been roused to become a preacher of righteousness and salvation by the Cross of Chrst, but the reality of the divine work is evidenced by the fruits of a moral reformation—the proverbially drunken Laplander becoming sober and temperate wherever the gospel zeal has spread."

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SURGICAL OPERATION.—Some three weeks ago, Mr. Albert Rogers, of Brooklyn, fell from the Fulton Market, and received a wound in the arm. After various unsuccessful attempts to heal it, the physicians decided that an artery had been injured, and that it would be necessary to cut into the neck and tie the artery. This severe and dangerous operation was performed on Friday last, by Dr. Parker of N. Y., assisted by Drs. Mason, Marvin, and others of Brooklyn. It occupied nearly half an hour, and caused a great effusion of blood; but it is thought the patient will recover.

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ACCIDENT AT WESTERLY, R. I.—On the 19th of February, while Mr. Thomas Hall, of Westerly, R. I., was preparing to blast a rock in a well which he was digging, the charge unexpectedly exploded, blowing out one of his eyes, breaking his skull, and otherwise injuring him, so that he is not expected to live.

# General Intelligence.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

*February* 19.

In the SENATE, the joint resolution from the House in favor of supplying the Russian Government with a copy of Commodore Wilkes' Narrative of the late Exploring Expedition, was twice read, and referred to the Committee on Finance. A memorial was presented from certain citizens proposing to carry the Mails and Military Stores of the United States across the Isthmus of Panama for a sum not exceeding $12,000 per annum. Mr. Yulee, of Florida, presented a resolution passed by the Legislature of his State on the subject of Slavery and Southern wrongs. The General Appropriation Bill was taken up, and its consideration continued till the hour of adjournment.

In the HOUSE, a resolution was passed, making the California Territorial Bill the first business in order in Committee of the Whole, after disposing of the Mexican Indemnity Bill. The Report of the Smithsonian Institute was received and ordered printed. The Senate Bill providing for the payment of the expenses of the delegation from the Chippewa Indians, was passed. The bill to indemnify Mexico for her claims against the United States was taken up and passed.

*February* 20.

The SENATE passed the bill from the House designed to carry into effect the 12th Article of the late Treaty with Mexico. A Committee of seven was appointed to inquire into the merits of an invention for applying Electro Magnetism to the purposes of navigation and locomotion. Mr. Hale submitted a large number of abolition petitions, which were laid on the table. The Naval Appropriation Bill was reported with amendments. The General Appropriation Bill was then taken up, and a long discussion arose upon an amendment proposing to extend the Revenue Laws of the United States over California and New Mexico; also to extend the Constitution of the United States, and all general laws which are applicable over the same; likewise that the President appoint the officers, and make the necessary regulations to carry these provisions into effect—the object being to preserve order, and administer justice in those territories.

In the HOUSE, the bill authorizing the coinage of gold dollars and double eagles was passed. The bill making certain alterations in the Mileage Law was then taken up, but not acted upon. In the course of the discussion, it was stated that the sum annually paid to members and officers of Government for mileage, was nearly five hundred thousand dollars. The bill to increase the efficiency of the Army was considered for a while, and then laid on the table.

*February* 21.

The SENATE passed the House Bill making provision for a new land district in Missouri; also to change the location of the land office in the Chippewa Land District. The General Appropriation Bill was then taken up, and the question of extending the Revenue Laws over California, &c., was considered till adjournment.

The HOUSE took up the bill regulating the mileage of members, and providing that the distance for which mileage shall be allowed be computed by the shortest continuous route, and likewise restricting the amount to be appropriated to the purchase of books for members. After some debate, the bill was passed by a vote of 157 to 16. A bill was passed relative to school lands in Alabama. The bill to abolish the Franking Privilege, and Reduce Postage, was taken up and debated till the hour of adjournment.

*February* 22.

The SENATE passed the joint resolution in favor of furnishing emigrants to California with arms and ammunition from the Public Stores, on certain terms. The General Appropriation Bill was then taken up, when Mr. Webster submitted a few remarks, principally with reference to the Territorial question. He concluded by exhibiting a paper, which he proposed to offer hereafter, as an amendment to the General Appropriation Bill, authorizing the President to maintain possession of New Mexico and California, and, for the purpose of preserving authority and order in those territories, directing him to employ such force as may be necessary of the Army and Navy. The existing laws to remain in force there, and officers appointed to see that they are properly executed—(martial law not to be proclaimed at any time)—and an appropriation to be made for this object. The Secretary having read the paper, it was ordered printed. Mr. Dayton then offered a paper of a similar purport, which was also read and ordered printed.

In the HOUSE, the Minesota Territory Bill was taken up. An amendment was adopted, making the bill take effect on the 10th of March, but the bill was not finally acted upon. The bill to extend the Revenue Laws of the United States over the territories acquired from Mexico, was passed.

*February* 23.

In the Senate, the House bill, in relation to Revenue Laws for New Mexico and California, was referred to the Committee on Commerce. A joint resolution for the establishment of a Branch Mint at San Francisco, California, was referred to the Committee on Finance. A joint resolution was passed in favor of giving a certain portion of bounty land to those persons who served as substitutes during the late war with Mexico. A bill was passed allowing payment for certain horses lost during the late war. The General Appropriation Bill was then taken up, and the expediency of providing a temporary Government for New Mexico and California was considered. Speeches were made by Mr. Dayton and Mr. Webster, but no action was taken on the bill.

In the HOUSE, the bill for the support of the Post Office Department furnished the principal subject of discussion, but no action was taken upon it.

*February* 24.

In the SENATE, Mr. Dickinson, of New York, presented the credentials of Wm. H. Seward, elected Senator for six years from the 4th of March, in place of John A. Dix. A joint resolution was presented, but not acted upon, proposing to confer upon Major General Scott the title of "Brevet Lieutenant General" in consideration of his services during the late campaign in Mexico. The General Appropriation Bill was taken up, and gave rise to a long discussion relative to the temporary government of the new territories.

The HOUSE took up and passed the bill for draining certain swamp lands in Louisiana. The Post Office Bill was then taken up, and its consideration continued through the session.

## FOURTEEN DAYS LATER FROM EUROPE.

The steamship Europa, from Liverpool, arrived at New York, Feb. 24th, with fourteen days later intelligence from Europe.

The Parliament of England was opened by the Queen in person. Her speech, and subsequent remarks made by Lord John Russell, indicate that a liberal policy is to be pursued by the present administration. The free trade policy will doubtless be carried out.

Every department of trade and commerce is said to be active.

The cholera continues, but is of a very mild type.

Charles Gavan Duffy, one of the Irish State Prisoners, is about to have a new trial.

There is considerable said in the papers about another Revolution threatened in France. But the prompt measures of Government seem to have checked all movements of the kind, if any were contemplated.

The Pope is still at Gaeta, and there is a great deal of speculation as to the course he will pursue, or the course which the different governments will pursue in relation to him.

Several small engagements have taken place between the Austrians and Hungarians, in which the former were generally victorious; it is thought the latter will not again endeavor to make head against their opponents.

A skirmish took place on the 25th of Jan., on the frontiers of Schleswig, between a body of Danish volunteers, who had crossed the border from Jutland, and some of the troops of the Holstein Provisional Government. The Danes, who are said to have been 500 or 600 strong, were defeated at Brons, with the loss of three or four men killed, and a few wounded and prisoners. The Holsteiners lost one or two men in the skirmish.

The excitement created in Europe by the report of the boundless riches found in California had somewhat subsided, when the news by the last packet once more aroused the spirit of enterprise, and the newspapers again teemed with notices of all kinds of shipping adventures in connection with this auriferous region. The confirmed statements of mineral wealth in the California hills now leave no doubt but that an immense tide of emigration will float toward that quarter.

ACCIDENT TO SCHOOL-CHILDREN.—A serious accident occurred on the 20th of February, at a Public School in Philadelphia. It appears that some mischievous boys amused themselves by putting burning paper in the flue, and the blaze ascending with a waving wind, the girls in the room above, supposing that the building was on fire, became frightened, and some two or three hundred of them ran screaming toward the staircase. As they were pressing down the stairs, the bannisters gave way, and precipitated the mass of humanity into the entry below, a distance of several feet. Those behind still continued to press frantically on, and of course pushed those in front off the stairs, until they were literally piled upon each other to the depth of several feet. Citizens who heard the noise rushed to the rescue, and the poor children were released as soon as human exertions could do it. It was then found that at least a dozen were injured, and half a dozen seriously.

MURDER AND FIRE AT HEMPSTEAD, L. I.—On the morning of the 15th of February, the dwelling house of Jonathan Miller, in the town of Hempstead, L. I., was set on fire, and Mrs. Miller, her daughter, and two sons, who slept in the upper part of the house, were smothered, as was at first supposed. But on examining their remains, after the fire, the coroner's jury decided that they had all been murdered, and the house fired to conceal the deed. Mr. Miller started for N. York, tnat morning at an early hour, with a load of articles for the market. Suspicion has since fixed upon him as the murderer, and he has been arrested, but the case is not yet decided. Meanwhile the Governor of New York has offered a reward of five hundred dollars for the detection and conviction of the perpetrators of the bloody deed.

FREE SOIL IN WISCONSIN.—On the 25th of January, the Wisconsin Assembly passed the Wilmot Proviso Instructions, by a vote of 57 to 1. On the 29th, additional resolutions were passed in the Assembly, by a vote of 45 to 15, against the Slave Trade in the District, in the very language of Mr. Gott's resolution. In the Senate, the resolutions, as amended, were adopted by a vote of 14 ayes to 2 noes. A resolution was also carried, in one of the Houses, recommending that Mexican territory be set apart for a Colony of Free Blacks, and a portion of the public domain be appropriated to furnish a fund of indemnity to all who liberate their slaves and send them to the Colony.

On Monday last the ship Levant sailed from Philadelphia for San Francisco. She takes 49 passengers. On board the ship will be the frames of ten houses, all ready for being put together, two steamboats and eight sail boats, intended to ply on the Sacramento river. Her manifest is upwards of seventeen feet long, and the cargo is estimated at two hundred thousand dollars.

On the evening of February 21st, the wires between New York and St. Johns, New Brunswick, were connected, and Mr. Foss, the skillful operator at this end of the line, held a conversation with the operator in the office at St. Johns. The distance is upwards of 750 miles. On the following day the news of the arrival of the Europa at St. Johns was sent on the wires.

A lynx measuring five and a half feet was recently killed in Waterford, Vt.

## SUMMARY.

The Boston Transcript says that one of the passengers by the Duxbury, which sailed last week for California, finding that an officer was on the wharf, on the watch for him, got a friend to put him in a sugar box, which was nailed up and marked—"Medicine, this side up with care," and was in this way conveyed on board, in the face and eyes of the half-frozen officer.

A man by the name of Peter Miller recently died at Easton, Pa., leaving property, it is said, to the amount of about $300,000, to be loaned to farmers and mechanics forever. If there should ever be a surplus, it was to be employed in building a hospital. The Court of Northampton, however, has decided against the validity of the will, in favor of a nephew of the deceased.

Thirty or forty policemen were on duty at Boston on a recent Sunday, to stop racing with sleighs on Washington street. They were provided with *ropes* for this purpose. Their presence prevented the racing, yet there was some very fast driving, and occasionally a noisy party were seen to pass.

An officer of the army writes to St. Louis, from Los Angelos, California, that the number of regulars in the service in that country is not more than seventy-five. The remainder of the force have deserted and gone to the mines, carrying with them their horses. He says that by spring there will not be twenty regular soldiers in the country.

The steamship United States was sold last week by C. H. Marshall & Co., of New York, to Mr. Augustus Belmont, Austrian Consul, for the German Empire, and is to form a part of the new German Navy. The price received for her, according to the best information, is $250,000. This is a considerable sacrifice to the owners, as she has run herself in debt upwards of $50,000, and cost originally about $300,000.

The Knoxville (Tenn.) Tribune has been publishing able papers in favor of gradual emancipation and colonization, and it urges a Convention for that purpose. With this, says that journal, as our principle of action, we may, with the blessing of God, *open the way for the full and final redemption of the State.*

The Lafayette Live Oak of the 4th says that the sheriff of Jefferson, La., was recently directed to attach the steamer McKim, bound for California, and went on board for the purpose of serving the writ on the Captain; the boat left the wharf with the officer on board.

Mr. Asa Bacon, one of the proprietors of the Marble Buildings in New Haven, lately destroyed by fire, has presented one thousand dollars to the widow of Mr. Hall, one of his tenants, who was killed by the falling of one of the walls.

The Senate of Indiana, on the 19th ult., passed a resolution instructing the Judiciary Committee to inquire into the expediency of so altering the civil and ecclesiastical laws of the State as to render the marriage covenant void at the option of the parties.

The British ship Cambria, 13 weeks from Londonderry, for New York, put into the Delaware breakwater, February 21, in distress, being almost entirely destitute of provisions and water. Fifty-five passengers had died on the voyage, and seven more were buried on her arrival.

The General Assembly of Rhode Island has passed a law changing the publication of the bans of matrimony to one time, instead of three, and that one notice may be given at the time of the ceremony.

Movements are making throughout the West, at Chicago, Milwaukie, and in northern Indiana, to induce our Government to send the Eastern Mail through Canada. By such an arrangement, from four to six days would be gained over the ordinary mail route around the lakes.

The Memphis Eagle tells of an amateur returned Volunteer, who has recently been doing a prosperous business in that region by selling forged land-warrants.

Three boys were tried at the late term of the Court in Dover, N. H., for maltreating their teacher, who attempted to correct a lad for misbehavior. Two of them interfered, and dragged the master into the street. The jury awarded the teacher a verdict of damages to the amount of $60 and costs.

The Bible on which the first inauguration oath was taken by Washington, is still preserved in New York, and will be taken to Washington City, to be used at the inauguration of General Taylor.

There have left the United States for California, within the last ten weeks, about 9,000 persons, viz: from New York 5,000, from Boston 1,300, from Philadelphia 166, from Baltimore 361, from New Orleans 500, from other parts about 1,500.

Col. Howell, who died at Frelinghuysen, Warren county, N. J., on the 26th ultimo, had resided there on his paternal farm for eighty-seven years.

The Ohio House of Representatives has, by a decided vote, instructed a Committee to report a bill repealing all laws granting licenses to sell intoxicating liquors.

England and Wales, with sixteen millions of people, contain nearly eight million unable to write their names, and not less than five million unable to read.

The ship Thomas W. Sears recently cleared at Boston for Canton with a cargo of 1,999 bales and eight cases of Domestics, valued at $67,681.

A communication from Wm. H. Seward, accepting the appointment as a United States Senator, from the State of New York, was laid before both Houses of the Legislature on the 20th.

The Savannah Republican says of the late snow-storm in that region, that it is the first since March, 1837.

The Homestead Exemption Bill has been defeated in the Illinois House of Representatives by a close vote.

Hon. Washington Hunt has taken the official oath as Coutroller of the State of New York.

The British brig Standard, from Demarara, bound to England, was lost at Martinique, on the night of December 30, and eight of the crew, including the master, his brother, and two passengers, perished.

General Taylor, the President elect, arrived at Washington on the 23d of February, where he was received with great enthusiasm.

The printing office of the Chronotype, at Boston, was burned on the 19th of February, together with other property to the value of about $20,000, most of which was insured.

The Yellow Fever has appeared at St. Ann's Garrison, Barbadoes. In five months ninety-two persons have fallen victims to the disease. Fifteen sergeants of the 72d Regiment have died since that Regiment left Gibralter a year ago.

A pedlar's box, containing jewelry and cash to the amount of sixteen hundred dollars, was stolen from a tavern at Durhamville, N. Y., on the 17th ult.

The notes of the broken bank of Norwalk, Ohio, are taken at Sandusky for merchandize, at par. The notes of the Sandusky Bank pass at 75 to 80 cents on the dollar.

The Otsego Democrat announces the marriage of Henry F. Phinney to Caroline Martha, daughter of J. Fenimore Cooper, the novelist.

Two hundred head of cattle crossed the Suspension Bridge below Niagara Falls on the 18th in perfect safety; among them were several very heavy oxen.

A stage with nine passengers was upset near Albany on Wednesday, and one of the passengers, a lady, was seriously injured. Several others were slightly injured.

A whale measuring about 35 feet in length, was captured opposite Bridgehampton, Long Island, recently, which will yield, it is supposed, from thirty to forty barrels of oil.

A bill has been reported in the Virginia House of Delegates, doing away with public executions, and directing them to be conducted privately, as in several other States of the Union.

A petition from Stark and Portland counties for a dissolution of the Union on account of Slavery, caused some excitement in the Ohio Legislature on the 11th inst.

Three hundred thousand tons of ice have been cut in Massachusetts during the present year, for home consumption and exportation.

The inhabitants of a portion of Kentucky, have applied to be annexed to Virginia, and those of Norfolk county, Virginia, wish to attach themselves to North Carolina.

The National Intelligencer says that there are forty-five thousand volumes in the Congressional Library.

The salary of the President of France is one hundred and ten thousand dollars, with a furnished palace.

Over two hundred copper life-boats have recently been made at the Novelty Works for California emigrants.

Seventy dogs were killed in Boston on the day on which the dog law first went into effect.

Ninety-two thousand letters passed through the Baltimore post-office on St. Valentine's Day.

### MARRIED,

In North Stonington, Ct., Feb. 5th, by Rev. Mr. Miller, Mr. NATHANIEL S. WILBUR, of Richmond, to Miss ELIZA T. HAZARD, of South Kingston.

In Hopkinton, R. I., Feb. 11th, by Eld. Daniel Coon, Mr. STEPHEN C. BURDICK, of Alfred, Allegany Co., N. Y., to Miss ELIZABETH PECKHAM, of Westerly, R. I.

In Hopkinton, R. I., Feb. 18th, by Eld. Daniel Coon, Mr. ASAHEL G. BOSS to Miss MARAND BURDICK. At the same time and place, Mr. EDWIN O. KENYON to Miss CORDELIA BURDICK, all of Hopkinton.

At New Market, N. J., Feb. 14, by Rev. W. B. Gillett, Mr. W. M. TAPPAN, of Metuchin, to Miss PHEBE A. TINGLY, of New Market.

Feb. 17, by the same, Mr. GEORGE VANSICKLE to Miss BEULAH F. RANDOLPH, all of Metuchin, N. J.

In Hopkinton, R. I., by Eld. S. S. Griswold, Mr. EDWIN M. GILES, of Providence, and Miss SUSAN H. JOHNSON, of the former place.

In Sangerfield, N. Y., Feb. 8th, 1849, by Rev. Mr. Ainsworth, Mr. ALBON A. LEWIS to Miss MARY ANN GREEN, all of Sangerfield.

In the Baptist Chapel, at DeRuyter, N. Y., on first-day, Feb. 18th, by Eld. J. R. Irish, Mr. HENRY C. COON to Miss N. MARIA MAXSON, daughter of Thomas Maxson, all of DeRuyter.

At North Brookfield, N. Y., Feb. 11th, by A. M. Covey, Esq., Mr. JONATHAN JAQUAY, Jr., to Miss CATHARINE CHEESEBRO, both of Brookfield.

In Beloit, Wis., on the 22d of October last, by C. Townsend, Esq., Mr. GEO. R. CLARKE to Miss ADELAIDE WHEELER.

### DIED,

In Hopkinton, R. I., Feb. 13th, JOHN G., son of Moses B. and Mary Lewis, in the 7th year of his age.

In Hopkinton, R. I., Feb. 19, MARY E. DAVIS, wife of Stephen S. Davis, and daughter of Moses B. and Mary Lewis, aged 21 years and 1 month. Sister Davis was a member of the 3d Seventh-day Baptist Church in Hopkinton. In the early stages of her decline, there were at times some dark mists that intercepted her spiritual vision, and prevented that exhibition of heavenly-mindedness and holy joy that characterized her last days. Although in youth, and having before her the fairest prospects of a happy life, yet, when the hollow cough and decaying strength proclaimed to her the will of God in respect to her recovery, she manifested most convincingly the strength of the Christian hope.

A. B. B.

In Lincklaen, N. Y., Jan. 13th, Mrs. NANCY E. BURDICK, wife of Joshua D. Burdick, of Truxton, in the 22d year of her age.

At the residence of her son-in-law, Jonathan Edwards, at Pawcatuck Bridge, R. I., about the 5th of February, of billious cholic, after a sickness of twenty hours, Mrs. LYDIA COTTRELL, widow of John Cottrell, aged 69 years.

☞ The colored woman, whose death at Charlestown, R. I., we published several weeks since, was 120 years old, instead of 20.

### LETTERS.

Daniel Coon, S. S. Griswold, A. B. Burdick, S. P. Stillman, H. P. Lewis, C. B. Vickery, G. R. Clarke, A. M. Covey, D. Brown (right—have written,) G. R. Irish (received and credited in December,) E. D. Randolph (both letters received Feb. 25,) W. C. Kenyon (the books to-day, and the pamphlets next week.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| Edwin Johnson, Lippitt, R. I. | $2 00 | pays to vol. | 6 | No. 26 |
| Wanton Whitford, " | 2 00 | " | 6 | " 26 |
| Wm. Cook, " | 2 00 | " | 5 | " 35 |
| Elias Saunders, Westerly, R. I. | 2 75 | " | 4 | " 52 |
| Isaac Moore, " | 2 00 | " | 5 | " 52 |
| Weeden Clarke, " | 2 00 | " | 5 | " 52 |
| G. W. Wilcox, " | 2 00 | " | 5 | " 52 |
| Wm. Langworthy, " | 75 | " | – | " — |
| Elisha Saunders, Hopk'n, R. I. | 2 00 | " | 5 | " 52 |
| R. Drake, Plainfield, N. J. | 2 00 | " | 5 | " 52 |
| Nicholas Rogers, Williamsburg, | 2 00 | " | 5 | " 52 |
| A. M. Covey, North Brookfield, | 2 00 | " | 5 | " 52 |
| Dan'l Brown, Brookfield, | 2 00 | " | 5 | " 52 |

### New York Market, Monday, Feb. 26.

ASHES—Pots $5 50; Pearls a trifle less.——FLOUR AND MEAL—Flour is steady at 5 56 a 5 75 for common to good brands Western and State, and 6 00 for pure Genesee. Rye Flour 3 44 a 3 50. Meal 2 87 a 3 00.——GRAIN—Genesee Wheat 1 35. Corn as last week. Rye 66c. Oats, Northern 40 a 42c, Jersey 32 a 35c.——PROVISIONS—Mess Pork 10 87 a 11 00. Beef is dull at previous rates. Smoked Beef 11c. Lard 6½. Cheese is doing a little better. Butter is dull at 10 a 12 for Ohio, and 14 a 20 for State

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed; lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.

GENESEE, December 20th, 1848. 29m3.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.

Other experienced Teachers are employed as Assistan .

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | | | |
|---|---|---|---|---|
| First, | commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, | " | Dec. 13, | " | March 21. |
| Third, | " | April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 0 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

## STATESMAN'S MANUAL,

Comprising the Lives, Addresses, and Messages of the Presidents of the United States, from Washington, to Taylor's Inaugural Message, March, 1849; with a History of their Administrations, and of each Session of Congress. Also, various Historical, Statistical, and other important Public Documents, and a complete Index, or Analytical Table of Contents to the whole work. Edited by EDWIN WILLIAMS, Esq.

Illustrated with Portraits of our 12 Presidents, engraved on Steel, from the most approved authorities, and in the best style of the Art. Printed on the best paper, and handsomely bound in emblematic style. It will also be embellished with Views of the Capitol, President's House, and the Seals of the several States, and the United States. In four large 8vo. volumes. Price $10.

OPINIONS OF THE PRESS, &C.

*From the President of the United States.*

"To Mr. E. Walker—Dear Sir:—I have found your Statesman's Manual a valuable work, and exceedingly useful and convenient. Yours, J. K. POLK."

*From the Hon. Henry Clay.*

"My Dear Sir:—Your Statesman's Manual is a very valuable work for reference."

*State of New York:*
Secretary's Office,
Department of Common Schools, } Albany, Sept. 18, 1846.

I have examined the "Statesman's Manual," in two volumes octavo, compiled by Edwin Williams, and am of opinion that it is a proper work for school district libraries, and deserving of a place in these institutions, designed for the diffusion of useful knowledge.

Signed, J. S. RANDALL,
Dep. State Sup't Com. Schools.

*From the Journal of Commerce.*

"This is one of the most important books published in the United States for a long time."

*From the N. Y. Courier and Enquirer.*

"This is the most important contribution to American political history ever published."

*From the Democratic Review.*

"The whole forms a most complete library in itself, of all that concerns the politics of the country. No individual should be without these two volumes at hand for prompt reference. How many hours of idle discussion and senseless debates might be spared to heated partizans, were these books at hand for appeal. We shall have frequent occasion to refer to them."

*From the N. Y. Express of August 21, 1846.*

"This is emphatically a national work, and as such eminently deserving of a national support."

*From the Commercial Advertiser.*

"Such a work is invaluable, and is offered at a comparatively low price, in expectation of a large sale."

*From the Luzern Democrat.*

"The Statesman's Manual is a very valuable work, comprising a complete condensed political history of our country from the formation of our government until the present time."

*From the Washingtonian, Ohio.*

"It is but scanty praise to say, that no work of equal value to the American Statesman, Politician, Journalist, Historian, &c., &c., has ever before appeared."

*From the Harrisburg (Pa.) Argus, August 26, 1846.*

"No politician, no man who desires to understand the history of the several administrations of the General Government, should be without a copy of it. As a book of reference, it is invaluable."

# Miscellaneous.

## THE SEAMSTRESS.

The following lines are from the pen of James R. Lowell, and possess as much undeniable truth as eloquent poetry:—

Hark, the rustle of the dress,
Stiff with lavish costliness;
Here comes one whose cheeks would flush
But to have her garments brush
'Gainst the girl whose fingers thin
Wove the weary broidery in;
And in midnights chill and murk,
Stitched her life into the work—
Bending backward from her toil,
Lest the tears her silk might soil;
Shaping from her bitter thought
Heart's-ease and forget-me-not;
Satirizing her despair
With the emblems woven there!

◆

The night is mother of the day,
The winter of the spring;
And ever upon old decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showerrs the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all.

## A STRANGE CASE.

A singular case has occurred in Bangor, Me., which shows absolute and entire deception of a whole family, neighbors, and schoolmates, respecting the identity of a person after a few year's absence. A young man named Luther Hause, twenty years of age, imposed himself upon the family of James Hause, Esq., of Corinna, by claiming to be their long-lost son, and in that character obtained money and goods to the amount of about one hundred dollars. The case is reported at length in the Bangor Whig, but the main facts of interest we have abridged in the following notice: The son of James Hause was named Rowland, and he had been absent on a whaling voyage, when some neighbors of Mr. Hause saw Luther Hause in Bangor, and accosted him for Rowland. But the young man informed them of their mistake, and avowed his real name. They did not believe him, and informed Mr. Hause that they had seen his son.

Mr. Hause went immediately to Bangor to find him, was unsuccessful in his search, and left a neighbor authorized to bring him home. The latter found Luther, and on inviting him to go home, Luther accepted the invitation. When he reached the house, he addressed Mr. and Mrs. Hause as father and mother. Mr. Hause had some doubts at first, as the eyes and hair of Luther were entirely different from that of his son. He referred to several scars his son had. Luther showed a scar on his knee, one on his breast, one on his neck, and an overlapping toe, all of which Rowland had.

He remained at their house some five months, and the longer he remained, the more they were satisfied that he was their son. Mr. H. stated that he believed him to be his son just as certain as he believed in the identity of his wife. Many domestic circumstances were related by the young man, which they supposed could only have been known to their son, but which the imposter had probably derived from themselves in the relation of family matters, and afterward brought forward in confirmation of his identity. Several of the neighbors of Mr. Hause believed this young man to be Rowland Hause. Young men, who had been schoolmates with Rowland, conversed with Luther about past times, and became convinced that he was Rowland Hause.

At length, a Mr. Dow came to Corinna, saw Luther, and said that he knew the young man; that his name was Luther Hause, and no mistake, and that he belonged in Troy. Another person recognized him as Luther Hause, and said that he resided with him seventeen years. James Hause then began to doubt the fact that Luther Hause was his son; and, in order to settle the dispute existing in his family and the community, respecting his identity, a warrant was issued against the young man, for obtaining goods under false pretences, as he had got a watch and several other articles, while remaining at the house of Mr. Hause. He was arrested and examined. Mr. Seth Hause, of Troy, was summoned, and appeared at the trial, and there declared the prisoner at the bar to be his son.

During the trial there was great excitement, and about four hundred persons were present, apparently, the mass of them, in favor of Luther, believing him to be Rowland. The Justice sustained the warrant. Upon the trial, the counsel for the prisoner contended that Hause and his family had deceived the young man, instead of his having deceived them—that when he was first seen in Bangor, he stated distinctly that his name was *Luther* Hause—that they dragged him to Corinna, and forced him to say that his name was Rowland Hause—there was no pretence that he was any one else than Luther Hause—and that James Hause, if he had opened his eyes to the light around him, might have known that he was Luther Hause. The Judge charged very strongly against the prisoner. The Jury, after an absence of several minutes, returned a verdict of guilty.

This is probably the most singular case of the kind on record. Mr. James Hause is represented to be an intelligent man, a Justice of the Peace, and a man of property. It appears strange that such a glaring imposition could be practiced upon a family of the intelligence they are said to possess.

◆

American Linen.—A very liberal charter was recently granted by the Kentucky Legislature, for the manufacture of linen at Maysville, with a capital of two hundred thousand dollars, in shares of one hundred dollars each, payable in calls of ten dollars, not oftener than once in thirty days. The intention is to manufacture linen of hemp, though flax may be used. Mason county, in which Maysville is situated, is the first hemp-growing county in the State, having produced in some seasons three thousand tons. The soil near Maysville, both in Ohio and Kentucky, is admirably adapted to the culture of flax, and if a demand for it existed, any quantity could be produced. The farmers in that section often grow flax for the seed only, cutting the straw with a scythe, and throwing it away after it has been threshed. One provision in the charter of the Maysville Linen Manufacturing Company is new, and we think will work well. It is that one quarter of the capital stock is reserved for such of the hands as choose to purchase, making them, so far as their purchase extends, partners in the concern.

## MR. CALHOUN'S ADDRESS TO THE SOUTH.

The following synopsis of John C. Calhoun's Address to the people of the Southern States, on the subject of Slavery, gives a good idea of the spirit and tenor of that extraordinary document. It might alarm somebody, if the same threats had not been made thousands of times in the last ten years.

The Address opens with a history of the wrongs the South has sustained in the obstacles thrown in the way of reclaiming fugitive slaves, by State legislation, in defiance of the explicit guaranty of the Constitution.

Then follows a history of the so-called aggressions attempted upon the Southern institutions at the time of the Missouri Compromise.

The address proceeds to describe the alledged inequality and injury effected by the Wilmot Proviso, and calls the attention of the people to other unwarrantable measures which have been agitated during the present session of Congress.

The address also sets forth another danger—that the North, after accomplishing the emancipation of the blacks, will then elevate them to a political equality with the slaveholder himself—that the blacks, thus favored by the North, will become the political allies of that section of the country—that to reward their devotion to the North, that portion of the Union will assist the blacks in domineering over the whites of the South!

Mr. Calhoun says the exclusion of slavery from the territories and other points over which the general government has control, together with the increasing difficulty of recapturing slaves, will be followed by the overthrow of Slavery. If not, the North, united in sentiment against it, will not regard any constitutional barrier, but proceeding to abolish the internal Slave Trade, would open the way for the abolition of Slavery in the States.

What Mr. Calhoun calls "monopolizing all the Territories" by the North, he says will give us three-fourths of the States, and thus put us in a position to amend the Constitution so as to abolish the guaranty for slave property as it now exists. Hence the necessity of prompt and decided action on the part of the South, and the vital importance of the territorial question. The following is the conclusion of the address:

"With such a prospect before us, the gravest and most solemn that ever claimed the attention of a people, the question for us to consider is, what is to be done to prevent it? It is a question belonging to you to decide. All we propose is to give you our opinion. We, then, are of opinion that the first and indispensable step, without which nothing can be done, and with which everything can be done, is union among ourselves, on this great and most vital question. The want of union and concert in reference to that has brought the South, the Union, and our system of government, to their present perilous condition.

"If you become united, and prove yourselves in earnest, the North will be brought to a pause, and that may lead to a change of measures, and the adoption of a course of policy that may quietly and peaceably terminate this land conflict between the two sections; if it should not, nothing would remain but for you to stand up immoveably in defense of rights which involve our property, prosperity, equality, liberty, and safety. As the assailed, you would stand justified by all laws, human and divine, in repelling a dangerous blow without looking to consequences, and to resort to all means necessary for that purpose. Your assailants, and not you, would be responsible for consequences.

"Entertaining these opinions, we earnestly entreat you to be united, and for that purpose to adopt all necessary measures. Beyond this we think it would not be proper to go at present. We hope, if you should unite with anything like unanimity, it may of itself apply a remedy to this deep-seated and dangerous disease. But if such should not be the case, the time will then have come for you to decide what course to adopt."

## NAPOLEON BONAPARTE.

Napoleon Bonaparte was born at Ajacco, in Corsica, on the 15th of August, 1769; he received his education in France, in the Royal Military College; he was appointed lieutenant, 1792; major, the 19th of October, 1795; commandant of artillery, Toullon, in December of the same year; brigadier, the 9th of February, 1794; lieutenant-general of the army of the interior, on the 16th of October, 1795; field marshal, the 27th of the same October; commander-in-chief of the army of Italy, the 23d of February, 1796; and was married in the same year to Josephine de a Pragerie, widow of Beauharnois; sailed with the expedition to Egypt, the 19th of May, 1798; arrived at Alexandria, the 1st of July; embarked to return to France, the 22d of August; arrived at Raphan, near Fregus, the 9th of October; was named first consul, the 10th of January, 1802; consul for life, the 10th of August, of the same year; and emperor, the 18th of May, 1804; he was consecrated and crowned in Paris, by Pope Pius VII., the December following; proclaimed king of Italy, the 17th of March, 1805; and crowned at Milan, the 26th of May; he was proclaimed and acknowledged as protector of the confederation of the Rhine, the 12th of July, 1806; mediator of the Swiss confederation, the 19th of September, 1807; his marriage with Josephine was declared null, the 16th of December, 1809; on the 2d of April, 1810, he was married to Maria Louisa, archduchess of Austria, who was born the 10th of December, 1791; of this marriage there was born, on the 20th of March, 1811, Napoleon Francisco Carlos Jose, king of Rome; he made his entry into Moscow, the 14th of September, 1812; this was the apogee of his glory, from which his adverse fortune and decadence began. All those nations which had already declared war against him, made the greatest efforts to precipitate his ruin, and consummate his end. The allies entered the city of Paris on the 30th of March, 1814; abdicated, April 11; embarked for Elba, 20th of the same month, and arrived on the 14th of the following; there he remained until February, 1815, which month he sailed for France, where he arrived the 1st of March, and landed at Canes, in the Gulf of St. John; he entered Paris the 20th day after his disembarkment; lost the battle of Waterloo, the 18th of June, 1815; abdicated a second time in favor of his son, the 22d of the same month; he submitted himself to the protection of the English, and embarked in the Bellerophon, the 15th of July ensuing, and was subsequently carried to the island of St. Helena, where he disembarked the 13th of October, and died, without it being known of what particular malady, the 5th of May, 1821, at seven o'clock in the morning.

## INTERNATIONAL TELEGRAPH.

Dr. Alexander Jones, the telegraphic agent and reporter of the New York Press, and originator of the project for a line of telegraph from some practical point on the north-western coast of North America to the Asiatic coast opposite, by means of a sub-marine wire, published another long exhibit of his plan in the Journal of Commerce. Dr. Jones mentions various routes to put America in telegraphic communication with the principal cities of the Old World, either by a sub-marine communication across Behring's Strait, or the establishment of telegraph stations at each side, carried across on the ice in the winter, and in the summer by steamers, with as little delay as possible. He estimates the distance between New York and London, via Behring's Strait and St. Petersburgh, at fifteen thousand miles, and the average cost of the proposed line at seven million five hundred thousand dollars, exclusive of expenditures for stations, instruments, interest on money, &c.

As to the utility and profit of the undertaking, he remarks:

In the face of this heavy expenditure, we yet believe that such a line would yield a large amount of revenue, and pay all its expenses. For,

I. It would have the patronage of the entire commercial world.

II. It would have the official patronage of all Governments.

III. It would have the patronage of the press of both hemispheres.

IV. It would derive a large income from private messages other than commercial, passing between the citizens of populous States on either side.

If we set down the probable annual number of messages transmitted at 400,000, (they would more likely amount to a million per annum,) or about 1,100 daily, or 550 sent each way per day—and estimate the average cost of dispatches at five dollars each, the total amount of receipts would be $2,000,000, leaving $550,000 for profit, exclusive of interest and expenses.

Messages of ten words from New York to New Orleans now cost $2 50 each. The average receipt of messages both ways between New York and Boston, probably do not amount to less than two hundred, exclusive of way messages.

Another Plan.—Messrs. Hubbard & Co., of New York, propose to connect the two continents by telegraph.

They ask that Government will appropriate the sum of fifty thousand dollars, to be expended in the survey of the proposed route, and also place at their disposal a vessel for the same purpose. They say, that, from explorations, they are satisfied that a series of shoals, produced from sub-marine volcanic action, extend from the banks of Newfoundland to the mouth of the English Channel, and, that these shoals, in many instances, do not lie more than one hundred and twenty feet below the surface of the ocean. They propose to traverse the Atlantic by means of buoys, submerged to the depth of twenty feet, and confined by anchors resting upon these ledges or shoals, the wires to be enclosed in some substance impervious to water, as India-rubber or gutta-percha.

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A Horse at Sea.—A singular instance of embarking upon the deep occurred on Friday evening. A horse went to the lake to drink, some distance north of the north pier, and, stepping upon a cake of ice, the wind, which blew strongly from the shore at the time, drove the brittle bark and the poor beast into the lake. The captain of the schooner Oneida witnessed the occurrence, and says that when last seen, the horse was vanishing from sight in the distance. Nothing has been heard of him since. We hope he will bring up at some friendly port on the other side of the lake.

[Chicago paper.

The above horse has arrived safely at Buffalo. The poor brute was discovered by the pilot of the lake steamers, when nearly seventy-five miles from his port of departure, and was, with much difficulty, hoisted on board. The ice upon which he stood, was, by the action of the steamer's paddles, so broken, that the quadruped navigator was plunged into the water; but, by getting slings under him, he was finally rescued. [N. Y. Globe.

◆

Congress Assessed for a Runaway Husband.—The Washington correspondent of the Baltimore Patriot says: 'Mr. Giddings is in high feather just now, on account of a petition to Congress from a Mrs. Mary Johnson, somewhere in the State of New York. She represents that her husband was in our army in Mexico—that he deserted to the enemy—that he was captured and brought back—that General Taylor would not allow him to remain, but sent him off—that he is lost to her, in consequence, if not to the world—and, that as Congress is paying for negoes in a similar way, as in the Pacheco Case, and she considers one white man worth two negroes, she prays to be paid two thousand dollars, (double the sum paid for Pacheco's Lewis,) for her lost husband."

◆

Prohibition of Slaves as Merchandize.—An immediate and extra session of the Legislature of Mississippi is demanded by the citizens of Hancock county, in that State, for the purpose of enacting laws, prohibiting further ingress of slaves from the border States of the South. In their petition to the Governor, they represent that the States of Maryland, Virginia, Kentucky, and Missouri, where slavery has become unprofitable, from the uncertain tenure by which slaves are held, are now throwing an immense black population on the extreme Southern States, which is destined to increase with great rapidity. To avoid this result, they propose to compel the more Northern of the slaveholding States to retain their slaves within their own borders.

◆

The other day some persons broke into the store of Mr. Steward, of Gardner, Me., and let out of his casks, by boring holes in them, liquors to the amount of from one thousand dollars upwards.

## VARIETY.

The Louisville Courier says that great quantities of counterfeit half dollars, of the American coin, are in circulation in that quarter, of which it says:—

"Those we saw were dated 1843 and 45, and the entire imprint and stamp were exact copies of the original. The outer surface of the coin is undoubtedly silver, but the body of the piece is composed of some other substance, of a gravity less than silver, and thus by the weight it is readily detected. The counterfeits are also somewhat thicker than the genuine, and do not possess the clear ringing sound of silver."

There is on exhibition in this city a curious invention in the way of a churn. The milk is churned by a process of suction exercised by revolving buckets, which are turned by a handle to which they are attached. By this operation, the frothy substance of the milk is forced by the chemical action of the air into a mass—thus forming the butter. The great advantages which this method possesses over the ordinary churn, are said to be in the time and labor saved, and an increase in the quantity of butter. The time occupied is not more than three or four minutes, and milk can be churned at any degree of temperature, from forty to sixty-five degrees.

Within four years from the 1st of January, 1849, the charters of nineteen banks in the State of New York will expire, having, in the aggregate, about nine million six hundred and seventy thousand dollars capital; and within two years thereafter, the charter of sixteen more will expire, making five million seven hundred thousand dollars capital; in all, fifteen million four hundred thousand dollars. The question is becoming a very serious one to the banks and the community, whether they shall close up their business, or organize under the general banking law.

A clergyman was asked to drink wine at a wedding, but, very properly, refused. 'What, Mr. M——,' said one of the guests, 'don't you drink wine at a wedding?' 'No, sir,' was the reply, 'I will take a glass of water.' 'But, sir,' said the officious guest, 'you recollect the advice of Paul to Timothy, to take a little wine for his infirmity.' 'I have no infirmity,' was the reverend gentleman's reply.

A gentleman reading a paper in an Albany Hotel, on Wednesday morning, was accosted by a little half-naked girl, who asked him for a penny. He handed her a half-dollar piece by mistake. The girl went out, was absent a few moments, and returned with forty-nine cents, which she handed to the astonished gentleman. He immediately took measures to have the little innocent provided for.

The Watertown (Wis.) Chronicle says that the fishing at Beaver Dam continues as good as ever. Tons of the finest pickerel have this Winter been taken there. At an air-hole in the ice, about two miles above the village, fish are taken in large quantities with a common pitchfork. Incredible as this may appear, it is nevertheless true. One man caught a *cord* of fish in this way, in the course of several hours.

The Pecan Crop, once in three years, is a great affair in Texas. It is considered equal to the cotton crop, for one hand can gather from one to three bushels a day, and the picking season lasts from three to eight weeks. It is estimated that this year, fifty thousand bushels of Pecans would be exported from Guadalupe alone, which bring more than one dollar a bushel on the spot.

Francis Jackson, of Boston, has withdrawn from the Charitable Mechanic Association, with which he has been connected for a third of a century, because liquors are sold at a house which that Society owns, but has leased for ten years without any prohibition or restriction.

The Senate of Ohio has passed an act, by a very large majority, in favor of taking the sense of the people on the propriety of calling a Convention to amend the Constitution of that State.

The Onondaga (N. Y.) Salt Spring, on the State Reservation, yielded during the last year, 4,737,526 bushels of salt, being an increase of 785,774 bushels upon the quantity produced the previous year.

A. C. Dodge, of Ohio, is the son of Henry Dodge, of Wisconsin. They are both members of the United States Senate, or will be at the next session. Father and Son in the Senate at the same time, seems strange enough, and is believed not to have happened before.

A meeting has been held, and resolutions adopted, by the people of Texas, claiming all the territory to the Rio Grande; and repudiating the Wilmot Proviso, declaring that Congress has no right to pass such a law bearing upon territories.

Mr. Thompson, a member of the lower branch of the Pennsylvania Legislature, died while delivering a speech on Thursday.

Philip Duffy has been sentenced to 14 years imprisonment in the State Prison for the murder of his sister, in August last, at La Fayette, La.

There are no less than eleven applications before the Pennsylvania Legislature for the erection of new counties in that State.

The Judiciary Committee of the State of Michigan have reported a bill to restore Capital Punishment for murder in that State.

The cholera prevailed to a considerable extent at Caddo, in the State of Louisiana, at the last accounts.

A dog supposed to be rabid bit six persons and eight or nine dogs in Roxbury, Mass., the other day. He was killed, with several of the dogs he had bitten.

The Arkansas Democrat learns that discoveries of lead have been made ten miles west of Little Rock.

The Judiciary Committee of the Senate of Pennsylvania has reported a bill abolishing capital punishment, and substituting imprisonment for life.

Iowa is estimated to have a population of 160,000.

## ALFRED ACADEMY AND TEACHERS' SEMINARY.

W. C. KENYON, A. M., } Principals.
IRA SAYLES, A. M., }

Assisted by nine able and experienced Teachers, five in the Male Department, and four in the Female Department.

The Trustees of this Institution, in putting forth another Annual Circular, would take this opportunity to express their thanks to its numerous patrons, for the very liberal support extended to it during the past ten years that it has been in operation; and they hope, by continuing to augment its facilities, to also continue to merit a share of public patronage.

Extensive buildings are now erected for the accommodation of students, and for Recitation and Lecture Rooms, &c. They occupy an eligible position, and are finished in the best style of modern architecture; and the different apartments are heated by hot air, a method decidedly the most pleasant and economical.

Ladies and Gentlemen will occupy separate buildings, under the immediate care of their teachers. They will board in the Hall, with the Professors and their families, who will be responsible for furnishing good board, and for the order of the Hall. Board and rooms can also be had in private families, if particularly desired.

Each room for those who board in the Hall is furnished with a bed and bedding, a table, two chairs, and a pail.

The plan of instruction adopted in this Institution, aims at a complete development of all the moral, intellectual, and physical powers of the student, in a manner to render them thorough practical scholars prepared to meet the great responsibilities of active life. Our prime motto is, "*The Health, the Manners, and the Morals of our Students.*" To secure these most desirable ends, the following Regulations are instituted, without an unreserved compliance with which, no student should think of entering the Institution.

### REGULAR ACADEMIC EXERCISES.

The regular exercises, at which all the students will be required to attend, unless specially excused, are, Chapel exercises each morning during the term; Recitations, from two to four, five days each week, from Monday morning till Friday evening. Compositions and Declamations, one-half day, once in two weeks, Literary, Scientific, and Moral Lectures by the Principals. Public Worship, once in each week, either on Saturday or Sunday, according as the students may be in the habit of keeping the Sabbath, either on the seventh or first day of the week.

### ADMISSION.

Candidates for admission as students, must present testimonials of good moral character, or be known to possess such a character, and must be willing to comply unreservedly with the foregoing regulations; and no one will be permitted to receive instructions in any class, until all academic bills, for the term in prospect, be paid or satisfactorily arranged.

### ACADEMIC TERMS.

The Academic Year for 1848-9 consists of three terms as follows:

The First, commencing Tuesday, August 15, 1848, and ending Thursday, November 23, 1848.

The Second, commencing Tuesday, December 5, 1848, and ending Thursday, March 15, 1849.

The Third, commencing Tuesday, April 3, 1849, and ending July 12, 1849.

As the plan of instruction in this Institution, laid out for each class, will require the entire term for its completion, it is of the utmost importance that students should continue through the term, and accordingly, no student will be admitted for any length of time less than a term, extraordinaries excepted.

Students prepared to enter classes already in operation, can be admitted at any time in the terms.

N. B. Students who are expecting to teach during the winter or summer, will specify such intention on entering in the beginning of the fall or spring term; and, for the special accommodation of such, a day will be set apart at first, on which they can leave, if they wish; and they will not be permitted to leave on any other day, nor will any other than teachers be permitted to leave on the day specified.

Farther, it is of the utmost importance that the student be present at the day of the opening of the term, as on that and the succeeding day, the students entering are examined and classified.

### EXPENSES.

| | | |
|---|---|---|
| Board, per term, | from $14 50 to | $18 00 |
| Room-rent, | | 1 50 |
| Washing, | | 2 50 |
| Fuel, | spring and fall, 75 cents, winter, | 1 50 |
| Tuition, | from $3 50 to | 5 00 |
| Lights, | | 1 50 |
| Incidental Expenses, | | 25 |
| Extras—Music on the Piano Forte, | | 10 00 |
| Oil Painting, | | 7 00 |
| Drawing, | | 2 00 |

The entire expenses for an Academic Year, including board, washing, lights, fuel, and tuition, except the extras above mentioned, need not exceed eighty-five dollars.

The expenses for board and tuition must be settled in advance, at the commencement of each term, either by actual payment, or satisfactory arrangement.

Every student wishing to have washing done in the Hall, should have each article marked, so as to avoid exchange and losses.

SAMUEL RUSSELL,
President of the Board of Trustees.

Alfred, June 20, 1848.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

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## The Sabbath Recorder,

PUBLISHED WEEKLY AT
NO. 9 SPRUCE STREET, NEW YORK.

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# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. V.—NO. 38. NEW YORK, FIFTH-DAY, MARCH 8, 1849. WHOLE NO. 246.

## The Sabbath Recorder.

### CHINESE VERSION OF THE SCRIPTURES.

The following communication has been in possession of the Board since last summer. It was not thought prudent to lay it before the public at that time, lest subsequent information might show that our missionaries had fallen into some mistake as to the subject upon which it treats. The time has now come, when we think it best to give it to the readers of the Recorder. Our readers need only bear in mind, that some time in 1843 a convention of Protestant missionaries was held at Hong-Kong, to take measures to revise the Chinese version of the Scriptures. The committee of revisal subsequently met in Shanghai, when the communication of our missionaries was addressed to them, and elicited the subjoined reply from Dr. Bridgeman.

**Letter of Br'n Carpenter and Wardner.**

Messrs. Medhurst, Bridgeman, Boone, Stronach, and Milne, constituting the committee for revising the Chinese version of the sacred Scriptures:—

DEAR BRETHREN,—Our desire to second every effort for extending through this Empire the pure word of life, and the consequent interest we feel in the result of your present labors, we beg you to accept as our only apology for addressing you at this time.

At a meeting of missionaries of various Protestant denominations, held at Hong-Kong, August 23d, 1843, it appears that the following resolution was adopted :—

"*Resolved*, That any translation of the sacred Scriptures into Chinese, issued with the approbation of the body of Protestant Missionaries, be in exact conformity to the Hebrew and Greek originals in sense; and, so far as the idiom of the Chinese language will allow, in style and manner also."

Allow us to express our entire and hearty concurrence in the above resolution, and our high regard for the principle it contains. The simple fact that "all Scripture is given by inspiration of God," is a commanding reason why all translations of it should be made in strict accordance with the original. The only object of this address, is to entreat you to carry out the import of the above resolution to its full and legitimate extent.

But lest our solicitude on this subject should appear to be gratuitous, it becomes us to specify. Allow us, then, in Christian faithfulness, to express the deep sorrow we feel, on finding in use among missionaries themselves, certain terms which, in the way they are applied, we judge not to be in conformity to the original; and the fact that they are so used, we deem a sufficient reason for inviting your special attention to them in this early stage of your progress.

The first we will mention, are the terms *le-pai-nyi*, (ceremony-worship-day,) and *ur-se-nyi*, (rest-day.) The former of these terms seems to have obtained some variety of usage. Generally, we believe, it is used to designate the first day of the week. But it has recently been printed, and widely circulated, as a translation of the Greek term *Sabbaton*, which, by general consent, refers to the seventh day of the week. Without knowing the intention of the Committee in reference to this term, we beg leave respectfully to object to its use altogether as constituting part of the Chinese Scriptures; and for the following reasons :—

First, because we fail to find evidence in the Scriptures that the first day of the week, to which it is generally applied, was regarded as *the worship day*. A very limited number of meetings for worship are recorded in the New Testament as having been held on that day. We suppose it was lawful then, as now, to hold religious meetings on any day. But if the holding of a number of religious meetings on any particular day entitles that day to the high designation of *the worship day*, then, in order to understand this rule, we must know how many such meetings would be required to endow it with that title. And if the day which is honored with the greatest number of such meetings be entitled to this appellation, then certainly it belongs to the seventh, and not to the first day. In the Acts of the Apostles, there is barely one instance mentioned of a religious meeting having been held on the first day of the week, and that was a night meeting. But at Antioch, in Pisidia, the Apostle Paul preached on two successive Sabbaths, not only to the Jews, but also to the Gentiles. At Philippi, on the same day of the week, he preached by the river side. At Thessalonica he preached on three Sabbath days; and at Corinth, it is said of him, that he preached every Sabbath, and that he continued there a year and six months. Here, then, are about eighty meetings for worship held on the seventh day of the week. Moreover, it is said that this was in accordance with the Apostle's custom.

But even upon the supposition that the majority of religious meetings were held on the first day of the week, then, before we could consistently give it the above-named title, in a translation of the Scriptures, the question would need to be raised, whether God has given it such a title. Our second objection, therefore, to the use of this term, as applied to the first day of the week, is, that there is no term in the original to which it conforms in sense.

Our third objection to this term, thus applied, is that both the law of God, and apostolic example, are continually pointing out another day, the day which God blessed in the beginning, and which had been held as sacred from the creation of the world—the enduring monument which God himself has reared, to keep in remembrance the great truth which all are prone to forget, and which the heathen especially need to be taught, namely, that He alone is the Creator of the world, thus furnishing mankind with an incontrovertible witness against all Atheism and all Idolatry. Did the Apostles assist to remove from the earth a monument so much needed? Let their example testify. We have already seen what that was. Did they do it by their instruction? Let their teachings, in which they distinctly enforced the whole Decalogue, testify. Again, let the silence of the envious and unbelieving Jews testify. They never failed to criminate the disciples for even the slightest departure from the *ceremonial* law, and even resorted to bribery that they might condemn them. And had they given any instruction, either by precept or example, that would tend in any way to impair the sacred character of the ancient Sabbath, a thousand voices would have been raised against them, and in its defense; but, instead thereof, there is perfect silence.

We have just referred you to the Decalogue, which we believe you all hold to be binding. We wish here to remark, that the law enjoins not only *a* seventh day, but *the* seventh day—the same that was sanctified in the beginning. To prove that the seventh day is essential to the institution, nothing more is necessary, than to remark, that God's blessing and sanctifying the seventh or last day of the week, and that for a specified reason, applicable to no other day, is the very thing which constituted the institution in question. In strict accordance with this view, we find the inspired writers of the New Testament, invariably employing the term Sabbath to designate the seventh day of the week. We hope the Committee will imitate their example.

The term *le-pai-nyi* has also been applied by missionaries to the seventh day of the week. The Committee will see at once, that this is not in accordance with the original. If the original had been translated, instead of being transferred, our English term to designate the Sabbath would have been *the rest-day*, as you must be aware. We object, therefore, to the term *le-pai-nyi*, as applied to the seventh day of the week—first, because it is not in exact accordance with the original in sense; and, secondly, because, so long as the same term is used to designate another day, its tendency is to confound things that ought to be kept distinct. The seventh day is not the first day, neither is the first day the seventh. And the law of God which enjoins the one cannot be made to enjoin the other.

The next term to which we would invite your attention is *ur-se-nyi*, or rest-day. This, we believe, is the true title by which to designate the seventh day of the week, it being in exact accordance with the Hebrew and Greek terms for *Sabbath*. We are always grieved, when we hear this term applied to the first day of the week, because we believe it to be a misapplication of Scripture names. We are unwilling to believe that the Committee, in the translation of the Scriptures, will be guilty of so grave an offense against the majesty of the divine law. The consequences of giving things their right names, we hope you will not fear. God will take care of them. When Jehovah put His name upon the institution of the weekly Sabbath, it was in these words, "The seventh day is *the rest-day* of the Lord thy God." We believe that to this hour, this same seventh day possesses all the sacredness which the name of the Lord our God can confer upon it. And in the name and on the behalf of the Lord our God, we beseech you to do justice to this institution, in the work that is now growing under your hands.

With reference to the term ———, (washing-ceremony,) which is used by some of the missionaries to represent the ordinance of baptism it appears to us to be quite too indefinite to express the exact meaning of the Greek term *baptidzo*. We hope you will be able to find some term that will more definitely express the sense of the original.

In conclusion, permit us to say, Give us a faithful translation of the inspired word, and we shall be most happy to unite with you in extending it to those who are perishing for lack of vision. Yours respectfully,

S. CARPENTER,
2d month, 16th, 1848. N. WARDNER.

THE REPLY.

SHANGHAI, Feb. 16th, 1848.

DEAR BRETHREN,—Your note of this date has been received by the Committee to which it was addressed, and I have been directed to acknowledge its receipt, and to assure you that the Committee will endeavor to keep in mind the points to which you have drawn attention, and especially the rule requiring exact conformity to the Hebrew and Greek originals.

The Committee feel that they are engaged in a very difficult work, and they trust all who love the truth as it is revealed, will unceasingly pray that it may be faithfully translated into the language of the Chinese.

In behalf of the Committee, yours sincerely,
E. C. BRIDGEMAN, Rec. Sec.

To Messrs. S. Carpenter and N. Wardner.

### THE FATHERLESS.

BY MRS. HENRY LYNCH.

Speak softly to the fatherless,
And check the harsh reply
That sends the crimson to the cheek,
The tear-drop to the eye.
*They* have a weight of loneliness
In this rude world to bear;
Then gently raise the fallen bud,
The drooping floweret spare.

Speak kindly to the fatherless!
The lowliest of their band,
God keepeth as the waters,
In the hollow of his hand;
Tis sad to see life's evening sun,
Go down in sorrow's shroud,
But sadder still when morning's dawn
Is darkened by the cloud.

Look mildly on the fatherless!
Ye may have power to wile
Their hearts from saddened memory
By the magic of a smile.
Deal gently with those little ones;
Be pitiful, and He,
The friend and father of us all,
Shall gently deal with thee!

### A THRILLING ADVENTURE AND NARROW ESCAPE.

To the Editor of the Sabbath Recorder:—

Below you have an abstract from the Journal of the Exploring Expedition by Capt. Charles Wilkes, relating to his visit, in June, 1841, to the celebrated volcano of Mauna Loa or Kilauca, Sandwich Islands, one of the most remarkable specimens of volcanic eruption in the known world. It has an elevation of near 16,000 feet, with an immense crater, nearly two miles in length, one mile in breadth, and several hundred feet deep. In a constant state of terrific ebullition, it may in truth be called a "burning mountain." "The oldest native traditions record it to have been in a state of operation from the earliest periods of time, and that it never overflowed its banks." J. S.

After having spent several days on the summit, making a survey, obtaining specimens, and examining the exterior, they made preparations for descending to survey the crater, and procure some of the gases, etc., and likewise some of the liquid lava by dipping it up from the boiling caldron; and having nothing suitable for this purpose, they were necessitated to make use of a frying-pan, with a pole lashed to the handle.

In the morning, Dr. Judd, with a party, commenced his descent down the ravine into the crater, and thence along the black ledge to its western part, where he descended, and after reaching the bottom he found a convenient steam hole, whence a strong sulphurous gas issued, and there he arranged the apparatus for collecting it. This was found to answer the purpose, and was readily and completely absorbed by water. The gas was then collected in a vial, containing red cabbage water, turned blue by lime, when it became intensely red.

Dr. Judd then sought for a place where he might dip up some of the recent and yet fluid lava, but found none sufficiently liquid for the purpose. Failing here, he proceeded towards the great fiery lake at the southern extremity of the crater. He found that the ascent towards this was rapid, because the successive flowings of the lava had formed crusts which lapped over each other. This rock was so dark in color as to be almost black, and so hot as to act upon spittle just as iron heated near to redness would have done. On breaking through the outer crust, which was two or three inches thick, the mass beneath, although solid, was of a cherry red. The pole with which the crust was pierced, took fire as it was withdrawn. It was evidently impossible to approach any nearer in this direction; for although the heat might not be so intense as to prevent walking on the crust, yet the crust itself might be too weak to bear the weight, and to break through would have been to meet death in its most appalling form. Dr. Judd, therefore, turned towards the west bank, on which he mounted to a higher level, over stones too hot to be touched, but from which his feet were defended by stout woolen stockings, and sandals of hide, worn over his shoes. When he had proceeded as far as he could in this direction, he saw at the distance of some thirty feet from him, a stream of lava running down the declivity over which he and his companions had ascended. Even this distance was too great to be reached over, and the intervening rocks had become so heated by the continued stream, that they could not be traversed.

At this time they were very near the great lake, but could not see its surface, which was about twenty feet higher than the spot where they stood. Jets of lava were, however, observed rising about twenty-five feet and falling back again into the lake. Dr. Judd despaired of gratifying his wishes by obtaining lava in the liquid state, and ordered a retreat.

On his return, the party passed the small crater which has been spoken of, and which, by comparison with the larger one, appeared cool. Smoke, and a little ignious matter, were issuing from a small cone in its center; but with this exception, a crust of solid lava covered the bottom. On the sides of this crater, Dr. Judd saw some fine specimens of capillary glass, which he was anxious to obtain for our collection. He, therefore, by the aid of the hand of one of the natives, descended, and began to collect specimens. When fairly down, he was in danger of falling, in consequence of the narrowness of the footing; but, in spite of this difficulty, his anxiety to collect the best specimens enticed him onwards. While thus advancing, he saw and heard a slight movement in the lava about fifty feet from him, which was twice repeated, and curiosity led him to turn to approach the place where the motion occurred. In an instant, the crust was broken assunder by a terrific heave, and a jet of molten lava, full fifteen feet in diameter, rose to the height of about forty-five feet, with a most appalling noise. He instantly turned, for the purpose of escaping; but found that he was now under a projecting ledge, which opposed his ascent, and the place where he had descended was some feet distant. The heat was already too great to permit him to turn his face towards it, and was every moment increasing; while the violence of the throes, which shook the rock beneath his feet, augmented. Although he considered his life as lost, he did not omit the means of preserving it; but offering a mental prayer for the divine aid, he strove, although in vain, to scale the projecting rock. While thus engaged, he called in English upon his native attendants for aid; and looking upwards, saw the friendly hand of Kalumo, who on this fearful occasion had not abandoned his spiritual guide and friend, extended towards him. Ere he could grasp it, the fiery jet again rose above their heads, and Kalumo shrunk back, scorched and terrified, until, excited by a second appeal, he again stretched forth his hand, and seizing Dr. Judd, with a giant's grasp, their joint efforts placed him on the ledge. Another moment, and all aid would have been unavailing to save Dr. Judd from perishing in the fiery deluge.

In looking for the natives, they were seen some hundreds of yards distant, running as fast as their legs could carry them. On his calling to them, however, they returned with the frying-pan and pole. By this time, about ten or fifteen minutes had elapsed, the crater was full of lava, running over at the lower or northern side, when Dr. Judd was enabled to dip up a pan of it. It was, however, too cold to take an impression, and had a crust on its top. On a second trial, he was successful; and, while it was red hot, he endeavored to stamp it with a navy button, but the whole sunk by its own weight, being composed of a frothy lava, and became suddenly cold, leaving only the mark of the general shape of the button, without any distinct impression. The cake he thus obtained (for it resembled precisely a charred pound cake) was added to our collection, and is now in the hall where they are deposited. Dr. Judd now found that he had no time to lose, for the lava was flowing so rapidly to the north, that their retreat might be cut off, and the whole party be destroyed. They therefore at once took leave of the spot, and only effected their escape by running. When the danger was past, Dr. Judd began to feel some smarting at his wrists and elbows, and perceived that his shirt was a little scorched. By the time he reached the tents, and we had examined him, he was found to be severely burned on each wrist, in spots of the size of a dollar, and also on his elbows, and wherever his shirt had touched his skin. Kalumo's face was one blister, particularly that side which had been most exposed to the fire.

The crater had been previously measured by Dr. Judd, and was found to be thirty-eight feet deep, by two hundred feet in diameter. The rapidity of its filling (in twelve minutes) will give some idea of the quantity of the fluid mass. The discharge from the large lake, during the night of the 17th, must have been equal to fifteen million cubic feet of melted rock. This, undoubtedly, found cavities to relieve it on the line of the eruption. It is impossible to calculate the discharge from the smaller lake; but supposing it had continued as rapid as it was at the first filling, it would have thrown out by the next day upwards of two hundred millions of cubic feet of lava.

After being at this volcano four days, says Capt. Wilkes, I was as little disposed to leave it as at first. It is one of those places that grow in interest, and excite all the energies, both of body and mind; the one to undergo the necessary fatigue, and the other to comprehend the various phenomena.

### PRAYER AND CARE.

It is a beautiful observation of Olshausen, in his commentary on the closing verses of the 6th chapter of Matthew, that 'prayer is the opposite of care, because in prayer man commits the care to God.' The Christian has a Father in heaven who knows all his wants, and who is able and willing to supply them; and He who clothes the lilly, and feeds the ravens, who watches over the falling sparrow, and notes its resting-place, who bestows upon the frail and perishable flowers of the field beauties which no human handiwork can imitate, and which no royal wealth can buy,—He who formed the body and endowed it with life, has promised to provide for his own children. The natural man cares, but does not pray. The heathen, having no idea of a superintending providence, believing only in a blind and inexorable fate, are filled with anxiety for the future. The men of the world are troubled about their plans, and are burdened even with their riches. But the Christian is exhorted to 'Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, to let his requests be made known to God.' When he has prayed, then he should cease to care, to fret, to worry about results. Thenceforth the care belongs to God. God's children should look to their Father in heaven for present temporal good, even for the ordinary comforts and necessaries of life. Will any child of God, who truly prays, 'Father in heaven, give me this day my daily bread,' ever be left to perish with hunger? Christians, troubled and perplexed, in poverty and want, cease to be anxious about temporal things, and look in faith to God, 'Casting all care upon Him, for He careth for you.' Let prayer be your antidote for care. [Independent.

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The Baptist church at Hamburg, Germany, though poor, supports three domestic missionaries. They also assist other churches, raise annually three hundred dollars for the support of its poor, besides contributing to Tract, Bible, and other Societies.

### THE QUAKER AND THE LITTLE THIEF.

Children, have you ever heard of Isaac T. Hopper, or 'Friend Isaac,' as he is familiarly called? He belongs to the Society of Friends, and should you ever happen to meet him, you would not need to be told that he was a very good-natured man, not particularly averse to an occasional joke. Well, a few days ago, the old gentleman called at our office; and among the stories he told was the following :—

While residing in Philadelphia, I had in my yard a pear tree, which bore most excellent fruit. Between my yard and that of one of my neighbors, was a very high fence, with sharp iron pickets upon it. Now I did not put these pickets there. I don't approve of such things. It was the work of the landlord. Well, one year, when the pear tree bore very abundantly, there happened to be a girl belonging to my neighbor's family, who was as fond of pears as I was myself, and I saw her several times climb the high fence, and walk carefully along between the pickets, until she came opposite the pear tree. Then she would reach over, fill her basket with fruit, and carry it away.

One day I called upon my young friend with a basket of the nicest pears I could find.

'Rebecca,' said I, 'here are some nice pears for thee.'

She did not know what I meant. I explained: 'Rebecca, I brought these pears on purpose for thee. I wish to make thee a present of them, as I perceive thou art over fond of them.'

'I don't want them, sir.'

'Ah, but thou dost, Rebecca; or thou would not take so much pains almost every day to get them.'

Still she would not take the pears, and I became more eloquent.

'Rebecca,' I said, 'thou must go and get a basket for these pears, or I shall leave them on the carpet. I am sure thou must like them, or thou wouldst not climb such a high and dangerous fence to get them. Those pickets are very sharp, Rebecca; and if thy feet should slip, as thou art walking on the fence, and I am much afraid they will, thou wouldst get hurt a great deal more than the pears are worth. Thou art welcome to the fruit; but I hope I shall not see thee expose thyself so foolishly again. But perhaps thou hast taken the pears so long, that they seem to belong to thee, as much as they do to me. So I do not wish to blame thee, any more than thy conscience does. But, pray look out for those pickets. They are dangerous. I would have them removed, but I am afraid the landlord would not like it. Thou art welcome to the pears, though, and I will bring a basket full every day.'

The little girl did not steal any more pears; and I may venture to say that she was sufficiently rebuked before the end of the pear season, for I remembered my promise, and carried her a basket full of the pears every morning.

### FEAR OF BAPTISTS.

We miss now from our public meetings Elds. Williams and Peak; also the venerable form, and the suppressed and earnest tones, of the late Secretary of the Foreign Mission. These men were fond of their anecdotes, Father Peak especially. I shall never forget the account he used to give of Rev. Hezekiah Smith's first visit to Haverhill.

There were no Baptists there then, or none that dared show themselves. Smith made his first appearance in a convention of Congregational ministers, and was taken for one of their number. He was appointed to preach, and produced a great impression. He preached again next day, and crowds assembled to hear the new and popular 'Presbyterian minister.' Many were anxious to retain him in Haverhill; they had never heard preaching on this wise.

It was whispered, at length, that he belonged to the Baptist persuasion, and the thermometer of public favor fell at once to the freezing point. He must be got rid of at all hazards. The sheriff was sent to warn him out of the town. Smith was a tall and noble-looking man, of a portly and commanding attitude, and the poor officer was frightened—his hand shook so that he was unable to read what was on the paper. 'I warn you,' said the man of the law, with a tremulous and hesitating voice, 'off of God's earth.' Mr. Smith, who was agitated with neither fear nor anger, nor a consciousness of being in the wrong, very pleasantly replied, 'My dear sir, where shall I go to?' 'Go to! any where—to the Isle of Shoals, if you please.' [Neal's Address.

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A REVIVAL INCIDENT.—In a town in Massachusetts, while a revival was in progress, an individual who had been twenty years a drunkard, came to his pastor, inquiring, 'Can you tell me what such a sinner as I am must do to be saved?' His pastor, filled with astonishment, asked, 'What is the matter?' He replied, 'Matter enough, I have not slept much for these three weeks.' 'But, how came you to feel so?' 'Why, I have been watching my son, and a young woman, a member of my family, (both of whom had been converted,) to see if there was any change in them, and, after a most careful examination, I am compelled to believe that there is a real change in them. If these young people, who are moral, must be born again, what will become of me, *what will become of me?*' The gospel directions were given to him, and he soon brought forth fruit worthy of repentance. Some twenty years have now elapsed, and he continues to this day, to walk in newness of life. Is not this a brand plucked from the burning?

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Plato often inculcates this great precept—'Do thine own work, and know thyself.'

# The Sabbath Recorder.

New York, March 8, 1849.

## LETTERS FROM ILLINOIS—NO. 9.

PLEASANT HILL, near Farmington, Ill.,
12th of 2d mo., 1849.

To the Editor of the Sabbath Recorder:—

In coming to this field of labor, and in writing this series of letters, I disclaim all intention of cherishing on my own part, or of fostering in others, a mere worldly speculation, in the common acceptation of that term. The end designed by the whole movement is the promotion of the cause of truth and righteousness. For some reasons, I might have preferred a situation among the established churches at the East. But when I contemplated the interests of the cause with which I am conscientiously identified, and the great and expanding prospects of the Western States, I feel fully satisfied that I could find no more important or promising field for Christian labor in the whole world. Then the beauty and luxuriance of nature, and the unfettered freedom of society "AT the WEST," are to me ample compensation for foregoing the refinements, luxuries, and cultivation of the East. I never indulge a wish nor a thought of ever returning to the East for a residence. Every thing in the resources and prospects of the western country gives vigor and buoyancy to the public mind. Their broad expanse, their boundless agricultural and mineral resources, and the great commercial thoroughfares that present an ample market for all their vast amount of productions, solemnly and certainly portend that they are destined soon to be the residence of such a population as must sway the hand of empire, and determine the destinies of a great nation. I believe, however, the word of Jehovah, which promises the empire to our Lord and his Christ, and that he will perform the word that he has spoken—"Every plant that my heavenly Father hath not planted shall be rooted up,"—and am, therefore, never discouraged at the thought that we are a few people among the swelling multitudes of our fellow men. No! If I could, I would plant a Sabbath-keeping and gospel-witnessing church on every highway, close by every great mart, and in the midst of every valuable agricultural district, in the nation. I would have them stand as conspicuous to the North American Union as the Alleghany Mountains, and spread the influence of the institutions of Jehovah and of Jesus over the broad surface of society, like the wide-spreading prairies of the West.

In the present state of society, and the present apparent course of divine Providence, the most effective means of promoting the end proposed, is to plant church colonies in the most promising parts of the rising States of the western country. To do this, we need concert of action. Locations must be sought out, homes procured, and information diffused, that such as are able, and have a heart for the work, may join in the enterprise. Much praise is due to those brethren who, in other settlements, have led the way; and who, by their private correspondence, have drawn others after them, until they have raised up efficient societies and churches, bearing their testimony for the truth to the rising population around them. But much more may yet be done, and in many other places, by united denominational effort. All the western States offer great opportunities for such church colonies. I have written this series of letters respecting this beginning in Illinois—not because I think there could be no other field of promise found in other parts, and in other States—but to show that here we have a new and inviting field; here we have a beginning, and a prospect as promising as any can be in a new country; and, as I propose to show in my next, facilities for reaching it equal to any part of the Union. We want, however, good men and true to come—men not easily discouraged—men not easily offended—men who, in godly simplicity and sincerity, will manifest their love of the truth in their daily walk and conversation—men whose examples will speak aright. It is not the *help* of the worldly-minded and covetous man we seek; there are enough such men here already. It is not to build up a mere sect that we labor, but "a peculiar people, zealous of good works." Most men bring their religion with them as it is; "and every one will serve his own god." Nearly all denominations in this country have their representatives here; but society is as yet unformed; it is very much in a moulding state, and the morals and discipline of churches and societies quite lax, at least so it appears to me. Private property and personal rights are as much respected and as safe here as at the East; but unoccupied lands, surveyed and mapped by the officers of the United States Government, that are not occupied by actual settlers, and such patented lots as are not protected by near residents, are openly robbed of their wood and coal by all classes, the rich and the poor; and, in this respect, it is "like priest, like deacon, and like people!" There are honorable exceptions to this, and I devoutly hope, that if ever we form a church here, it will be on such principles, that it shall be said of them, They all eschew these things, and walk in the commandments and ordinances of the Lord BLAMELESS. My prayer is, that we may have a God-honoring people, and not be of those who do "every man that which is right in his *own* eyes." I know we have belonging to us men of these principles; and to all such as find it their duty and interest to emigrate, I would say, Come on, brother, here is a field for you to labor in; your example and influence are wanted as really as the public labors of the missionary; and here are as promising opportunities and resources for the comfort and prosperity of yourself and family, as can be found in any part of the world. We have formed no church organization at present, not because we have not the materials, but because we are expecting a number more to come in during the ensuing season, and we not only covet the best gifts, but we want as much concert and unity in our movements as we can reasonably obtain. Our meetings on the Sabbath day are regular and comforting; and our intercourse with other Christian societies is free and pleasant. Every devoted servant of the Lord Jesus Christ, male or female, who wishes to do good in the world, may find ample field for Christian effort in the *Great West*. Well qualified school-teachers, of established Christian principles, are greatly needed here, and may benefit themselves and essentially aid the cause by coming into the neighborhood of any one of our settlements. Only be here a little before the season for a summer or winter school to commence, and they can readily find employment. Thousands of acres of land can be obtained at very moderate prices in the neighborhood of every one of our settlements—woods, prairies, or glades; and in many of the neighboring towns, the opportunities for other settlements are equally as good; and the opportunities for mechanics, artisans, and manufacturers of all wares common to an agricultural and commercial population, are equally numerous and promising. I had always understood, while at the East, that there was but little money in circulation in the western country; and I have no doubt but that there have been times when it was literally and sadly true; but it is not so here at present. The miserable system of paying in store pay, is rapidly going out of use. If any body wants work done, he expects he must pay money for it. A boss brick-layer told me a few days ago, that last year he did work to the amount of $1,600, and took more than $1,200 in cash for it; and the rest in articles and trade that he wanted for his immediate supplies in his family; and that he has engagements for jobs to the amount of $1,800 for the ensuing year, and in every case he expects his employers have the money by them to pay for it as soon as each job is done. One of our brethren went to a shoemaker last week to ask him to mend or make a pair of boots, and although he had the money with him, he was answered, "I have six weeks' work by me now, that I have already promised, and it would not be prudent for me to take in any more yet." I have given the facts as they occurred under my own observation, and then our friends can judge for themselves of the state of society, and the prospects they would have in immigrating to these parts.

Our plans and our prospects are now before the friends of home missions, and we ask of them such countenance and support as their sense of duty and their circumstances dictate.

S. D.

ERRATA.—Two mistakes occurred in my letter upon the soil and surface formation of this part of Illinois, published in the 32d number of the Recorder, which should be corrected. In Letter No. 5, 43d line, instead of "the *weak* growth," read *great* growth; and in the next column, instead of "oak lumber at *two* dollars per thousand feet," read *ten* dollars.

S. D.

☞ The publication of the following article is due to "Omicron," in view of the implication under which he has rested. But we think that if more is to be said upon this subject, (except in the way of explanation,) it should have reference to Religious Fairs in general, rather than to the Fair at Westerly in particular.

## RELIGIOUS FAIRS.

To the Editor of the Sabbath Recorder:—

"A Rhode Island Congregationalist," in your paper of Feb. 1st, has attempted to make out, that in my communication of January 11th, concerning Religious Fairs, I made false statements, that I had been duped by the prejudice of others, or misled by my own imagination, or was excited by jealousy on account of the inferiority of my own church. In order to relieve your readers of any impression that I have "duped" them, or "made false statements," I will give the matters of fact in the case—such matters of fact as can be substantiated by eye-witnesses, and Rhode Island Baptists, if not by Rhode Island Congregationalists—men "not to be daunted."

At these fairs, (for there have now been two,) there were loaves of cake, in which were concealed gold rings. These loaves were cut into small pieces, and sold, with the understanding that some of the purchasers would come in possession of one or more of the gold rings.

There were also two dolls, set up at ten dollars each, tickets for which were sold at 25 cents each, to the number of eighty. The lottery was then drawn or decided, in order to ascertain to whom the dolls belonged; which done, the dolls were delivered to their lawful owners.

A bedstead, measuring from one to two feet, more or less, was disposed of in a similar way, at the moderate price of six or eight dollars.

A box, containing numerous articles, of little value, was exhibited. By paying six pence, more or less, the person could thrust in his hand, and take out one article, and only one. This box was called the "grab-box."

A Post-Office (so called) was opened, where letters, previously written, were offered for sale. The whole postage amounted, I understand, in one night, to about sixteen dollars. The following is a verbatim et literatim copy of a letter sold at said post-office:—

"BLUE BOSTON.

"Missy, my Missy wants to borrow your Wimica Womaca No be Jelica beater Tom Thumica; and if she breaks your Wimica Womaca No be Jelica beater Tom Thumica, when she gets a new one, she will return it. ANGELINA NEEDFUL."

Relative to the mock marriage, the fact was this, as near as I can ascertain. Two dolls, dressed so as to represent a young gentleman and a young lady, were to have been exhibited, attended by a young miss, which exhibition was named a mock or mimic marriage. Who first christened it by such a name, may be uncertain; but, that such it was called by those who knew, need not be denied, as proof is abundant. And the reason why said exhibition did not take place, was on account of a death in the community; so say my informers.

The above are the facts in the case, if reliance can be placed upon Rhode Island testimony. I now request the reader to compare this with my communication of the 11th of January, and then judge who has made "false statements," or been "misled or duped."

Neither in this, nor my former article, was there any design to "cast reflections," but simply to expose what the writer believed to be a growing evil in the church, viz. an approximating to a sinful conformity to the world. But in the case alluded to, Congregationalist says, he "did believe the end justified the means." The end was the affording "aid to the new meeting-house now in progress." That this was the object of the fair, I offer as proof an article published in the Independent, a Congregational paper published in New York, the fifth number, on the third page, fifth column, top of the column, headed, "*Melancholy Accident at Westerly.*" Congregationalist denies this to have been the object of the fair. I affirmed that it was, and still affirm the same, if the correspondent of the Independent told the truth. But to return; the end, viz. the finishing or furnishing of the house, justified the means used to raise the funds. This doctrine in religious ethics, I affirm to be unscriptural and pernicious. The end can never justify the means, in religion, unless the means are according to Christian morality. The rule of Christian action is the Bible. Papacy practiced her "pious frauds" under the plea that "the end sanctified the means." This doctrine crucified Jesus Christ. See John 11: 49, 50; also 18: 14. If religious fairs are in accordance with Christian principles, they ought to be encouraged, and a plain statement of how they are managed should be made public, *pro bono publico*. If they are not, exposure is necessary to reform.

Congregationalist wishes me to "examine more minutely" the case of the buyers and sellers in the temple. I have done so, and am still of the opinion, that their custom had its origin in the offering for sale of animals for sacrifice. That it might have proceeded beyond this, I will not deny. But I have no doubt, that the sellers and buyers claimed that the "end justified the means." Congregationalist maintains that the selling and buying in the temple was to "promote worldly interest," while that of the fair was "truly spiritual and benevolent." Suppose I admit it; does Congregationalist maintain that we have a right to promote objects "truly spiritual and benevolent," by hook or by crook? I trust not; and yet such is the inference one would naturally draw, I think, from his remarks.

Congregationalist says that the fair was for the "sale of such articles as had been made by them (the ladies) in their social assemblies." I would fain believe that Congregationalist has been "misled or duped" in that statement. I cannot think the ladies of that church or society have spent their time, at those "social assemblies," in preparing such letters as the one I have inserted. And yet, if sixteen dollars in postage was received, there must have been a great number or a very high postage. Reckoning the postage at ten cents, there must have been 160—at five cents, 320. I would hope, for the credit of the ladies concerned, that Congregationalist has made a "false statement" unwittingly. Neither can I think that at those "social assemblies" the ladies for the past year have employed their time in manufacturing dolls, or cake with gold rings in it, or grab-boxes. If they have been thus employed, even a part of their time, I shall go in for reform, especially in the doll business, and the post-office department. I therefore think myself entitled to the thanks of the ladies, in thus removing the obloquy which Congregationalist did undesignedly throw upon them. That other and more valuable articles were made and sold, I have no doubt. But he says that it was of such articles as had been made by the ladies, with such "additions as they had otherwise obtained." *Query*—Which were the additions?

My apology for the length of this article is the importance of the subject. If Congregationalist be a clergyman, (which I doubt,) he may rest easy at my supposed "jealousy" on account of the superiority of the new house over mine, for I have never yet seen it, except at the distance of more than one mile, I believe, nor did I ever hear any description of it. His remarks, therefore, hit no body. OMICRON.

HOPKINTON, R. I., Feb. 21, 1849.

THE JEWS AT JERUSALEM.—There is a division among the Jews at Jerusalem, which excites a great deal of ill feeling, and operates against both parties. A letter from Mr. Ewald, of the London Jews' Society, written in August last, describes a controversy between the "Sephardim," or ancient Jews, who have been planted in Jerusalem ever since it came under Mohammedan rule, and the "Ashkenasim," or German Jews, who have settled there in modern times. These latter established a separate synagogue, but those in the old synagogue refused to acknowledge them. Of late, both sections have been reduced to great distress, by the falling off in the usual contributions from Europe for the poor Jews at Jerusalem. The "Ashkenasim" made a proposition that they would send a deputation to collect funds in America, where large numbers of German Jews have settled, and they had no doubt this would bring them relief. But they would only lend their name under condition of being recognized. The proposal was accepted, but the condition was refused; and after weeks of dispute, the affair ended in each party sending their own messengers. The new German congregation at Jerusalem claim to be the Reformers; and they beg their brethren in America to assist them in establishing proper schools, hospitals, manufactories, and trades.

BAPTIST MISSIONS IN CHINA.—Rev. Mr. Dean, of the Baptist mission at Hong-Kong, is appealing to the Board for a reinforcement of the Chinese missions. To show the need of more laborers, he says:—

"I am unequal to any considerable mental or physical effort. Mr. Goddard's health is enfeebled, and his lungs forbid much effort in preaching. The brethren at Ningpo are laboring zealously and encouragingly, but they are but *two*; and when we come to add together the various items of available strength for missionary work, the sum total is exceedingly small. We dare not compare it with the work to be done, lest it should be *lost* in the comparison."

REVIVALS.—Notices of revivals are becoming more plenty in our exchanges than they have been for a while past. The Morning Star, a Free-Will Baptist paper, mentions several among that people—one at East Liberty, O., where ten persons were baptized the first week in January; another at Manchester, N. H.; and a third at Williamstown, Mass., where eleven have been baptized, and twice that number are thought to have passed from death unto life. The Western Christian Journal mentions a revival at Pales Creek, O., in which "some thirty have found peace in believing." The Baptist Church at Woodstown, N. J., has enjoyed a refreshing from the presence of the Lord, and about twenty persons profess to have passed from death unto life. The Western Christian speaks of a work of grace at Rockford, in connection with which about sixty have been baptized. The Baptist Banner says that at Mayslick a revival was in progress, and fifty-two persons had recently been received into the Church. The N. Y. Baptist Register publishes a letter from North Hebren, giving an account of a revival, and sixty-two additions to the Baptist Church. The same paper has notices of revivals at Ogdensburg, and Solon, N. Y.

AN OLD BOOK.—It is doubtless remembered by some of the readers of the Recorder, that in the short biography of Eld. Jonathan Dunham, formerly Pastor of the Piscataway Seventh-day Baptist Church, who died in 1782, (printed in the fourth volume,) it was stated that he published a Seventh-day Baptist Catechism, but that we supposed it to be out of print, as none of them could be found. I have since succeeded in finding a copy, in the possession of one of his descendants in New Brunswick, N. J. I would be happy to place it in the Library of the Sabbath Tract Society, but the owners are unwilling to part with it. The following is its title page:— W. B. G.

A Brief Instruction in the Principles of the Christian Religion, by way of Questions and Answers, for the general use of all persons, both young and old. By JONATHAN DUNHAM. "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6. Printed by James Parker, 1761.

UNITARIAN COLPORTAGE.—The Christian Register publishes the Report of a volunteer colporteur, for the sale of the cheap edition of Channing's Works. The Unitarian Association appropriated two hundred dollars, and individuals in the Rev. Dr. Peabody's Society contributed fifty-five dollars more, with which the colporteur subscribed for three hundred sets, and thus aided to secure the publication of the cheap edition. He has sold four hundred and thirty-six sets of the works, one hundred and twenty of the Memoirs, and seventy-two miscellaneous volumes. His aim was to give them the widest circulation, by visiting Saratoga Springs, State Legislatures, &c., and he thinks that at least one-half of the books went into the hands of professional men, in all parts of the country, and also into Canada and the West Indies.

COLLEGES IN THE UNITED STATES.—There are now in the United States one hundred and nineteen colleges; thirteen of which are under the direction of the Baptists; nine under the direction of the Episcopalians; thirteen under the direction of the Methodists; fourteen under the direction of the Roman Catholics; nine under the direction of the Congregationalists; and sixty-one mostly under the direction of the Presbyterians.

HONOR TO MINISTERIAL FAITHFULNESS.—Rev. Gordon Winslow, rector of St. Paul's (Episcopal) Church, Staten Island, has received from several friends a present of a horse and carriage, as expressive of their admiration of his conduct, in remaining at his post and giving his daily attention to the sick and dying during the entire continuance of the yellow fever at Quarantine.

THE OLDEST PASTOR.—The Rev. Dr. Nott, of Franklin, Conn., reached his ninety-sixth birth-day on the 23d ult., when his church and congregation paid him an annual visit. Dr. N. has exercised the pastoral office during a period of nearly sixty-seven years, and is still able to walk to the church, a distance of a quarter of a mile, and take part in the services. He is probably the oldest officiating clergyman in the world.

A "PHENOMENON."—The following story comes to us in a Catholic paper, the editor of which evidently endorses the spirit of the thing. Perhaps his Bible is minus that passage which says, 'By their fruits ye shall know them:'—

"John Gregory a Jesu Maria was a Missionary Priest, and preached both to heretics and Catholics. He was greatly struck at the sight he observed; he found the heretics frequently at their prayers, living modestly, never blaspheming, nor reviling their neighbors; while Catholics cursed and abused each other, misbehaved in church, and in many ways scandalized the simple-hearted Priest: in short, he found the heretics outwardly Catholics, and the Catholics outwardly heretics. After much consideration of these phenomena, he says, that he found out from St. Bernard and St. Anselm the true cause, which was this: The Devil did not tempt the heretics to sin, because he was sure of them, through their abandonment of the Faith; but Catholics, retaining the Faith, must be tempted, lest they, by living as they ought, should escape him and be saved."

## INDIAN REVOLUTION.

On the 5th of last December, the Seneca Indians met in convention at the Cattaraugus Reservation in Erie County, and abolished their former government, that of Chiefs, and established a chartered republic. The following statement of the reasons which induced this revolution, is worthy any people, however refined:—

We, the people of the Seneca Nation of Indians, by virtue of the right inherent in every people, trusting in the justice and necessity of our undertaking, and humbly invoking the blessing of the God of Nations upon our efforts to improve our civil condition, and to secure to our nation the administration of equitable and wholesome laws, do hereby *abolish, abrogate*, and *annul* our form of government by chiefs, because it has failed to answer the purposes for which all governments should be created.

It affords no security in the enjoyment of property.

It provides no laws regulating the institution of marriage, but tolerates polygamy.

It makes no provision for the poor, but leaves the destitute to perish.

It leaves the people dependent on foreign aid for the means of education.

It has no Judiciary, nor Executive Departments; it is an irresponsible, self-constituted aristocracy.

Its powers are absolute and unlimited in assigning away the people's rights, but indefinite and not exercised, in making municipal regulations for their benefit or protection.

The Constitution is elaborate. The Judiciary is composed of three "Peace-Makers;" the council is chosen at large, and possesses the treaty-making power; but every treaty must be ratified by three-fourths of the voters, and *by three-fourths of all the mothers of the nation.* Suffrage is universal. This Government has been officially recognized by the War Department, as regularly established by a majority of the people; and we do not doubt that it will contribute efficiently to rekindle the ambition of the disheartened Senecas, as well as to protect them from the many wrongs and evils of which they have so often and justly complained

FINANCES OF THE AMERICAN BOARD.—Rev. Wm. Clarke, one of the agents of the American Board of Commissioners for Foreign Missions, has published a circular to the churches, dated Jan. 15, on the financial condition of the Board.

The Board has under its care 29 missions, 99 stations, 154 ordained missionaries, 9 of whom are also physicians, and 244 assistants, making 398 laborers who have been sent from this country—besides 28 native preachers, and 145 other native helpers, being in total 9572 persons. There are 76 churches, which have reported during the last year the reception of more than 1800 converts—making the present number of communicants upwards of 26,000. There are 12 seminaries for training native preachers and teachers, having 586 scholars; 18 other boarding schools, with 541 pupils; 302 free schools, having 10,718 children. The common schools at the Sandwich Islands, having more than 16,000 children, are not included, as they are supported by the Hawaiian Government. There are 11 printing establishments, 7 which have type foundries, and cast fonts of type for printing in nearly 30 languages.

To sustain these operations, the Prudential Committee have appropriated $262,000 for the current year, for which the average monthly receipts must be $22,000. But from August 1st to November 30th—four months—the whole amount of receipts (deducting $19,604 02, which were contributed for the express purpose of liquidating the debt of the Board, amounting, at the late annual meeting, to nearly $60,000) were only $72,642 88, making the average monthly receipts but a fraction over $18,000, and causing an average monthly deficiency of nearly $4,000; or $16,000 deficiency in the four months of the year gone by. At this rate there will be a deficit, at the close of the year, in the amount of receipts necessary to meet the appropriations for the year, of nearly $48,000.

MISSIONARY SOCIETY TO AID AFRICA.—A letter from the Rev. Dr. Hamilton, of Mobile, published in the New Orleans Presbyterian, says that there is a colored missionary Society in Mobile, the object of which is to spread the Gospel, particularly in Africa. The members of it pay fifty cents on admission, and afterward ten cents monthly. In the course of the year they have raised fifty-nine dollars. At the last meeting they voted ten dollars each to the Presbyterian mission in Africa, the Methodist mission in Liberia, and the American Colonization Society. Dr. Hamilton states that this Society is formed from 'the more serious and reflecting portion of our slave population here,' and that the influence of it on its members has been perceptibly good.

INCOME OF THE LITERATURE FUND.—The apportionment of the Literature Fund among the several Academies of the State of New York was made by the Regents of the University on the 28th ult. The Albany Academy gets the largest slice, $912 04; the Alfred Academy comes next, receiving $908 34; the Geneva Wesleyan Seminary next, receiving $872 16; the Brooklyn Female Academy receives $800 36; the Grammar School of Columbia College has $529 15; the Oneida Conference Seminary $646 14; the Rutgers Female Institute $638 16; the Cortland Academy $534 46; the Deaf and Dumb Institution in New York $584 98; the Fredonia Academy $531 80; the Grammar School of the University of New York $252 61; the Astoria Institute $143 59.

The Regents, on the same day, distributed to 17 different Schools the sum of $1,374 60 from the revenue of the Literature and United States Deposit Funds, for the purchase of books and apparatus, those Academies having raised an equal amount for the same purpose from sources independent of their corporate funds.

☞ Eld. C. M. Lewis having changed his location from Newport to the 3d Hopkinton Church, requests his correspondents to address him at Hopkinton, R. I.

# General Intelligence.

## LAST WEEK'S CONGRESSIONAL PROCEEDINGS.

*February* 26.

In the SENATE, Mr. Webster was appointed a member of the Standing Committee on Finance, in place of Mr. Clayton, resigned. A bill was submitted, and laid over, for taking the Seventh Census. A bill making certain regulations respecting the Pay Department of the Army, was passed; also a bill allowing compensation to the Registers and Receivers employed in locating Bounty Land Warrants. The General Appropriation Bill then came up, and occupied the remainder of the session, afternoon and evening. The principal discussion was upon Mr. Walker's amendment, proposing to extend the Constitution and Revenue Laws over the Territory acquired from Mexico; it was adopted.

In the HOUSE, the bill allowing subsistence pay to certain Volunteers enrolled for the Mexican War, was passed. A resolution was submitted allowing the customary sum of two hundred dollars extra pay to each of the officers of the House, including the pages. On motion, it was laid on the table. A series of resolutions, passed by the Legislature of Virginia, respecting the rights of the South, were submitted, and laid on the table. The California Bill was taken up, and discussed till adjournment.

*February* 27.

The SENATE, after hearing a report from the Committee appointed to notify Messrs. Taylor and Fillmore of their election, appointed a Committee to make arrangements for their reception in the Senate Chamber, on the 5th of March. The bill to regulate the allowance of Pensions to officers, soldiers, and seamen, who have been disabled in the public service, was passed. The General Appropriation Bill was then taken up. Several amendments were adopted, among which was one appropriating $20,000 for the purchase of George Washington's papers, and a like sum for those of James Monroe. A proposition to increase the salaries of Ministers to England, France, and Russia, was laid over till next session, when the whole system will be considered.

In the HOUSE, sundry bills were reported by Committees, among which was one giving a small portion of land to each actual settler. The California Government Bill was taken up in Committee of the Whole, and the debate on it continued till 12 o'clock, at which hour it closed, agreeably to a previous resolution. Several amendments were then proposed, and five-minute speeches made upon them; but no essential amendment was agreed to. The bill was reported to the House, and finally passed by a vote of 126 to 86. The bill making provision for the Government of New Mexico, was taken up and considered till adjournment.

*February* 28.

In the SENATE, the bill from the House for the Territorial Government of California, was read twice, and referred to the Committee on Territories. A bill making an appropriation for light-houses, was passed. A Select Committee reported in favor of appropriating $20,000 to test Professor Page's recent Electro Magnetic Invention. The consideration of the General Appropriation Bill was resumed, and after some discussion, all the amendments to which no special objection was made, were concurred in. The amendment for the establishment of a temporary Government in California, led to a long discussion. The bill was passed at a late hour in the evening, by a vote of 25 to 18.

In the HOUSE, Mr. Goggin, from the Committee on the Post Office and Post Roads, reported a resolution declaring that it is inexpedient to take any action, at the present session, relative to the stopping of Sunday Mails—which was considered and agreed to. A resolution was passed, to pay the delegate from Wisconsin the customary rates of mileage, and per diem allowances. The Committee on Ways and Means reported the draft of a Tariff, which was ordered to lie on the table. Sundry bills from the Senate were taken up and passed, among them one providing a Territorial Government for Minesota. The bill to abolish the Franking Privilege was taken up, and after some discussion it was laid on the table.

*March* 1.

The SENATE agreed to the amendment of the House to the bill for the increase of the Medical Staff of the Army. Several private bills were considered and passed. Resolutions from the Legislature of South Carolina, on the subject of Slavery, also resolutions from the Legislature of Rhode Island, on the same subject, were read and ordered printed. A resolution in favor of distributing copies of certain American Archives among the various Literary Institutions of the country, was passed. The bill for the settlement of the claims of the State of New Hampshire against the United States, was passed. Mr. Benton, from the Committee on Military Affairs, reported a bill for the construction of a great Central National Road from St. Louis to the Pacific. The Fortification and Naval Pension Bills were passed. The Army Appropriation Bill was under consideration at the hour of adjournment.

In the HOUSE, the principal subject under discussion was the Indian Appropriation Bill, in connection with which several rambling political speeches were made.

*March* 2.

In the SENATE, the Vice President, George M. Dallas, after an impressive valedictory, retired from the Chair as President of the Senate; Mr. Atchison, of Missouri, was chosen his successor; and the thanks of the House were tendered to Mr. Dallas for the impartial manner in which he had discharged his official duties. A bill was passed, making Port Covington, in the State of New York, a port of delivery. The Naval Appropriation Bill was passed, after several amendments. The bill making Appropriations for the support of the Post-Office Department was passed, after several ineffectual attempts to engraft upon it an amendment for the reduction of the rates of postage. A Committee of Conference on the General Appropriation Bill was agreed to.

In the HOUSE, a lengthy discussion grew out of a bill providing for the liquidation of the claims of American citizens against Mexico; after some amendment, the bill was passed. The General Appropriation Bill, from the Senate, was taken up, and several amendments proposed, a part of which were adopted. An unsuccessful attempt was made to engraft upon it the substance of the Wilmot Proviso. Amendments were adopted limiting the continuance of the new government in the Territories to six months after the sitting of the next Congress, and requiring that the law of Mexico, abolishing Slavery in said Territories, shall remain in full force till repealed by an Act of Congress. The bill, as amended, was sent back to the Senate. The House then proceeded to other business, and before adjournment received notice that the Senate did not agree to the amendments of the Appropriation Bill, whereupon the House appointed a Committee of Conference.

*March* 3.

The proceedings in Congress during the last day and night of the session, come to us quite confused, but the following summary will be found to contain every thing important:—

In the SENATE, the bill passed for the Coinage of Gold Dollars and Double Eagles; the defeat of the House amendment to confine the appointment of Surveyors of the Line between the United States and Mexico to the Topographical Corps; the passage of a bill providing for the translation and publication of the Spanish and Mexican Laws of California in effect at the time of the Treaty; passing the House bill providing for taking next Census; the passage of the Home Department bill, after a very animated opposition, by 31 to 25; the killing of the Branch Mint in New York; the passage of the General Appropriation bill, after a long contest with the House to fix and finally taking back Mr. Walker's amendment; and last of all, the scandalous exhibition of a personal rencontre between Mr. Cameron, of Penn., and Foote, of Miss.,—a family quarrel, indeed, but one which must inflict deep humiliation upon the whole people.

In the HOUSE, the New York Mint bill was passed, to no purpose, however; the Naval Appropriation bill went through slightly amended; the amendment to fix the 10th of March for the day of effect of the Minesota bill was receded from, and the appointment of all officers under the bill placed at Mr. Polk's discretion by a vote of 105 to 70; the District Slave Trade was shoved by with scarce a recognition; the Walker amendment to the General Appropriation bill was disagreed to, 110 to 104; concurring with Senate to establish a Board for Mexican Claims; Extra Compensation to Clerks, &c., went through with a rush; a hundred conflicting motions were made, a sort of fight was got up between Messrs. Root, Giddings, Meade, and others, and finally, at 6 3-4 Sunday morning, the XXXth Congress came to a stormy end.

## INAUGURATION OF THE PRESIDENT.

General Zachary Taylor, the twelfth President of the United States, was inaugurated on Monday, March 5th. The following is his address, delivered in front of the Capitol, at 12 o'clock, to the Senate and Members of the House of Representatives, and thousands of assembled citizens:—

Elected by the American people to the highest office known to our laws, I appear here to take the oath prescribed by the Constitution, and, in compliance with a time-honored custom, to address those who are now assembled.

The confidence and respect shown by my countrymen, in calling me to be the Chief Magistrate of a Republic, holding a high rank among the nations of the earth, have inspired me with feelings of the most profound gratitude; but when I reflect that the acceptance of the office which their partiality has bestowed, imposes the discharge of the most arduous duties, involves the most weighty obligations, I am conscious that the position which I have been called to fill, though sufficient to satisfy the loftiest ambition, is surrounded by fearful responsibilities.

Happily, however, in the performance of my new duties, I shall not be without able co-operation. The Legislative and Judicial branches of the Government present prominent examples of distinguished civil attainments, and matured experience; and it shall be my endeavor to call to my assistance, in the Executive Departments, individuals, whose talents, integrity, and purity of character, will furnish ample guarantees for the faithful and honorable performance of the trusts about to be committed to their charge.

With such aids, and an honest purpose to do whatever is right, I hope to execute diligently, impartially, and for the best interests of the country, the manifold duties devolved upon me. In the discharge of these duties, my guide shall be the Constitution I this day swear to preserve, protect, and defend.

For the interpretation of that Instrument, I shall look to the decisions of the Judicial tribunals established by its authority, and to the practice of Government under the earliest President, who had so large a share in its formation. To the example of those illustrious patriots I shall always refer with reverence, and especially to his example who was by so many titles the father of his country.

To command the army and navy of the United States—with the advice and consent of the Senate to make treaties and to appoint embassadors and other officers—to give to Congress information of the state of the Union, and recommend such measures as he shall judge to be necessary, and to take care that the laws shall be faithfully executed—these are the most important functions entrusted to the President by the Constitution; and it may be expected that I shall briefly indicate the principles which will control me in their execution.

Chosen by the body of the people, under the assurance that my administration would be devoted to the welfare of the whole country, and not to the support of any particular section or merely local interests, I this day renew the declaration I have heretofore made, and proclaim my fixed determination to maintain to the extent of my ability the Government in its original purity, and to adopt, as the basis of my public policy, those great republican doctrines which constitute the strength of our national existence.

In reference to the army and navy, lately employed with so much distinction on active service, care shall be taken to ensure the highest condition of efficiency, and in furtherance of that object the military and naval schools, sustained by the liberality of Congress, shall receive the speceal attention of the Executive.

As American freemen, we can not but sympathise with all efforts to extend the blessings of civil and political liberty; but at the same time we are warned by the admonitions of history and the voice of our own beloved Washington, to abstain from entangling alliances with foreign nations. In all disputes between conflicting Goverments, it is our interest not less than our duty to remain strictly neutral, while our geographical position, the genius of our institutions and our people, the advancing spirit of civilization, and, above all, the dictates of religion, direct us to the cultivation of peaceful and friendly relations with all other powers.

It is to be hoped that no international question can now arise which a Government confident in its own strength, and resolved to protect its own just rights, may not settle by wise negotiation, and it eminently becomes a Government like our own, founded on the morality and intelligence of its citizens, and upheld by their affections, to exhaust every resort of honorable diplomacy before appealing to arms.

In the conduct of our Foreign relations, I shall conform to these views, as I believe them essential to the best interests and the true honor of the country.

The appointing power vested in the President imposes delicate and onerous duties. So far as it is possible to be informed, I shall make honesty, capacity, any fidelity indispensable requisites to the disposal of office, and absence of either of these qualities shall be deemed sufficient cause for removal.

It shall be my study to recommend such constitutional measures to Congress as may be necessary and proper to secure encouragement and protection to the great interests of Agriculture, Commerce, and Manufactures, to improve our rivers and harbors, to provide for the speedy extinguishing of the public debt, to enforce a strict accountability on the part of all officers of the Government, and the utmost economy in all public expenditures. But it is for the wisdom of Congress itself, in which all legislative powers are vested by the Constitution, to regulate these and other matters of domestic policy. I shall look with confidence to the enlightened patriotism of that body to adopt such measures of conciliation as may harmonize conflicting interests and tend to perpetuate that Union, which should be the paramount object of our hopes and affections.

In any action calculated to promote an object so near the heart of one who truly loves his country, I will zealously unite with the coördinate branches of the Government.

In conclusion, I congratulate you, fellow-citizens, upon the high state of prosperity to which the goodness of Divine Providence has conducted our common country.

Let us invoke a continuance of the same protecting care which has led us from small beginnings to the eminence we this day occupy; and let us seek to deserve that, by prudence and moderation in our councils, by well-directed attempts to assuage the bitterness which too often marks differences in opinion; by the promulgation and pactice of just and liberal principles, and by enlarged patriotism which shall acknowledge no limits but those of our own wide Republic.

On the conclusion of the address, which was received with prolonged cheering by the assembled multitude, the following oath was administered to President Taylor by Chief Justice Taney of the Supreme Court:

### Oath of Office.

"I do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

The President returned into the Capitol amid prolonged and vociferous cheering.

## THE NEW CABINET.

The new Cabinet has not been positively announced, but it will probably stand as follows:

JOHN M. CLAYTON, of Delaware, *Secretary of State.*
JOHN DAVIS, of Massachusetts, *Secretary of the Treasury.*
WM. M. MEREDITH, of Penn., *Home Department.*
W. BAILARD PRESTON, of Va., *Secretary of the Navy.*
GEO. W. CRAWFORD, of Georgia, *Secretary of War.*
THOMAS EWING, of Ohio, *Postmaster General.*
REVERDY JOHNSTON, of Maryland, *Attorney General.*

A WOMAN SHOT BY HER HUSBAND.—A fatal tragedy was enacted at No. 46 Lexington Avenue, N. Y., one day last week, in which Mr. Thomas A. Walker shot his wife, Martha Eliza Walker, with a six-barrel revolving pistol. The ball entered at her right shoulder, descended in an oblique direction, and passed out at the left side of her waist. It appears that the lady in question is the Mrs. Miller, whose abduction from Stamford, Conn., by her husband, some years since, created such a great sensation in the public mind. Her maiden name was Blackwell, and she inherited a considerable amount of property from an uncle of the same name. Subsequent to the uncle's death a paper made its appearance, purporting to have been given by Mrs. Miller, which she pronounced to be a forgery. Some time after her marriage, failing to obtain a bill of divorce from her husband, she left him, and went to Stamford, Conn. Mr. Miller, on discovering her whereabouts, went to Stamford, forcibly conveyed her from that place in a carriage, and took her to Norfolk, Va., with an intention of embarking for France. From some circumstances that occurred at the time, they were prevented from doing so, and Mr. Miller came to this city with his wife, where they continued to live together for some time, but finally separated and were divorced. Mrs. Miller subsequently became acquainted with Mr. Walker, and was married to him. She has resided in Lexington Avenue since September last, in fashionable style, where he has occasionally visited her. On the day of the tragedy he was at the house, and the servant girl residing in the family, hearing the report of a pistol, immediately suspecting something wrong, called down Mrs. Wells, the aunt of Mrs. Walker, who was residing with her, and ran to the front door to see if she could make any discovery. Mrs. Wells coming down stairs at the same moment, entered the front room, and there discovered her niece lying prostrate upon the floor, bleeding profusely from the wound which had been inflicted. She refused to say who shot her, declaring simply that she did not shoot herself, and that she would not criminate any one. She died about 28 hours after receiving the wound, and Walker is now in prison.

FATAL ACCIDENT.—The schooner Conway or Conrad, Capt. Baker, sailed in a gale from New London Ct., for New York, on Monday, Feb. 26, with a cargo of oil. When just out of the harbor, in jibbing, the boom struck Capt. Baker and one of the men, and knocked them overboard. The boat was immediately lowered with two men to rescue them, but before they could reach them they had sunk. The weather being so rough, the men in the boat were obliged to return to New London instead of to the vessel. In the meantime the mate, who was alone on board the schooner, had thrown over an anchor, which dragging, he slipped the cable, and the vessel went up the Sound before the gale. As soon as possible, the owner, Mr. Joseph Lawrence, of New London, dispatched a pilot-boat in pursuit of the schooner.

WOMEN OF CHARACTER FOR CALIFORNIA.—The name of the lady who has issued proposals for the embarkation of some one hundred and thirty females, not under 25 years of age, for California, noticed in a recent number, is a Mrs. Eliza W. Farnham, whose husband died in California in September last. Satisfactory testimonials of character, education, and capacity, must be furnished by all those who apply, and $250 will also be required to defray the expenses of the voyage. The party is also to include six or eight respectable married men and their families. Doing good is said to be the object.

## SUMMARY.

The steamship Crescent City from Chagres arrived at N. Y. on the 3d. She took out a large number of passengers for California, three of whom returned in her on account of ill health. About 800 adventurers had left Panama for the Gold Region within a few days—350 by steamer California, over 200 by ship Philadelphia, 120 by bark John Riston, and the remainder by such craft as they could find.

An intelligent officer of the Navy, writing from the Isthmus of Panama, says, "All the extravagant stories of the mines seem to be confirmed here; but the expense of living must cause dreadful suffering to multitudes." An ordinary dinner at San Francisco costs $10, and everything else in the same proportion!

The Silver Creek Mail notices the sudden and violent death of Mr. J. Rose, of Irving, Chautauque county, N. Y., on the 14th ultimo, He was drawing logs, and while loading a large log, his foot slipped and he fell, the log rolling back upon him, striking him about the middle, and passing over his chest and head. He lived but a few moments.

The N. O. Picayune says the weather there has been unusually cold. Orange and other fruit trees have been injured by the frost. On the 20th of February, a fire occurred which destroyed seventy thousand dollars worth of property.

Mr. Jonathan Miller, of Hempstead, L. I., who was taken up on suspicion of having murdered his family, and set fire to his house, has been discharged by the Court, there being no positive testimony against him.

The Hagarstown (Md.) Herald of Freedom says that several of the most respectable and staunch farmers in that neighborhood, have disposed of their property, and are about to emigrate to Southern Virginia.

The Legislature of Delaware has passed an act directing the magistrates to arrest all free negroes who are of idle and dissolute habits, and hire them out to service for a term not exceeding one year.

Dr. Robbins, Librarian of the Hartford Atheneum, (Conn.,) now over 80 years of age, has kept a record of the weather from his youth up, and acknowledges that the present winter beats all former ones within his recollection, for the extent of its coldness, as measured by the thermometer.

It is said that our Minister at England, Mr. Bancroft, on a recent visit to Paris, succeeded in negotiating a postal treaty with the French Government.

A colored woman, named Antionette Mexen, died in Louisiana recently, at the extraordinary age of 131 years. She was a native of Louisiana.

Recently some gold was found in the Valley of Chaudiere, Canada. A ton of gravel produced, when washed, $4 of gold.

There was a shock of an earthquake at Potsdam, St. Lawrence Co., N. Y., on the 13th ult.

Charles W. Seeley shot at his wife, in Sharptown, Cumberland county, N. J., on the 17th of February, but missed her. and hit their son, two years of age, wounding him severely in the throat. He was arrested. Cause of the crime unknown.

Last year three hundred and sixty-three persons were committed to the Albany Penitentiary, and one thousand nine hundred and sixty-one to the jail of the same city. Of the latter, five hundred and eighteen were for assault and battery, and four hundred and eighty for breach of the peace.

The Miramichi (N. B.) Gleaner, of February 13, says that the small-pox has broken out in a large encampment of Indians at the mouth of the Napan River. Twelve had already died of the disorder.

Cornelius Stilwell, of Aurora, Erie county, N. Y., was killed on the 22d of February, by being entangled in the machinery of a saw-mill. He was 38 years old, and had a small family.

On Monday morning the Scotch Presbyterian meeting-house in Barnet, Vt., was destroyed by fire. The cause is unknown. There was no insurance.

The Senate of New Jersey have passed a resolution to present a sword to Major General Scott.

Among the list of interments in the cemeteries of New Orleans, for the week ending February 24th, were reported sixty-two cases of Cholera.

Speaking of a recent snow-storm in that region, a Halifax paper of February 21 says:—'Some of our old friends, long residents in Nova Scotia, and who are now fast verging on three score and ten, have informed us, that we have not since 1798 had such a snow-storm as that of the past week. Fifty-one years ago the drifts were so high that a tunnel was cut through a snow-bank at Fort Needham, sufficiently large to admit the passage of sleighs and wagons.'

According to official notice, the Miami Canal will be ready for navigation from Cincinnati to the Wabash Valley, and to the Maumee Bay, by the 25th of March. The Wabash and Erie Canal, in Indiana, will also be opened before the 10th of March at farthest, down to Lafayette.

Mr. John C. Green, Jr., and two others, while water-bound near White River, Arkansas, recently, found a den of rattlesnakes, and forthwith amused themselves by dispatching seventy-seven of them, each measuring over four feet.

Ship Franklin, from London, bound to Boston, was totally lost, off Wellfleet, Cape Cod. She went ashore at 9 A. M., March 1st. Captain Smith, mate, and eight others perished. Twenty of the passengers and crew were rescued.

Teams cross over from the city of Detroit to the Canada shore, on the ice, with safety. It has not been done before for a number of years.

Governor Bissel, of Connecticut, has appointed Friday, the 6th day of April, as a day of fasting and prayer.

The Pennsylvania Canals are to be opened on the 10th of March.

### New York Market, Monday, March 5.

ASHES—Pots $6 50; Pearls 7 00.——FLOUR AND MEAL—Flour, common brands, range from 5 56 to 5 69; pure Genesee 6 00. Rye Flour 3 44. Meal 2 69 a 2 75. ——GRAIN—Wheat, Genesee 1 40; Illinois 1 09; Long Island 1 10. Corn, 58c. for New Orleans, 54 a 55 for White, 62 for old Northern. Rye 65c. Barley 63 a 64c. Oats, 41c. for Northern, 34c. for Jersey.——PROVISIONS—Pork, 9 50 for Prime, and 10 50 for Mess. Beef 8 00 a 13 00. Hams 7c. Shoulders, 5½c. Smoked Beef 11c. Beef Hams 15 00 a 16 00. Butter, 10 a 12c. for Ohio; 13 a 20c. for State. Cheese 6½ a 7½.

### MARRIED,

In Westerly, R. I., Feb. 11th, by Eld. I. Moore, JOHN A. PECKHAM, of Preston, Ct., to EMELINE E. CRANDALL, of Westerly, R. I.

### DIED,

In Westerly, R. I., Feb. 28, ELIZABETH HALL, aged 15 years. She had been a worthy member of the Pawcatuck Church for three or four years, and left a good testimony.

In Alfred, N. Y., Feb. 10, STILLMAN ROSE, in the 18th year of his age. He was a member of the 1st Seventh-day Baptist Church of Alfred, and died in the triumphs of Christian hope.

In Alfred, Allegany Co., N. Y., of dropsy, Mrs. HANNAH SMITH, wife of Deacon Stephen R. Smith, in the 49th year of her age. The subject of this notice embraced religion in her youth, and was a member of the first-day Baptist Church in New Lebanon; after she moved into this place, she united with the first Seventh-day Baptist Church; and when the second Church was organized here, she was one of the number who were dismissed for that purpose. Her life was a practical demonstration of the power of the gospel to save from sin, and to sustain its subjects under all the trials and afflictions to which they are exposed whilst passing onward to the haven of rest. Her death was calm and peaceful; and no one who knew her doubts but that an abundant entrance was administered unto her into the kingdom of God her Saviour. She sleeps in Jesus. J. H. C.

In Plainfield, N. J., March 1st, EMMA BRISTOL, daughter of Rudolph M. and Ann Eliza Titsworth, aged one year and sixteen days.

As vernal flowers that scent the morn,
But wither in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled her life away.

She died before her infant soul
Had ever burnt with wrong desires—
Had ever spurned at Heaven's control,
Or ever quenched its sacred fires.

FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.
GENESEE, December 20th, 1848. 29m3.

TO CLERGYMEN AND THEIR PEOPLE.

ALL CLERGYMEN who will send their address to Messrs. Comstock & Co., 21 Courtland-st., New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcers, Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breasts, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of [illegible]
38—mo. 3

## Miscellaneous.

### WRITTEN AT MY MOTHER'S GRAVE.

BY G. D. PRENTICE.

The trembling dew-drops fall
Upon the shutting flowers—like souls at rest;
The stars shine gloriously—and all,
Save me, is blest.

Mother—I love thy grave!
The violet, with its blossoms blue and mild,
Waves o'er thy head—when shall it wave
Above thy child?

'Tis a sweet flower—yet must
Its bright leaves to the coming tempest bow—
Dear mother—'tis thine emblem—dust
Is on thy brow!

And I could love to die—
To leave untasted life's dark, bitter streams—
By thee, as erst in childhood, lie,
And share thy dreams.

And must I linger here,
To stain the plumage of my sinless years,
And mourn the hopes to childhood dear
With bitter tears!

Ay—must I linger here,
A lonely branch upon a blasted tree,
Whose last frail leaf, untimely sere,
Went down with thee!

Oft from life's withered shore,
In still communion with the past, I turn,
And muse on thee, the only flower
In memory's urn.

And when the evening pale
Bows like a mourner on the dim, blue wave,
I stay to hear the night-winds wail
Around thy grave.

Where is thy spirit flown?—
I gaze above—thy look is imaged there—
I listen—and thy gentle tone
Is on the air.

Oh come—whilst here I press
My brow upon thy grave—and in those mild
And thrilling tones of tenderness,
Bless, bless thy child!

Yes, bless thy weeping child,
And o'er thine urn—religion's holiest shrine—
Oh give his spirit undefiled
To blend with thine.

From the Independent.

### POSTAGE FACTS.

The cost of the British Post-office in 1839, the last year of the old postage, was £686,768. The number of letters was 86,000,000, making the cost per letter within a very small fraction of two pence. In 1840, the first year of the new postage, the letters were increased to 170,000,000, or double, while the cost was only £702,301, an increase of but 10 per cent., reducing the average cost per letter to a small fraction less than one penny (3. 96 qrs.) In 1846, when the letters were 322,000,000, or almost four-fold their original number, the cost was but £1,138,745, an increase of but 65 per cent.; and nearly the whole of this increased expenditure was incurred for increased facilities; while the average cost per letter is still less, being but 3. 39 qrs. Had the cost kept pace with the increase of business, it would have been, in 1847, nearly three millions sterling. Every additional letter now mailed, paying one penny, adds less than one farthing to the cost, and hence yields a net revenue of three farthings.

The average weight of passengers with baggage is about 230 pounds, which is equal to the weight of 7,360 letters at half an ounce each. The postage on those letters, at two cents, would be $147,20. Now, the cost of a journey from Boston to New Orleans is about $50, including feed, hack-hire, porterage, and boot-black. As letters do not eat dinners, nor ride in coaches, it would seem that 230 lbs. of letters might be carried as cheaply as a passenger of the same weight. If so, the cost of transportation would be but two-thirds of a cent.

But Harnden's Express would take the same weight, in the shape of parcels, from Boston to New Orleans, for $15, and send a man along all the way to take care of them. At this rate the cost per letter would be precisely two mills—leaving one cent and eight mills for contingencies and net profits.

A passenger goes to Liverpool in the steamer for $120, living as sumptuously as a Lord-Mayor on the way. The cost of carrying letters at that rate would be one cent and two-thirds per half ounce. But if sent in parcels through Harnden's Express, the cost per letter would be one mill.

The number of letters mailed in the United States, in the year previous to July 1st, 1847, was 52,000,000. Allowing nearly ten per cent. for increase, the number in the last financial year should be 57,000,000. The average weight of letters in this country is a little less than one third of an ounce. The average number mailed each day (Sundays excepted) in the whole United States, is 170,000, the weight of which would be 3,541 pounds, a fair load for a single mail-coach. Spread this load over all the mail-routes in the United States. The average transportation of the mail is 131,450 miles, which would make 2,630 routes of fifty miles each, and the average weight of the letter-mail to each would be one pound five and a half ounces. This shows that it is the running of the mails, not the weight of the letters, which causes expense.

The average weight of all the newspapers mailed in a day is not above 20,000 pounds, which could be carried by railroad from Albany to Boston, at the rate of passenger's fare, for $113. If packed, and carried as barrels of flour, it would cost $40. If sent by Express, $175. The daily cost of railroad service in the United States is $1637, which shows that it is the distance over which the mail is carried, not the weight of the contents, which causes expense.

The cost of transportation of the mail by railroad in this country averages about 12 cents per mile; in England, mostly by special trains, in the night, and traveling twice as fast as ours, it is five and one-fourth pence per mile. The average price of passenger-fares in first-class cars, in this country, is but three cents per mile—in England it is ten. The mails are carried by railroads in New Hampshire at four cents per mile. The weight of mails sent daily from London is 27,384 pounds, which is more than the daily weight of all the mails in this country. This shows that there ought to be a great reduction in the price of carrying mails by our railroads.

In Scotland, with but 2,628,957 inhabitants, and no great commercial centre, no political metropolis, and but little foreign commerce, such is the effect of cheap postage, that 28,669,169 letters are sent in a year. Even in *poor* Ireland, where the people die of hunger by the thousand, where there are millions of people who never taste bread, and where the majority of the people are said to be unable to read or write, with a population of 8,175,124, about one-third of the population of the United States, there are 28,587,996 letters mailed under the influence of penny postage. The population of Scotland and Ireland together is 10,804,081, not half the present population of the United States; the number of letters in a year is 57,257,165, being more than *all* that are sent in the United States, franks included.

The number of letters passing through our mails during the current year, ending June 30, 1849, will be about sixty million, yielding $3,750,000. It took Great Britain four years with cheap postage to increase the number of letters three-fold; but the go-ahead Yankees would almost infallibly do it in two years. Let us have cheap postage on the 1st of July, 1849, and the number of letters mailed in the year beginning July 1st, 1852, will be at least 180,000,000, which, at two cents, will yield $3,600,000. A reform in newspaper postage and in franking will easily make up the income to the present estimate.

### THE VENDER INNOCENT.

On a cold morning, in the month of January, 1841, two men entered the village of C——, York county, Maine, sober. The village then contained four grog-shops. During the day, they drank freely, and at night purchased a quart of the essence of death, and started for their homes, some two miles distant. Within half a mile of their homes they separated, their routes being different. Before parting they exhausted the supply which they had obtained at the village. The road leading to Mr. B.'s residence lay through a rocky woodland, through which meandered a small stream. He passed on with great difficulty, as his traces on the snow indicated, until he reached the brook, over which was a small bridge; upon the bridge he lost his balance and fell into the current, from which, however, after a long struggle, he succeeded in extricating himself; but so fatigued and stiffened that he was not able to walk. He commenced creeping on his hands and knees towards his dwelling, which was but a few rods distant; but nature, palsied with liquor, and overcome with the intense cold, gave up the struggle, and he was locked in the icy arms of Death! His wife, *poor woman*, sat up till a late hour; but as he had frequently remained from home all night, she retired with her infant to rest, and thought during the night that she heard strange sounds, but concluded it was only the moaning winds piercing through the crevices of the drunkard's neglected habitation. In the morning she arose and proceeded to the habitation of a neighbor, to learn, if possible, the whereabouts of her husband. She had passed but a few steps from the door, when she came directly upon the lifeless remains of her companion. She uttered a fearful shriek, and fainted, but was heard by a man at some distance, who came to her aid. A man was there *murdered* in the prime of life—and who was responsible? A committee of respectable men waited upon the rumsellers. Mr. C. was first asked if he sold B. the poison which produced his death. His answer was, 'He only had a glass or two here, and that would not get a person drunk.' And so with all the rest. 'He might have drank a glass in my store, but that could not hurt him.' And so, in their own estimation, they were all innocent.

### AMERICAN ANTIQUITIES.

Several specimens of American antiquities recently arrived at New Orleans. They were discovered by an American traveler, while exploring the country of the Sierra Madre, near San Luis Potosi, Mexico, and excavated from the ruins of an ancient city, the existence of which is entirely unknown to the present inhabitants, either by tradition or history. They consist of two idols and a sacrificial basin, hewn from solid blocks of concrete sandstone, and are now in the most perfect state of preservation. The removal of these heavy pieces of statuary from the mountains, was accomplished by means of wooden sleds, transported by boats to the mouth of the Panuco, and thence shipped to this port. The largest of the idols was undoubtedly the God of Sacrifice, and one of the most important. It is of the life size, and the only complete specimen of the kind that has ever been discovered and brought away from the country—several attempts having been made by former explorers, who were either thwarted by the natives, or encountered difficulties deemed insurmountable. The anatomical proportions and beauty of this statue, are not admired at the present day, but the elaborate work up on its entire surface, attracts at once the admiration and scrutiny of the observer. It is principally ornamental, interspersed with symbols of mythology, and occasional hieroglyphics. It has two faces, representing Youth and Age; signifying that none are exempt from offering life as a sacrifice. The right hand forms an aperture, in which a light was burned during a sacrifice. The smaller idol is the God of Sorrow, to whom worshipers came to offer up their devotions for the tears it had shed, and the relief afforded them in their griefs. The statue is diminutive, the carving plain, and the whole simply devised. The Sacrificial Basin measures two feet in diameter, and displays much ingenuity and truth in the workmanship. It is held by two serpents entwined, with their heads reversed—the symbol of eternity, which enters largely into the mythology of the ancient Egyptians. The Egyptian Gallery of the British Museum contains several specimens of the work described. [Picayune.

### THE SUREST MEANS OF SUCCESS.

One thing is certain, says Dugald Stewart, that the greatest of all obstacles to the improvement of the world, is that prevailing belief of its improbability, which damps the exertions of so many individuals, and that in proportion as the contrary opinion becomes general, it realizes the event which it leads us to anticipate. Surely, if any thing can have a tendency to call forth into public service the exertions of individuals, it must be an idea of the magnitude of that work in which they are conspiring, and a belief of the permanency of those benefits they are rendering mankind, by their attempts to reform and enlighten them.

### OLD SLAVE LAWS.

Among the curiosities in the Library of Congress may be found some of the old statutes of Maryland and Virginia in relation to Slavery, of which the following are specimens:—

Persons harboring runaway slaves, are subject to a fine of one hundred pounds of tobacco, per hour, for the time that they harbor them; and should they be unable to pay such a fine, then the offender is to receive stripes upon the back, not exceeding the number mentioned in scripture.

Slaves guilty of rambling in the night, or running away without permission, are subject to whipping, ear cropping, or branding in the cheek the letter R, or otherwise, not extending to life.

The issue of a white man and black woman, or white woman and black man, is a slave for thirty years; and the progenitor, if free, is compelled to endure servitude for seven years.

Duties on the importation of negroes ranged from 10s. to £5. Any negro striking a white man is subject to the loss of one of his ears. Owners suffering their slaves to raise any kind of cattle, as their exclusive right, are compelled to pay a penalty of five hundred pounds of tobacco for all and every offense. Runaway or outlying slaves refusing to surrender themselves on the instant, are allowed to be shot, killed, or destroyed, as any other species of animal property. Chapter IV., section 1., of the act of 1729, declares 'That any negroes, or other slaves, convicted of petit treason, murder, or burning of buildings, shall have judgment to have the right hand cut off, to be hanged, quartered, and the head and quarters to be set up in the most public places of the county wherein he is convicted.' The theft of a slave is death; the rape of a black man upon a white woman, death; a slave accessory to the burning of a building containing grain, is liable to death; and the same penalty for sundry minor offenses. One slave giving false testimony against a fellow slave, is subject to the loss of an ear, and thirty-nine lashes; and the same punishment, including the loss of the second ear, to be inflicted the ensuing day.

Slaves caught away from their homes without a pass or permit, are subject to thirty-nine lashes, to be inflicted by any constable in the county.

### FACTS FOR BOYS.

Not a great many years ago, there lived in our land, three little boys, about whom much has been said. They appeared very much like other boys, had no better ancestors, nor did they enjoy greater advantages than many of you. Indeed, their advantages may not have been so great as yours. For then, excellent schools were not so common as they are now. One of these lads became the post-boy between Quincy and Boston. Another was a mill-boy in a distant part of the country. And the third was a lawyer's errand-boy. Their names were John Quincy, Henry, and Andrew. They were all good scholars—faithful and obedient to their parents. They prized their privileges, and improved them accordingly, so that they made rapid improvement. They were always the first of their classes. Year after year they continued to improve, and at a very early age became quite distinguished. Soon, the first became so wise and learned, that he was appointed to fill public offices, and finally became the great John Quincy Adams, President of the United States. The other two were also great men with him, and have been long known as Henry Clay and Andrew Jackson. You have all heard and read of these distinguished men. And yet they were once boys like yourselves. The first was known among his companions as the little John Quincy,—and he worked, and studied, and played, and coasted, just like the boys of these days. But how did he and the other two become so famed? It was by improving privileges, as all good boys improve them. And, do you inquire, 'Can I make such distinguished progress?' Doubtless you may, by diligence and perseverance. It is certain, that all who will be the honored men of our country, fifty years from the present time, are now but little boys. They are playing in the streets, and studying in the schools. Some of them must take the places of John Quincy Adams, Henry Clay, and Andrew Jackson. Who shall it be? Try, and see. [Bos. Reporter.

Wonderful Sagacity of a Dog.—An officer of the army, accompanied by his dog, started from West Point on a visit to the city of Burlington, New Jersey, and while there, becoming sick, wrote to his wife and family at West Point, in relation to his indisposition. Shortly after the reception of the letter, the family were aroused by a whining, barking, and scratching at the door of the house, and when opened to ascertain the cause, in rushed the faithful dog. After being caressed, and every attempt made to quiet him, the dog, in despair at not being understood, seized a shawl in his teeth, and placing his paws on the lady's shoulders, deposited there the shawl. He then placed himself before her, and fixed his gaze intently upon her, to attract her attention, and began to drag her toward the door. The lady then became alarmed, and sent for a relative, who endeavored to allay her fears, but she prevailed upon him to accompany her at once to her husband, and on arriving found him dangerously ill in Burlington. He is yet indisposed. The distance traveled by the faithful animal, and the difficulties encountered, render this account almost incredible.

Hydrophobia.—A correspondent of the Bristol County Democrat says that the madness of dogs is caused by a whitish nerve-gland on the under side of the tongue of every dog, of an oblong form, commencing at the tip of the tongue, where it is the largest, running down towards the roots about two inches, which may be easily removed by a lancet or pen-knife. This contains virus or poison—and sometimes becomes swollen to that extent which causes it to burst, which fills the mouth, and the bite at such times acts in the same way as inoculation. The poison is communicated to the flesh where the teeth of the dog come in contact.

A razor has been invented in England which carries a guard with it, and makes it quite impossible to cut the skin when shaving. It is called the Plantagenet guard razor.

A Cure for Drunkards.—Dr. Schreiber, of Stockholm, has succeeded in curing drunkards of their bad habits. He isolates the patient, gives him brandy and water to drink, prepares all his food with brandy and water, and mixes these with his tea and coffee. At the end of a few weeks, the regimen produces an uncontrollable disgust and repugnance. A physician should, however, watch the operation for fear of apoplexy and cerebral congestion. One hundred and thirty-nine soldiers were so treated, with perfect success.

Schools in Illinois.—Returns from sixty counties of Illinois show a result, in educational affairs, as follows: School Districts, 2,002; Schools, 2,317—1,565 of which are taught by males; total number of School-houses, 1,937. The wages of male teachers range from twelve dollars to twenty dollars per month; females from six dollars to twenty dollars. The number of persons in the State under twenty years of age is stated at 209,639.

## VARIETY.

A western freshet on some of the rivers of the great valley, presents a strange aspect. For instance, the Mississippi at Memphis was said to be forty-nine miles broad. This seems incredible, but it is perfectly true—meaning nothing more but that the father of waters, swelling beyond his banks, has submerged the broad and low bottom lands on the Arkansas side of the river.

Mr. Henry M. Paine, of Worcester, communicates to the Scientific American a plan for generating light—not from cucumbers,—but, by mechanical action, from water and lime. He says, that from an apparatus occupying four feet square of room, he is able to produce as much light as is given by four thousand gas-burners of the largest pattern.

A woman living with her third husband at Hartford, Conn., has recently had a call from her first spouse, who left her twenty-one years ago for South America, and whom she supposed to be dead. During his absence she has been twice married, her second husband being dead.

Within a few months, New York, Maine, N. Hampshire, and Massachusetts, have each lost their wealthiest men. To the names of Astor, Clapp, and Upham, has been added that of P. C. Brooks, of Boston. They all sprung from humble life—were the architects of their own fortunes, and lived to that old age which those who are born to fortunes very rarely attain.

An officer who has recently returned from California, relates a story of one of the Yankee gold-diggers who was the fortunate possessor of three jack-knives, and, as a matter of course, could not use but one himself; so he hired out the other two at the rate of a dollar and fifty cents an hour each.

The assessed cash value of real estate and personal property in the State of Ohio, for the year 1848, was four hundred and twenty-one million sixty-seven thousand nine hundred and ninety-one dollars. This valuation gives two hundred dollars to each living soul, and one thousand dollars to each family.

The New York Sun says that eight stages are building in this city, to run between Vera Cruz and Mazatlan. Steamers on both oceans are to connect with the line, so that passengers can go from New Orleans to San Francisco in *eighteen days!* or from New York in twenty-seven days.

New York has a population of about 400,000. The deaths during 1848 were 14,618, more than one to thirty; a great increase in the per centage of mortality since 1810, when the proportion was one in forty-six: 794 more males died than females during 1848.

The number of missionaries laboring under the direction of evangelical societies, in different parts of the world, is estimated at 1,452; assistant missionaries, 151; native assistants, 2,028. Number of church-members, 190,623. Scholars in missionary schools, 146,706.

A gold and silver mine has been discovered near Wyatt's Mills, in Benton county, Tenn. The ore is unusually rich, and yields some seventy-five or eighty per cent. A second California excitement prevails in the neighborhood, and the owner of the land has it guarded continually.

Hon. Timothy Farrar, who was the oldest surviving graduate of Harvard, died at his residence in Hollis, N. H., February 14. He was born on the 11th of July, 1747, and graduated in the year 1767. He was consequently one hundred and one years and seven months old.

The Controller of New York city estimates the expenses of the police the coming year at $479,000. The alms-house expenses are named at $400,000. Education has only $250,000 assigned it, as necessary for 400,000 people.

The Philadelphia Ledger says that the Rev. Dr. Francis Weber has been sent to the work-house in Washington city, for twenty days, in default of security for good behavior.

It is estimated in some quarters that the population of the United states, in 1850, will be twenty-two million and a half, and some even carry their estimate as high as twenty-five million.

There are forty-one savings-banks in Massachusetts. During the last year there were upwards of seventy thousand depositors. Over twelve million dollars were deposited, and four hundred and sixty thousand dollars interest paid.

A young Roman Catholic priest, who was clandestinely married in Buenos Ayres, last summer, to a lady of his own church, was arrested in August, and both shot, by order of the popish government.

An old toper, on being questioned as to his knowledge of a cotton gin, replied that it was very good, but not equal, in his estimation, to the pure Holland gin.

It is said that fifty thousand barrels of bread have left New York for California since December 1st.

The amount in the Treasury of Virginia, applicable to the erection of a monument to Washington, is $40,000.

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## The Sabbath Recorder.

### LETTERS FROM ILLINOIS—NO. 10.

Pleasant Hill, near Farmington, Ill.,
16th of 2d mo., 1849.

To the Editor of the Sabbath Recorder:—

To some of your readers, I doubt not, every thing respecting the routes to this part of Illinois is as well known as to myself; but, by letters received from different parts, I learn that information on that subject is desired by numbers of others. I therefore propose, in this letter, to finish the series with a little of the information I have gathered on that subject.

From the Atlantic States there are two great public routes, with several branches, and different modes of conveyance—the Southern, through Pennsylvania and Maryland, and by the way of the Ohio, Mississippi, and Illinois Rivers; and the Northern, through New York, and by way of the great Lakes to Chicago, then by the Michigan and Illinois Canal, and the Illinois River. The southern route is from Philadelphia to Pittsburg, or from Baltimore to Pittsburg. From each of these cities, there is a railroad conveyance, both for passengers and freight. From Philadelphia it is through Lancaster, Harrisburg, and Hollidaysburg, 318 miles. It is to be understood, however, that the railroad on this route terminates at Harrisburg, on one line, and at Chambersburg on the other; and the passenger has to travel the remainder of the distance by stage, 212 miles; or, by stage 114 miles, and the remainder by canal. The first-class fare is usually $10—sometimes $12. By Baltimore, the railroad runs to Cumberland; from thence to Brownsville, over the Laurel Ridge of the Cumberland mountain, 3,900 feet high; it is 70 miles to Brownsville, and has to be traveled either in a stage or a wagon; thence down the Monongehala River by steamboat, 36 miles, to Pittsburg. The expense is about the same; but I think the Baltimore route is the quickest and easiest. On each of these routes there is a freight train, which carries emigrants for half price, and freight at from forty-five to seventy-five cents for every 100 lbs. But when as many as fourteen or more emigrants club together, they can usually hire a passage for about $3 per head. By the passenger trains, it should be observed, that at the railroad terminus every passenger's luggage is all weighed, and three cents per pound charged on all over 50 lbs. There is no possibility of evading this. The Pennsylvania Canal route commences at Columbia, or Wrightsville. Columbia is on one side of the Susquehanna, and Wrightsville on the opposite. From Philadelphia to Columbia, is usually traveled by railroad. From the lower part of the Delaware River, by the Chesapeak and Delaware Canal, to the Chesapeak Bay, thence by the Susquehanna River to Wrightsville. The chief difference between a first-class passage and an emigrant, is that the first ride on a velvet-cushioned seat, and the others on plain painted benches, and are a day or two longer on the road. No passenger from Philadelphia or Baltimore should ever pay his passage from those points farther than to Pittsburg, until he has arrived at the latter place. If he does, he will be at the mercy of agents for his accommodations the remainder of the journey.

At Pittsburg, the traveler will find a number of steamboats, with large show-boards hung up, on which he will read, "*To St. Louis and the Illinois River, to-morrow.*" If he consults the runners or the agents, they will tell him the fairest tale possible; but his only safety will be, never to believe them, farther than he can see the evidence of their statements with his own eyes; and every device is resorted to, to deceive. He may be sure of this, it is of no use to engage his passage at Pittsburg for any place beyond St. Louis. There is not one boat in fifty, that takes its freight at Pittsburg, that ever comes up the Illinois River with it. As to the time of starting, I never could tell when that would be, until the boat was loaded down with freight and passengers; the last and surest sign of all was to see the butcher and the green-grocer carrying on the "boat-stores." When you see that done, you may be sure the boat will soon be off. The different stages of water in the river makes such a wide difference in the cost of a boat's tri[illegible]y considerable distance on the west[illegible] rivers, that no regular bill of fares can be e[illegible]blished; it is all left to the press of business, [illegible]d the adventitious state of the weather and the seasons. I could only determine what I must pay, by inquiring of several boats, and comparing their accommodations, before I made any bargain. A cabin passage from Pittsburg to St. Louis, on an average between high water and low water, ranges from $10 to $20; and a deck passage from $2 50 to $5. In the cabin, the passengers are boarded at regular tables, and as well furnished as at any city hotel. The deck passengers find their own bed and board; the deck room, however, is furnished with berths for sleeping, and a large stove, with fire, for cooking. All the steamboats on the western rivers, have their engines on the low-pressure principle; their shafts, beams, and cranks, work horizontally instead of perpendicularly, the same as a stationary engine in a factory. Of course they lie lengthwise on the lower deck of the boat. The cabin is built over the engine, the whole length of the boat, and has a long saloon, a lady's room at the stern end, and state-rooms for two persons to sleep in each, ranged on each side of the saloon, and a ladies' cabin. Over these is the promenade deck. The room for the deck passengers is astern of the engine, on the first deck; and in the first-class of boats, is well enclosed from the weather, with enclosed berths, and other necessary appurtenances. In the smaller class of boats, the room is so small as to crowd the passengers too near the engine for comfort, and the berths are only open racks. So that, were I removing a family, and intending to take a deck passage, I would rather wait a day or two for a good boat, than to hurry off in one of inferior accommodations; and, indeed, that class of boats will often arrive at St. Louis sooner than one of the other, which has started two or three days before. As the boats often stop to put off and take on freight at places along the river, there are usually ample opportunities for passengers to replenish their supplies.

At St. Louis, there are always persons to be found who make a business of trading and freighting to all parts of the Illinois River. Their charge last fall, for a cabin passage to Peoria, was $4; deck passage $1 50; with the same accommodations as on the Ohio River. From Pittsburg to St. Louis is 1,180 miles, and at high water the distance is sometimes run in a single week's time. From St. Louis to Peoria is 170 miles; and usually takes from 24 to 36 hours, according to the amount of way business the boat has to do. To go to Lewiston, passengers land at Liverpool Landing; to Canton, at Copperas Creek; to Farmington, at Reed's or Lancaster Landing. Reed's and Lancaster is the same landing under two names.

The northern route, from Albany to Buffalo, and from Buffalo to Chicago, is so well known, that I need not particularize, farther than to say, that from Chicago to Peoria is 175 miles. I will only add, that last fall a family of three adult persons, and two children, with 30 cwt. of household goods, came from Troy to Chilicothe, 20 miles above Peoria, for a cost of $65.

As health is a matter of much importance, especially on a journey, I think it may be of some use to others to say, that all the boats use the river water, which is considered very healthy by those who are accustomed to it; but I found, by experience, observation, and inquiry, that on almost all persons, men, women, and children, who cross the mountains and take a passage on the river, it acts as a very violent cathartic. The first symptom after a free draught of cold water, on board the boat, is increased thirst, which is aggravated by every fresh draught that is taken; in five or six hours, pains in the abdomen; then diarrhea. In persons who persist in the use of the water, no potations of distilled liquor will prevent its running on for days, and frequently producing great prostration and debility. As soon as I discovered what was the matter, I resolutely set myself against tasting any water until it had been boiled, and a sediment deposited by an infusion of sugar and milk, which will take place in two minutes after the mixture is made and set down. Never drink the dregs of your cup. With a little astringent medicine, I was well in twelve hours, while others, who obstinately rejected all advice, were sick for days.

I may add, that on the rivers the steamboats will usually take any reasonable amount of luggage with passengers, without additional charge. The average charge for freight from Pittsburg to St. Louis, may be put down at 40 cents for every 100 lbs. As we are none of us more than 16 miles from the Illinois River, no settlement in the west can be more easily reached than those in Illinois.

S. D.

### PERSECUTION OF DR. THOLUCK.

A correspondent of the Edinburg Witness, writing from Halle, Germany, says:—

The sufferings which this honored and devoted servant of God, has, through a long course of years, been called on to endure, for the sake of that Gospel which he has so learnedly and unsparingly defended against the assaults of Rationalism, are deepening in their tragic character. It is not long since the zeal and devotedness of his students, by whom he is much beloved, saved his house and invaluable library from the fury and ignorance of a mob which systematically attacked it. About a fortnight ago, a shot was fired into the sitting-room of Madame Tholuck; providentially, she had a few moments before quitted the room. And the ensuing evening, the first of this month, a sort of box, containing combustibles, was placed at the house door, and so fastened to the handle that it should explode on the door being opened. One of his servants, however, having occasion to go out, had actually turned the handle, and was about to open the door, when she was hastily summoned back to receive further directions. She had scarcely retraced a step or two, when the explosion took place. On examination, fragments of the deadly contents were discovered in the shattered door, and in the walls and windows of the houses opposite. There is not a doubt that evil was intended to the amiable Tholuck himself, by some one who hates him for his Master's sake, and who must have been aware that he came home at that hour from the University; for the alarm had not subsided in his household when he arrived. A great revival has commenced among the students of Halle, mainly under the influence of Tholuck, and is spreading to other of the Universities of Germany. It is very possible that the faithfulness and overpowering eloquence of the preacher, in his 'Sermons for the Times,' which he has for some time been delivering in the academical divine service, as well as his Wednesday evening prayer-meeting among the burghers and the poor, have been the inciting causes to those diabolical schemes to which we have adverted.

### THE DYING GIRL.

I'm fading in my youth, mother,
Death's dew is on my brow;
His wings are hovering o'er me—
I hear them rustling now!
For me the sun will rise no more,
The stars no more will shine;
My pleasant voyage of life is o'er,
The mouldering grave is mine.

I'm gazing on the woods, mother,
Where once I loved to stray,
When health sat blushing on my cheek
In joyous childhood's day.
Yon setting sun, my resting place,
The lonely church-yard, sees,
As he looks through, with yellow face,
The autumn's painted trees.

Farewell, farewell, my mother, dear!
When I have gone to dwell
In spirit-land, my voice you'll hear
Upon the night-breeze swell.
When summer's flowery hours shall come,
With all their joyous train,
I'll hover from my starry home,
To visit thee again.

The dead are ever with thee, mother,
Their forms thou canst not see;
The dying have a prophet eye—
They are revealed to me.
They hover round, on pinions fair,
And fan the aching brow,
While thou sitt'st weeping in thy chair,
I see them round thee now!

So grieve not, mother—I shall oft
Revisit thee again,
When summer airs come sweet and soft,
Across the laughing main.
I've chosen, mother, dear, the star
In which my soul shall dwell—
Look! look!—thou seest that gleam afar—
Farewell—farewell—farewell!

[Auburn Daily Advertiser.

### THE PRIEST AND THE ROBBER.

A TRUE STORY.

Forty years ago, the scenes here related occurred in the heart of France. A Roman Catholic priest was called on to prepare for his last change a highway robber, about to perish on the scaffold. The good father used all his eloquence, and made every effort, to induce the prisoner to repent of his many aggravated offences, in vain. He observed that the mind of the latter was absorbed—that he appeared not to heed him. What could engage his thoughts at such an awful hour?

'Do you reflect,' said the priest, 'that in two short hours you are to appear before your Maker?'

'I do,' said the prisoner, 'but I wish to live and repent, not to repent and die; and the thought has entered my brain—and I cannot for the soul of me drive it out—that you are the very man to save me from death, not to prepare me for it.'

'But,' said the priest, 'even if I had the power—which I have not—should I not be doing a wrong to mankind by setting you free, and thereby subjecting you to a further load of guilt?'

'If that is the only obstacle in the way, holy father, be entirely easy on that score. I have had too close a view of the scaffold, ever to expose myself to its terrors again. Never will I rob or defraud more. I will become a changed man.'

With imploring eyes, and bathed in tears, he knelt before the good father, and begged his life. He appealed to a kind heart, and saw the impression he had made. The chapel they were in was lighted only by a window near the ceiling, and was more than fifteen feet from the floor.

'You have but,' said the prisoner, 'to set the chair upon the altar, which we can place near the wall; you will then ascend on the chair, and I will mount upon your shoulders, from which I can gain the window.'

In an instant the criminal was beyond the reach of the law. The priest remained tranquilly seated in the chair, having restored the altar to its place. Some hours after the flight, the hangman, impatient at the long prayers of the priest, who, he thought, had been long enough to have put a dozen souls on the road to heaven, knocked at the door. Not seeing the prisoner, he demanded what had become of him.

'He must be an angel of light,' said the father, 'for, on the faith of a priest, he went out by that window. I saw him do it with my own eyes.'

The hangman was amazed. Having closely questioned the priest, he demanded if he was in earnest. On his replying in the affirmative, the executioner ran to warn the judges. They hastened to the chapel, examined the chair, the window, the height from the floor, and saw no other means of escape than that stated by the priest. Their brains were sadly perplexed. But they could not preserve their gravity at the perfect sang froid of the good father, while describing the flight of the angel, as he styled him, through the window, and the prayer he was tempted to make to him, as he disappeared, to take him along with him to the skies. Be this as it may, the Church was too powerful in those days to admit the doubting of a priest's word, even though he assumed to himself the merit of converting a highwayman into an angel.

Twenty years afterward, the holy father was lost in the woods of Ardennes. The shades of night had overtaken him; he was without food or shelter. Wild beasts were prowling around. Step by step, weary and desponding, he still wandered deeper in the mazes of the woods. At length his exhausted frame sunk with terror and fatigue. He commended his soul to the care of Heaven, and laid him down to die. He had lain there several hours, when the light of a lantern shone upon his face. It was held by a peasant, who examined his features attentively. He aided him to rise. With his sinewy arm he bore the exhausted form of the priest to a neat farm-house, delightfully situated in a fertile plain on the skirts of the woods. The priest was nursed with care, and on his restoration, warmly thanked his benefactor. On his recovering sufficiently to eat, the table was prepared for the new guest. A fine capon was cooked and nicely dressed, and every delicacy the farm afforded set before him. A female, neatly attired, with eight little ones, surrounded the table.

'Father,' exclaimed the peasant apart to him, after they had finished their repast, 'to you I am indebted for all the blessings which now surround me—wife, children, and plenty. You saved my life when I was condemned to die on the scaffold; I have, in turn, saved yours. I have redeemed the pledge which I made to you. A wandering mendicant, chance directed me to this house, where, by industry and honest dealing, I won the confidence of the father of my wife, who, on his death, left us this farm. I have prospered ever since in my affairs. My wife has proved a real blessing to me, and my children, with their ruddy faces and sweet smiles, remind me each day, as I return from my honest toil, what I owe to Heaven and to you.'

The good father, whose conscience had often upbraided him for the fraud he had practiced on the magistrate, and the danger of letting a robber loose upon society, was set at ease. He embraced the peasant, and thanked God that he had been the means of saving a guilty soul from perdition, and raising a condemned felon to the dignity of an honest man.

### JEWS IN EUROPE.

Amidst the convulsions of the old world, the changing spirit of the age is nowhere more distinctly perceptible than in the changing relations of the Jews. In some countries, they are protected by governments, from which the experience of centuries had taught them to expect persecution. On the 4th of December an attempt to burn the quarter where they reside in Rome, was prevented by the interference of the military, whose skill and strength, in former times, would have directed and aided the blind rage of the populace, instead of hindering it.

The present position of the Jews was thus adverted to in extracts given by the Jewish Chronicle, from a speech delivered at Exeter Hall, on the 5th of last June, by the Hon. Wm. Cowper, Member of Parliament:—

"In Germany we already see Jews occupying high public places. The prejudices that have hitherto ground down the Jews into the dust, are fast dissipating. In France, we see every career opening to the Jews. We see them occupying the most distinguished stations. Even in Rome itself, the prejudices against the Jews, and the persecution of them, is passing away. Even in that stronghold of persecution, where alone the Inquisition still raises its gloomy head, and by the instrumentality of the Pope himself, there has been indulgence extended to the Jews. In our own land, there passed last night, in the House of Commons, a bill, to which I will not allude in detail, but I quote it for the purpose of showing what a great, strong, and marked sign of the times it is, that the Representatives of the United Kingdom should, by a large majority, have broken through what has been held to be a sacred principle of the Constitution, that of not admitting any one into Parliament who does not profess the Christian Religion." The speaker alluded, in this instance, to the debate occasioned by the election of Baron Rothschild, the great Jewish banker, of London.

The Emperor of Russia has lately issued a ukase, creating a Council of Rabbins, the members of which will be chosen by the Government from a list of candidates elected by the Grand Jewish Communes of the Empire. It will be the duty of this Council to decide all questions relative to the laws and customs of the Jewish worship, the functions of the Rabbins, and the appeals which may be made from sentences of divorce pronounced by the Synagogue Councils. It will sit at St. Petersburgh, and will hold a yearly session of two months.

Intolerance is still triumphant in Norway. The Storthing has rejected a proposal by its own commission to grant liberty of worship to all Christians, and permission to Jews to settle themselves in the kingdom.

The Jews, unchanged, have survived the changes of centuries. A striking instance of the fulfilment of prophecy, that they shall possess the gate of their enemies, is seen in the present erection of a new synagogue, in Canterbury, England, on the ancient house of the redoubted Knights Templars, once the unrelenting persecutors of the Jews, but now themselves swept from the face of the earth.

### THE RICH MAN'S HAPPINESS.

I have a rich neighbor, that is always so busy that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more and more money; he is still drudging on, and says that Solomon says, "The diligent hand maketh rich;" and it is true indeed; but he considers not that it is not in the power of riches to make a man happy; for it is wisely said, by a man of great observation, "that there be as many miseries beyond riches as on this side of them;" and yet God deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches; when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silk-worm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do; loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for healthened competence, and above all for a quiet conscience.

[Izaak Walton.

### THE CONVERSION OF D'AUBIGNE.

In Scotland were two brethren, James and Robert Haldane, the sons of a wealthy country gentleman, who lived, as too many are apt to live, without any distinct recognition of his relations to the unseen world, and wholly engrossed with the engagements and pleasures of time. Both had received a liberal education, and gave indication of high talent, and great energy of character. The youngest was captain of an East Indiaman, but, on one occasion, while making preparations for a voyage to India, was delayed longer than usual, and, as he had little to do, was induced to study the Scriptures. The consequence was, that he found his heart engaged, before he was aware, in the great and thrilling truths of the Gospel. Other circumstances conspiring, he was induced to abandon his commission, and, instead of going to sea, gave himself to study and the preaching of the Gospel in the suburbs of Edinburg. He subsequently became the pastor of a large Baptist church in that city, and has been the means of accomplishing an untold amount of good.

His conversion, of course, greatly affected the mind of his brother, who, it is said, was not altogether pleased with the change. But, skating one day upon a deep pond in his pleasure-grounds, the ice gave way, and he sank without the power of extricating himself. He continued in this way for some time, and would have been drowned, had not one of his servants rescued him. This circumstance concurring with the impression received from his brother's conversion, gave a new current to his thoughts. He was induced to investigate the claims of Christianity, and at length yielded his heart. He sold a large portion of his property, and devoted it to benevolent purposes; and, what was better, he devoted his fine talents to the cause of Christ. He became the author of several religious works, which evince great talent and piety, and among others, one on the Evidences of Christianity, which is among the best ever written on that subject.

Subsequently Mr. Haldane made a journey to the continent of Europe, and resided for a short time at Geneva. He was much affected with the low spiritual condition of the Protestant churches there, which had become infected with the rationalistic and neological views prevalent in Germany. Indeed, the clergy themselves had so far departed from the faith of the Reformation as to reject nearly all the fundamental doctrines of the Gospel, particularly the divinity of Christ, and the doctrine of atonement. Mr. Haldane made himself acquainted with the students attending the Theological School in Geneva, invited a number of them to his house, and, by free conversation, endeavored to teach them the principles of evangelical truth, and the nature of vital religion. At the same time he formed them into an association for prayer, in which exercise they spent much time at his residence. This course was continued for some time, till a number of young men abandoned their skepticism, and yielded their hearts to the claims of a pure and elevated faith. Among these was Felix Neff, subsequently pastor in the high Alps, and one of the purest and most devoted men that ever lived; Henry Pyt, another well known and truly pious man; and Henry Merle D'Aubigne, the author of the History of the Reformation, and President of the new Evangelical School of Theology in Geneva. [Evan. Baptist Magazine.

### A TRUE-HEARTED SUBSCRIBER.

A short time since, a subscriber called at our office, who was indebted for the Journal from the beginning. The bill had run so long as to be considerable. We might have expected, according to frequent experience in similar cases, that his face would be clothed with frowns, that his countenance would have been anything but agreeable, that he would insist upon a large discount from our published terms, and when he had begged and insisted upon the utmost deduction, would pay the balance with many a groan, and discontinue the paper. How unlike our experience and anticipations! His face was covered with smiles, and his words were uttered in a manly tone, as if he had a soul left, while the sentiments they communicated were in full harmony with the manly voice. He had been unfortunate, having lost much of his property by knavery; he had struggled hard and long to recover himself, having a young family to support in the meanwhile, out of the earnings of his daily toil. We offered to make him a discount, in consideration of his misfortunes. This he refused, insisting that the bill should be made out in full accordance with the printed terms, and would pay it, and, moreover, not only pay for the past, but continue for the future; for he well knew, hard as his own struggles were, those of publishers of religious papers in New Hampshire could not be less. Such men deserve a monument, and here we erect it, leaving the name to be inscribed in future time. [Cong. Jour.

**Politeness.**—The Rev. Mr. ——— had traveled far to preach to a congregation at ———. After the sermon, he waited very patiently, expecting that some one of the brethren would invite him to dinner. In this he was disappointed. One after another departed, until the house was nearly as empty as the minister's stomach. Summoning resolution, however, he walked up to an elderly-looking gentleman, and said gravely:

'Will you go home with me to dinner, brother?'

'Where do you live?'

'About twenty miles from this, sir.'

'No,' said the man, coloring, 'but you must go with me.'

'Thank you; I will, cheerfully.'

After that the minister was no more troubled about his dinner.

The Sabbath Recorder.

New York, March 15, 1849.

## THE SABBATH IN CHINA.

Why was it that our denomination was guided to make choice of *China*, rather than any other country, as the most suitable place to begin its missionary operations among the heathen?—is a question not unfrequently asked by others, and one about which the doubts of some of our own people are not yet fully resolved. It were easy to give the reasons which governed the *Missionary Board*, when they decided to give up Abyssinia, to which their minds had all along been directed, and to send their missionaries to the Celestial Empire; but it is not so easy to say what were the meaning and intent of *Divine Providence* in the matter. But

> "God is his own interpreter,
> And he will make it plain."

Had our missionaries gone to Abyssinia, they would have been isolated, and shut out from all opportunity of collision with the missionaries of other denominations—a thing which, in the minds of many first-day people whom we consulted, was very desirable; and even with many, if not with the most, of our own people, it was thought expedient to occupy some spot of earth, where we might propagate our peculiar tenets without disturbance. We will not say but what the Board itself was prepossessed in favor of this view. For we were not blind to the fact, that if we should undertake to cultivate a field partly occupied by other sects, there would unavoidably arise such a clashing of interests as would be very uncomfortable both to ourselves and to our missionaries. But God seeth not as man seeth; and, in his providence, often makes it necessary that there should be division rather than peace. Luke 12: 51. Abyssinia was closed against us; and it had been a want of wisdom little short of madness, with our feeble resources, to attempt the planting of a mission there. But China was open; and to her three hundred millions of population, the few missionaries already there were but as "a drop in the bucket."

Two years have not passed since our missionaries first saw the shores of that benighted land, and yet "they bring certain strange things to our ears;" not that other missionaries have been teaching the heathen to observe the first day of the week, rather than the Sabbath of the Bible—of that we were well enough aware—but that they have so "darkened counsel" as to make the Chinese converts to Christianity believe that they are actually observing the very day of the week enjoined in the fourth commandment! The doctrine of a *change* of the Sabbath from the seventh to the first day of the week, as taught in this country and in Great Britain, is carefully concealed. It would seem that their translations of the Scriptures are so managed, that when taken in connection with all the preparatory instruction given to the Chinese relative to the hebdomadal cycle, it does not appear but what "*the ceremony-worship-day*" is identically the same which God sanctified at the close of creation. In short, it seems that both their translations, and their teachings, have been so adjusted to one another as to make the Chinese think, that the day commonly called *Monday* is the *first* day of the week, yea, the very day upon which God began his creative work; and that the day commonly called *Sunday* by other nations, is the *seventh* day of the week! As the Chinese are said to know nothing of the computation of time by weeks, except as introduced among them by foreigners, it was easy to practice this imposition upon them.

When this information was first sent us, we felt rather inclined to say nothing about it. We suspected there must be some mistake about the matter. Our brethren had been there but a short season; and it might be that, owing to their knowing almost nothing of that most difficult of languages, they had received a wrong impression. Surely, we thought, men professing to have the fear of God before their eyes would not be guilty of such a flagrant outrage upon the truth. But after waiting a good while, and receiving more full details, we begin to suspect that the first impressions of our missionaries were more than half correct. At all events, we know that they have taken every method in their power to arrive at certainty in the matter; we know that they have held correspondence respecting it with the other missionaries; and we know that when they urged the consideration of the matter upon the attention of those missionaries, it was tacitly admitted that the thing was true of which our missionaries complained. Had it not been true, doubtless some attempt would have been made to undeceive them.

We wish our readers to have perfect understanding of this matter; we will, therefore, explain more fully. It seems that when the missionaries of other orders went to China, they did as they had always done at home; that is, they set apart the *Sunday* as a day of rest and worship. They gave to this day, in the language of the Chinese, the name of *le-pai-nyi*, (*ceremony-worship-day.*) Sometimes they called it *ur-se-nyi*, (*rest-day.*) These two terms were used interchangeably to designate the Sunday. Next, they set about naming the other days of the week, as follows: Monday, which is every where else known as the *second* day of the week, they called "the *first* day after ceremony-worship-day;" Tuesday was called "*second* day after ceremony-worship-day;" Wednesday, "*third* day after ceremony-worship-day." And thus Saturday became "the *sixth* day after ceremony-worship-day." By this means, the *Sunday* became the *seventh* day! All this being done, the next business was to translate the Scriptures. Accordingly, the fourth commandment is made to read somewhat after this manner: "You must remember the *ceremony-worship-day*, to keep it holy; for in six days the Lord made heaven and earth, &c., and rested on the *seventh* day," which the Chinaman, of course, understands to be the *Sunday*, according to what the missionaries have already taught him concerning the days of the week and their names. Thus the fourth commandment is made to enjoin, positively and specifically, the Sunday, in contradistinction from any and every other day! A beautiful specimen of faithfulness, this! Would such men dare to preach from the text, "*We can do nothing against the truth, but for the truth?*" But the thing could not stop here. When they came to translate the history of our Lord's resurrection, they seem to have found themselves in rather an awkward dilemma. They must, to be consistent with what they had already done, make the visit of the disciples to the tomb, and the consequently supposed time of Christ's resurrection, to have taken place, not on *Sunday*, as Christians generally hold, but on *Monday!* The Evangelist must be made to say, "In the end of the *ceremony-worship-day*," or, "in the end of the *rest-day*"—(it matters not which, for in the mind of the Chinaman the two terms are convertible,)—"as it began to dawn toward the first day after ceremony-worship-day, came Mary Magdalene to see the sepulchre." What! give up the dogma of a *Christian* Sabbath, for which they always contended so strenuously when at home! Renounce the idea of a *transfer* of the institution from the seventh to the first day of the week! Throw out of the question all consideration of the *resurrection of Christ*, as having no bearing upon the subject at all! Throw to the winds the stereotyped sentiment of Christendom, *that the work of redemption is so much greater than that of creation, that it needs to be commemorated by a new Sabbath!* Yes, all these are given up entirely; there is no help for it. In the Old Testament the commandment was made to enjoin the keeping of the *Sunday*, and, of course, there could be no change brought about under the New Testament without making the "ceremony-worship-day" to come on *Monday*.

We are not advised whether the same trick has been practiced by missionaries elsewhere. We wish we had certain information. How is it in Burmah? In Hindostan? In Africa? In the islands of the sea? Can any one tell us? But upon the presumption that this deceit has obtained nowhere but in China, we begin to see the reason why God directed us to that field rather than to any other. It was that we might, at least, bear such a testimony against this perversion of His law by the missionaries of other denominations, as would leave them without excuse. It may be, ("charity hopeth all things,") that they did not consider the pernicious consequences of the course they were pursuing. It may be that the idea of its being a matter of indifference what particular day is observed as the Sabbath, had taken such hold of their minds, that they never so much as suspected there was any thing *wrong* in making Monday the first day of the week. It may be, that overlooking the great design of the sabbatic institution, as a testimony against Atheism and Idolatry, and regarding it only as a season for devotional exercises and for bodily rest, they did not suppose that the least evil could ensue from changing the order of reckoning. But if such were their views, it is high time they were undeceived; and God, in his wise providence, appears to have called us, the Seventh-day Baptists of America, to the work of undeceiving them.

In view of this state of things, it becomes a solemn question, Are we prepared for the work which Providence has thrown into our hands? We very much fear that we are not. We very much fear that Seventh-day Baptists are not half awake to the responsibilities which lie upon them. We entered upon the work of foreign missions without even suspecting that we should be called to grapple with such a form of corruption as that which now develops itself. We never dreamed of any controversial collision with the missions of other persuasions, except in such form as we were brought into collision with them at home. It is true, we supposed that this collision, being witnessed by the heathen, would, to a certain extent, operate upon them somewhat unfavorably; and, on that account, we rather lamented the necessity under which we were laid. But never did it enter our minds, that the instruction of the Chinese in regard to the method of computing time by weeks was such, that the word of God, even though faithfully translated, could not convey truth to the mind. Of this we were quite ignorant. And it now seems, that our missionaries, and those of other orders, stand before the heathen, not as *controversialists*, drawing different conclusions and opinions from given premises, but as *conflicting witnesses* in regard to a matter of *fact*. In short, the controversy becomes a mere question of *veracity*, the most painful, distressing, and pernicious form which it could possibly assume. Who does not see that we, as a people, and our missionaries in particular, have a work to do, which is attended with most unpleasant difficulties? And again we ask, Are we prepared for it?

But suppose it should appear, that the same deceit has been palmed off upon the heathen at other mission stations. Suppose it should be found, that not only the Chinese, but the Hindoos, the Persians, the Hottentots, the Ceylonese, have all been taught that Monday is the first day of the week, and Sunday the seventh,—what then? Ah! then we ought to take to ourselves shame and confusion of face, that we were so supine as never to get about the work of missions, until so great an error was fastened upon all nations. Yes, shame upon us! Let us up, and do what in us lies to recover lost ground. Heaven grant that we may be prepared for our work, and do it "in meekness of wisdom." *

## HENRY CLAY ON EMANCIPATION.

The Lexington Observer publishes a letter from Hon. Henry Clay upon the question "whether African slavery, as it now exists in Kentucky, shall be left to a perpetual continuance, or some provision shall be made in the new Constitution for its gradual and ultimate extinction?" The letter commences with some general observations upon the subject of slavery. In relation to the opinion entertained by a few, that the institution of slavery is a blessing, and ought to exist in every well organized society, Mr. Clay remarks, that, "if slavery be fraught with these alledged benefits, the principle on which it is maintained would require that one portion of the white race should be reduced to bondage to serve another portion of the same race, when black subjects of slavery could not be obtained; and that in Africa, where they may entertain as great a preference for their color as we do for ours, they would be justified in reducing the whites to slavery, in order to secure the blessings which that state is said to diffuse." The argument in favor of reducing the African race to slavery, sometimes derived from their supposed intellectual inferiority to the white races, Mr. Clay thinks, proves entirely too much; for, "it would prove that every white nation, which had made greater advances in civilization, knowledge and wisdom, than another white nation, would have a right to reduce the latter to a state of bondage; nay, farther, if the principle of subjugation founded upon intellectual superiority be true, and be applicable to races and to nations, what is to prevent its being applied to individuals?—and then the wisest man in the world would have a right to make slaves of all the rest of mankind!" Having thus disposed of the usual arguments for the perpetual continuance of slavery, Mr. Clay sets forth his system of gradual emancipation. Three principles, he thinks, should regulate the establishment of such a system. "The first is, that it should be slow in its operation, cautious, and gradual, so as to occasion no convulsion, nor any rash or sudden disturbance in the existing habits of society. Second, that, as an indispensable condition, the emancipated slaves should be removed from the State to some Colony. And, thirdly, that the expenses of their transportation to such colony, including an outfit for six months after their arrival, should be defrayed by a fund to be raised from the labor of each freed slave." In accordance with these principles, he recommends that a period should be fixed, say 1855 or 1860, and that all born before that period should remain slaves for life, while all born after it should be free at the age of twenty-five years, but be liable afterward to be hired out, under the authority of the State, for a term not exceeding three years, in order to raise a sum sufficient to pay the expenses of their transportation to the colony, and to provide them an outfit for six months after their arrival there. The offspring of those who are to be free at twenty-five, he would make free from their birth, but upon the condition that they should be apprenticed until they were twenty-one, and be also afterward liable to be hired out, for a period not exceeding three years, for the purpose of raising money to transport them to the colony, and support them there the first six months. The colonization of the blacks, as they successively arrive at the age entitling them to freedom, Mr. Clay regards as an indispensable condition, without which he would be "utterly opposed to any scheme of emancipation," and he looks to the Western Coast of Africa as the best location for the colony. In conclusion, Mr. Clay enumerates several considerations which unite in recommending to the State of Kentucky a system for the gradual abolition of slavery. One is the exposed condition of the State, as affording great facilities to the escape of slaves into the Free States and Canada—a difficulty which is likely to grow each year with the increase of anti-slavery feeling. Another consideration is, that in the event of a civil war, or "in the more direful event of the dissolution of the Union in consequence of the existence of slavery, Kentucky would become the theater, and bear the brunt of the war," involving expenses and injuries for which she could obtain no indemnity.

Such is the substance of Mr. Clay's long letter—an outline of his plan for the gradual emancipation of the slaves of Kentucky. Very serious objections to the scheme will of course suggest themselves to the mind of every reader. In the first place, the delay of six or eleven years before any change can take place, gives the slaveholder an opportunity, and presents him with strong inducements, to remove his slaves into States where there is no prospect of emancipation, and where they will be worse off than they now are in Kentucky. Then, if the slaves have not all been removed, the length of time before emancipation can actually begin, is enough to condemn the system; for, upon the supposition that 1855 is the period fixed for it to commence, thirty-four years must elapse before the first annual transportation of freed slaves. But supposing that these thirty-four long years of servitude have rolled round, and the time has come for the first company to start, how many fathers and mothers, twenty-eight years old, will consider it a blessing to be transported across the Atlantic into the wilds of Africa, leaving their children behind them to serve until they are twenty-four years old, with very little prospect of ever again seeing them? Not many, we think. Indeed, in our estimation, the appending to an act of emancipation the condition of expatriation, renders the whole act cruel in the extreme, and unworthy of the sanction of a civilized, not to say Christianized, community.

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"**Reverend Doctors.**"—We learn from the Cleveland (O.) Herald, that at the recent Annual Commencement of the Cleveland Medical College, the honorary degree of M. D. was conferred upon Eld. Wm. B. Maxson, pastor of the First Seventh-day Baptist Church in Brookfield, N. Y. Hereafter, therefore, it will be proper (if such a thing is ever proper) to address him as the Rev. Dr. Maxson. Eld. Eli S. Bailey, pastor of the Second Seventh-day Baptist Church in Brookfield, is also an M. D., and of course equally entitled to the appellation of Rev. Dr. With two "Reverend Doctors" among them, our churches in the town of Brookfield ought to prosper, if there is any virtue in titles.

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**Mr. Polk and the Sabbath.**—It is not many weeks since one of the religious papers, in speaking of General Taylor's Sunday doings, and contrasting him with Mr. Polk, said that the latter had "never been guilty of a public breach of the Fourth Commandment," by which we suppose was meant, that he had never done any public business on Sunday. But alas! how has the mighty fallen! The political papers now say that all of the night following Saturday, the third of March, Mr. Polk was in the Capitol, engaged in signing bills and transacting other public business; and that even at six o'clock on Sunday morning he appointed Senator Hannegan as Minister to Prussia! What will the trumpeters of Mr. Polk's sabbatic conscientiousness say to this?

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**A Negro in Cambridge University.**—Several years ago, a colored man named Alexander Crummell, was refused admission to the Episcopal Theological Seminary of this city, except on conditions which he considered degrading, and would not accept. We are happy to learn, from an Episcopal paper, that he is now *capped and gowned* in the University of Cambridge. He went to England to get funds in aid of his church, and some benevolent person or persons have put him in his present position, to enable him to better qualify himself for the work of the ministry.

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**Revival.**—A letter from Rev. C. Wardner, pastor of the Baptist Church at Covert, Seneca county, N. Y., says: "We are enjoying a deeply interesting revival, which has been in progress for four weeks. I have preached continually during that time. We have witnessed the most solemn exhibitions of the power of God, that have ever characterized revivals in this place. It still continues. I have baptized ten, and expect to baptize ten or fifteen more very soon. Not only is the stream of salvation flowing here, but the stream of death, carrying many to the grave and eternity, some prepared and some unprepared."

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**Revival.**—A letter from North Brookfield, Madison county, New York, informs us that the Baptist Church in that place has enjoyed a revival of religion in the course of the past winter. The members generally have been awakened, backsliders reclaimed, and about thirty persons hopefully converted.

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**Alfred Academy.**—We have received a Catalogue of Alfred Academy and Teachers' Seminary for the year ending March 15, 1849, from which we learn that the whole number of students in the institution during the year has been 450, of whom 187 were ladies, and 263 gentlemen.

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**Sunday on the Canals.**—In the Senate of New York, on the 9th instant, "Mr. Clarke reported a resolution recommending a suspension of navigation on the Canals of the State on Sunday."

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**Elements of English Grammar**, Analytical and Synthetical; arranged in Progressive Exercises. By **Wm. C. Kenyon**, Principal of Alfred Academy and Teachers' Seminary. New York—1849.

Here is an attempt to combine practice with theory in teaching English Grammar. The author, instead of puzzling the student's brain at the outset with pages of incomprehensible definitions, commences with the first principles of Grammar, illustrates them till they are understood, and then proceeds step by step to unfold the deeper mysteries of the science. The plan of the work will commend itself to every one, and the manner in which it has been executed we think deserving of great praise.

To the Editor of the Sabbath Recorder:—

I have recently met with a middle-aged man, named Joseph Morehouse, who says that he is from Repton, in Derbyshire, England, which is four miles from Burton-upon-Trent, and nine miles from Derby. At Repton, he says, there is a Seventh-day Baptist church. At the time he left there, in 1831, their pastor's name was Witt, who was also a shop-keeper. Another of their officers was William Patterson, whom he describes as a man venerable for years and character. Part of the church were farmers, and others of different employments. They own a good brick meeting-house, and are quite a respectable body of people; strictly observe, and meet for worship on, the seventh day; and pursue their usual occupations on the first day of every week. As we have never known this body of people, I think it would be well for some of your English correspondents to seek them out, and open a correspondence with them.
S. D.

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**The Jews.**—The steamer brings intelligence that the Senate of Hamburg is about to convene an Assembly of the citizens, for the sole purpose of introducing a bill for the emancipation of the Jews, in compliance with Section 16 of the fundamental law of the German people. In the English House of Commons, on the night of February 23d, the oath bill, by which the Jews will be enabled to sit in that assembly, was agreed to. The following is the oath to be taken by Jews:—

I, A. B. do swear that I will be faithful and bear true allegiance to Her Majesty Queen Victoria, and that I will maintain the succession of the crown as established by an act, entitled 'An act for the farther limitation of the crown, and better securing the rights and liberties of the people;' and that I do not believe that the Pope of Rome, or any other foreign prince, prelate, person, state, or potentate, hath or ought to have any temporal or civil jurisdiction, authority, or power, within this realm; and that I will defend to the utmost of my power the settlement of property within this realm, as established by the laws. And I do make this recognition, declaration, and promise, heartily, willingly, and truly, so help me God.

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**Matters at Washington.**—The Senate held several short sessions last week, principally to consider nominations made by the Executive. The members of the Cabinet have entered upon their duties, and are thronged with applicants for office. General Taylor and his family are comfortably quartered in the White House. The Ex-President has left Washington for his own residence. There have been several changes in the Cabinet, from what were announced last week, and we therefore re-print the names of its members, as follows:—

JOHN M. CLAYTON of Delaware, Secretary of State.
WILLIAM M. MEREDITH of Penn., Sec. of the Treas.
THOMAS EWING of Ohio, Sec. of the Home Departm't.
GEO. W. CRAWFORD of Georgia, Secretary of War.
WM. B. PRESTON of Virginia, Secretary of the Navy.
JACOB COLLAMER of Vermont, Postmaster General.
REVERDY JOHNSON of Maryland, Attorney General.

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**A Catholic Miracle.**—The following paragraph of a letter from Rome, published in the Catholic journal of this city, shows that the day of miracles is not yet past, at least in the opinion of Romanists:—

"Public prayers were made in all the churches, according to the order of the Holy Father, to supplicate the divine mercy for the Pontificial States. On this occasion they exposed at St. Peter's the wood of the true cross, and the suarium of St. Veronica. On this suarium it is well known that the features of Our Blessed Lord are scarcely distinguishable. But on the third day of the exposure, the suarium became deeply colored, and the face of Our Lord shone vividly in the midst of a soft light. The canons who were in keeping of the sacred relic called immediately the clergy of the basilica, they sounded the bells, the people came together, saw the prodigy, wept, and were astonished. A Notary Apostolical was called, and a relation was drawn up from the lips of the canons and others in attendance. A copy of this was sent to the Holy Father at Gaeta. Rome is filled with the reports of this prodigy."

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**Mormonism in Wales.**—It is stated in the London Patriot, that on December 31st and New Year's Day, the 'Latter Day Saints' held their half-yearly association in the hall of the White Lion, Merthyr. It was soon found that the hall, then containing one thousand five hundred persons, was inadequate for many who were outside seeking admittance; officers were, therefore, sent to meet those who were not able to get in, at the Alfred's Arms hall, Georgetown. The platform contained from sixty to one hundred 'officers.' The chair was taken by 'Captain Dan Jones,' when the following particulars relative to the Society in Wales were stated: Ten Conferences; baptized during the last six months, 1,001; total baptized in the year, 1,939; (very few excluded;) 70 branches, 156 elders, 180 priests, 147 teachers, 67 deacons—in all 550 officers. The Swansea Herald, which reports the meeting, adds: 'The thousands of Mormons in Wales appear to have great affection for, and confidence in, Captain Dan Jones, who intends returning in February to the Valley of the Salt Lake in California. About 350 Saints intend emigrating with him. It appears that 300 large ships could scarcely carry the hosts of saints who are now anxiously desiring to emigrate from this island to (as they say) their future homes.'

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**Transfer of Mission Property.**—The Executive Committee of the American Missionary Association have purchased of the Prudential Committee of the American Board of Commissioners for Foreign Missions, all the property belonging to the Board's mission in Siam, except the library and school apparatus. The transferred property consists of two dwelling-houses, one chapel, a floating-house, dispensary, a small hospital, and a book-bindery and type-foundry, with all their fixtures and appurtenances, presses, type, &c.

# General Intelligence.

### FOURTEEN DAYS LATER FROM EUROPE.

The steamer America, which left Liverpool February 24, arrived at Halifax on the 8th inst., whence her news was telegraphed to N. York.

In England, cholera seems to be increasing. The returns have now swelled to 12,495, of which 5,546 have died, 3,788 have recovered, and 3,164 continue under treatment, on which the result is not stated.

The National Assembly of France has finally voted its own dissolution, and the new Assembly will meet about the 1st of May. Louis Napoleon seems to be daily acquiring strength and popularity, and politicians who have hitherto from apprehension of instability or other motives withheld their support, now come forward to declare themselves Bonapartists, and accordingly very great progress has been made in re-establishing public confidence.

The course of events in Continental Europe continues to be marked by the flight and fall of Princes. The Grand Duke of Tuscany has fled from Florence with his family, and has taken refuge at Port San Stefano. A Provisional Government has been declared by the excited people, as part of Italy.

In the Roman States, the republican feeling has reached the highest point of excitement, and the Executive Committee has usurped the Papal authority, which is altogether set aside. The Pope is deposed, and a Republic is established. This event took place at 10 o'clock in the morning of the 9th of February. It has been voted that he shall enjoy all the guaranties necessary for the independence of his spiritual power.

In Austria and Hungary affairs have taken an unfavorable turn. The Imperialists have been beaten in several encounters with the Hungarians, and Bem is likely to give them a great deal of trouble. It is impossible to read the accounts of this fratricidal war without being shocked at the frightful vindictiveness and barbarity with which hostilities are being carried on.

In Spain, at the session of Congress held at Madrid, January 31, a call was made for the correspondence said to have passed respecting the annexation of the island of Cuba. The reply was, that no proposition had been made, and that no Ministry composed of Spaniards would ever listen to such a proposal if made, and that they should never cede the island of Cuba. In the Senate, General Narvaez confirmed the above, and added that the rumors of a cession were entirely unfounded, and that the island of Cuba would always remain as now, part of the Monarchy of Spain.

Throughout Europe, reports from California continue to excite the most intense interest. The excitement has now extended to all classes. The French Government has dispatched an engineer to California with the object of surveying the new discoveries.

There has been some hard fighting in India. The City of Moolraj was captured, after having been battered and bombarded for an entire week; but the Citadel held out. The defense appears to have been one of the most obstinate on record. On the 27th, the columns moved to the attack, and established themselves within five hundred yards of the walls. Here batteries were erected, and on the 28th a terrific bombardment commenced. On the 30th, a fort containing eight hundred thousand pounds of powder was blown up by well-directed mortars. The devastation was horrible.

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**State of Ireland—Famine in Mayo.**—Rev. Mr. Calahan, incumbent of Louisburgh, in the county of Mayo, in a letter to the editor of the Evening Packet, states that hundreds of individuals are dying of starvation around him. He gives the particulars of several most heart-rending cases of destitution among Protestants in his parish, and says:

"The famine years of 1846, 1847, and 1848, were halcyon years when contrasted with the dismal year of 1849. The sandbanks about me are studded with the bodies of the dead! Often have I given aid to the poor to buy coffins; with the small sums they received from me they bought some food, and then buried their dead in the sandbanks. The very graves in the churchyard have, in my presence, been assailed by starving dogs. From morning till night I am hourly beset with crawling skeletons begging for food!"

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**Awful Catastrophe in a Theater.**—The Dunlop-street Theater, Glasgow, has been the scene of a most disastrous catastrophe. Shortly after the performance on Saturday, Feb. 17, had commenced, an alarm was given that a fire had broken out in the gallery, and the numerous auditory there became much excited. The fire brigade were soon at the theater, and commenced operations, which increased the fears of the people, and a rush was made to the door, in order to escape. Despite all remonstrance, the people would be out, and the result was the death of 64 individuals, beside four more or less injured. The authorities were soon at the spot, and, while assistance was being procured, the gallery stair was ascended, when at one of the landing-places was discovered a most horrifying spectacle—men, women, and children were huddled together, trodden under foot, dead or dying. All exertions to restore the poor creatures were successful only in a few instances. Sixty-one were dead, and three sent to the Royal Infirmary; two died upon the way, and one shortly after. Eleven persons, slightly bruised, were removed to their homes. On Sunday morning, the relatives of the sufferers, by order of the authorities, were admitted to identify them. And when each relative, father, mother, wife, or other friends were recognized, their shrieks rent the air. One woman claimed three as her own. The sufferers chiefly belong to the laboring classes, and are for the most part lads between 14 and 17 years old; the only female was one girl three years of age. One poor lad in Dunlop-street was the picture of woe. He had taken his sweetheart to the theater. She was carried away from him in the rush; and in his attempt to save her he had only been able to grasp her bonnet and shawl. With these still in his possession, he often exclaimed to the by-standers, "How can I go home to her parents without her, and tell them of this?"

**Condition of California.**—The Albany Argus publishes a letter from Colonel Stevenson, dated Monterey, October 23, 1848, from which we take the following:—

"This country is in a deplorable condition, without either civil or military law or government. At this moment there is not in this town—the late capital—either Governor, Alcade, Adjutant General, or any other person clothed with authority, except Captain Burton, late Lieutenant Colonel, and some twenty soldiers. All the others have deserted. Of the Company of Dragoons, C of the 1st Regiment, but about twenty remain, and they are divided into two detachments, five hundred miles apart. All the recruits that lately came out have deserted, and I have no doubt that the whole military force of the country will in a short time consist of the officers of the Artillery and Dragoon Company, and even they have strong inducements to desert—if not to dig for gold, at least to find a place where a common round jacket may be purchased for something less than fifty dollars, and where very indifferent board will not cost four dollars per day. In short, I regret to say, that there is neither law, order, or any kind of government, civil or military, in the country. It is simple anarchy, and the power of the strongest. The wild Indians infest even the most public highways, and shoot down with their arrows the unarmed traveler, merely for his garments. They enter the ranches, and compel the inmates to entertain them with the best they have, and then drive off their horses. How long this lawless condition of things is to continue, no one can tell."

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**Murder in California.**—The California Star, of December 2, gives the following account of another inhuman murder in that region:—

A Mr. Pomeroy, late from Oregon, and a person whose name we have not yet learned, left Fort Sacramento on or about the 20th ult., taking the route leading through the country and across the San Joaquin River into Pueblo Valley. They were accompanied by two fellows with whom, it is said, they were partially acquainted—Joseph Lynch and a 'Bill Jones'—the one a recent deserter from the Navy, the other formerly in the Army service, a deserter. A short distance from the Fort the party overtook and passed a wagon, a few miles beyond which they encamped for the night. It is supposed that Lynch and Jones arose upon their companions during the night, plundered them of a large amount of gold, and murdered them upon the spot. The wagon arrived at their camp-ground early next morning, and the bodies of the unfortunate Pomeroy and friend were found at a short distance from a camp-fire weltering in blood. The assassins had fled, taking with them the animals of the two murdered men. Information was conveyed to the Fort, and parties dispatched in different directions to apprehend Lynch and Jones. There can be no doubt but that these are the murderers.

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**Case of Poisoning.**—A correspondent of the Boston Daily Mail, under date of March 5, says that four persons were poisoned in the family of B. F. Blaisdell, Esq., of New Boston, N. H., by morphine, two of whom died—an old lady and a young child. An adopted daughter of the old lady purchased twenty-five cents' worth of morphine from an apothecary in the town of Manchester, part of which she put into a preparation of liquorice which the old lady was in the habit of taking. The dose proved fatal, and in a few hours she was found dead in her chair. Previous to this, however, the girl had tried its effects upon a dog, which were such as to lead the family to suppose that it was running mad, and it was killed. She returned to Manchester, without exciting their suspicion of the act she had committed. In fact, she had always been considered an honest, trusty girl, and had been treated by the family as a child and sister. In three weeks she returned to Boston, gave a dose to the child in tea, which proved fatal in twelve hours—it fell immediately into a *comatose* state, or profound slumber, from which it never awoke. Just after the funeral of the child, she dissolved a quantity in tea, prepared for the rest of the family, of which Mr. and Mrs. Blaisdell partook sparingly—remarking that it had an odd taste, and requesting her opinion of it, as she sat at the table. She took a mouthful, and immediately spit it out, and other tea was prepared. Mrs. B. was taken with vomiting while at the table—Mr. B. started for the Doctor, who lived but a short distance off, and before returning was seized with dumbness, and other symptoms, peculiar to this poison—both of them recovered, as the character of the poison was suspected, and prompt measures resorted to. Research was then made for the poison—the girl betrayed considerable trepidation, and was, after considerable reflection, charged with the crime, which she stoutly denied, yet giving evidence of her guilt by her manner. She was suffered to return to her employment in Manchester; but came to New Boston voluntarily on Saturday last, and for the sole purpose, as she says, of confessing the act. She denies having had any motive in administering the poison; but it is pretty evident that she expected the property of the family might revert to her after their death.

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**Counterfeit Bank Bills.**—The Bank Note Reporters give the following list of recent counterfeits: Twos on the Connecticut River Banking Co.; fives on the Susquehanna County Bank; tens on the Middletown Bank, Ct.; fives on the Luther Wright Bank—the bill we saw was altered from a one dollar note, by pasting the figure 5 over the 1, and Five over the One—every bank is liable to such frauds; threes on the Centreville Bank R. I.; fives on the Somerset County Bank, N. J.; one hundreds on the North Western Bank of Va.; twenties on the Bank of South Carolina; threes on the Mechanic's Bank of Baltimore; twos on the Stamford Bank, Ct.; fives on the Fairfield Co. Bank, Ct.; ones on the Seneca County Bank, N. Y.—the beak of the eagle touches the o in No., in the genuine it does not—paper light, and bill shorter than genuine; ones on the Commercial Bank, Troy, are said to be in circulation; fives on the Agricultural Bank, Pittsfield, Mass.—vignette, a female sitting on a bale of goods, barrels, &c.—a female on each end—appearance light, and paper flimsy; twos on the Utica City Bank, N. Y., are said to be in circulation.

**Mortality at the Tooting Asylum.**—At the Tooting Asylum, near London, where different parishes sent their pauper children, from three to sixteen years of age, farming them out for food and clothing, at about a dollar a head per week, a dreadful mortality broke out about the 1st of January, which carried off over one hundred and fifty out of one thousand three hundred and seventy which inhabited the Asylum. It was at first supposed to be the cholera; but, a farther investigation brought to light such testimony as to lead to a Coroner's inquest, which returned a verdict of manslaughter against the manager. It appears that the children were fed with a sort of paste, that brought on dysentery. There was but one medical attendant to the establishment, and he received but £50 a year.

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**Wholesale Immigration.**—A letter dated London, Feb. 8th, received in New York, says: "The average number of daily emigrants arriving in Dublin, from various parts of Ireland, and setting out from the port of Liverpool on their way to the United States, is estimated at from 1,500 to 2,000. They all take out with them feather beds, articles of furniture, and some small capital. It is a fact which will hardly be credited, but which nevertheless is unquestionably true, that such is now the destitution among the upper classes in the west of Ireland, that three magistrates in the county of Mayo, are receiving out-door relief for themselves and their families from three different parish unions."

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**The Postal Treaty with England.**—The President's Proclamation, announcing the ratification of the Postal Treaty by the English Government, is published. It is now the law in both countries. The treaty comprises twenty-three articles. The rate of a single letter from New York to London will, in future, be 24 cents, made up as follows:—

| | |
|---|---|
| United States inland postage | 5 cents. |
| Sea postage | 16 cents. |
| British inland postage | 3 cents. |
| Total | 24 cents. |

Newspapers 2 cents each, in advance.

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**Broken-bank Money.**—The following are the rates at which the bills of several broken banks are now sold in New York:

| | | |
|---|---|---|
| Bank of Norwalk, Ohio | | 50 cts. |
| Bank of Sandusky, Ohio | | 37 cts. |
| Canal Bank, Albany | | 90 cts. |
| Bank of Wooster, Ohio | | 20 cts. |
| Newhope, Delaware Bridge | | 25 cts. |
| Atlas Bank | Real Estate Notes | 70 cts. |
| | N. York Stock Notes | 95 cts. |
| Erie Bank, Pa. | | 80 cts. |

## SUMMARY.

The Committee appointed to collect money and retain counsel for the defense of persons charged with carrying away slaves from the District of Columbia, in the schooner Pearl, announce that they have received in all $1,560, and paid out $1,277. The Committee expect that the second trial of the parties will result in their entire acquittal, and the establishment of an important legal principle, favorable to human freedom. For this purpose four hundred dollars additional is wanted, and the Committee appeal to the benevolent to furnish it.

On the last night of the session of Congress, thirty thousand dollars were appropriated to an additional purchase from the inventor of Colt's improved repeating pistols, and a joint resolution was adopted instructing the Secretary of War to furnish these arms to emigrants going to California, at the Government cost prices. They are thus advantageously supplied on a written application to the War Department.

We are gratified to learn, says the Bordentown (N. J.) Reporter, of the 10th ult., that our townsman, Dr. William M. Fahnestock, in addition to the receipt of the most generous cash fees for professional services at the time rendered, has been remembered in the will of an old patient in Philadelphia, who died last week, in the handsome sum of three thousand dollars.

Joseph Hazard Perry, a son of R. T. Perry, of Chili, Monroe Co., left his home on the 4th of July last, since which time nothing has been heard of him by his friends. He is about 16 years of age, dark complexion, light blue eyes, and large of his age. Any information concerning him will be gladly received by mail by his father at Scottsville, Monroe Co., N. Y.

A female slave of Dr. J. James, in Wentworth, N. C., having lately committed some trifling misdemeanor, her master threatened to sell her. Prompted by revenge, she took her master's only daughter and a little slave boy into the woods and murdered them. She escaped, but was taken and imprisoned.

Plank roads are rapidly gaining ground in the West. Nearly $12,000 has been subscribed to the stock of a company in Ohio, for a road of this kind from Milan through Norwalk, and thence southwardly. $10,000 of the amount was subscribed by the citizens of Norwalk.

The Free Negro bill has passed the Legislature of Delaware. It empowers the magistrates of the State to arrest all free negroes who have no apparent occupation or means of living, and hire them out for a term of service not exceeding a year.

The Boston Common Council, at its meeting on Monday evening, March 5th, after an animated discussion, decided that no licenses for the sale of intoxicating drinks shall be issued in that city.

The hurry to sever the matrimonial bonds is so great, that the chancery docket of the Common Pleas of Hamilton County, Ohio, is mainly made up of this business. Twenty couple were unyoked last week, and about a hundred are waiting their turns.

A German woman started from Chicago on the 17th ult., with two children, to visit her husband, who was at work in the vicinity. They were overtaken by a snow-storm, and all frozen to death.

In the distribution of the Literature Fund of the State of New York, on the 28th ult., three hundred and forty-three dollars went to the **De Ruyter Institute.**

A college has been established at Lexington, Missouri, under the patronage of the Grand Lodge of that State, and called 'Masonic College.' Thirty-two thousand dollars were subscribed to obtain its location at Lexington. Rev. Adiel Sherwood, formerly of Shurtleff College, is President.

Wm. Van Rensselaer's mansion, near Albany, now advertised for sale, is said to be one of the most extensive ever erected in the United States. Its whole cost was one hundred and forty thousand dollars. The walls and ceilings are painted in piece by Bragaldi, and the whole house is heated by Perkins' hot water pipes.

Milo Cass, of Utica, N. Y., has invented a gun that discharges twenty-six times from one loading, which it does in two minutes or less—the charges being attached to an endless chain.

The Colonization Society's bark Liberia Packet, sailed at Baltimore for Liberia recently, with the Rev. Messrs. G. Rambo and C. C. Hoffman, Protestant Episcopal missionaries, and about seventy emigrants.

Rev. Dr. Packard, of Shelburne Falls, Mass., preached his Fiftieth Anniversary sermon on the 20th ult. A hymn was written for the occasion by William C. Bryant, who was brought up within a few rods of the early residence of Dr. Packard.

Platinum having been discovered in the Alps by M. Gueymard, the Consiel-General des Mines of France has authorized researches into that part of the Alps on the frontiers of the Department of the Isère. From the nature of the soil, it is expected that deposits of the precious metal will be found in several localities.

A Washington letter-writer says that it is understood, upon sufficient authority, that the President will not entertain personal appeals for office, having established the rule, after a conference with his Cabinet, that all applications for office must be submitted through the department to which they appropriately belong.

The number of paupers in Great Britain is about 4,000,000, or a seventh of the population of the whole Empire. In Ireland, 2,300,000; England, 1,500,000; Scotland, 200,000. Since 1816, the people of England have paid £200,000,000 for the relief of the poor.

The number of applications for patents received during the last four years exceeds the number received during the next preceding four years, by 2,205; the number of caveats by 670; the number of patents granted by $77,284 45; the balances paid into the treasury to the credit of the patent fund $21,389 95.

A family of seven brothers, named Wood, lately met at Concord, N. H., who had not been together for fifty years; indeed, no one of them could remember that they were ever before all together. Their united ages amount to 453 years.

At the recent term of the Court of Common Pleas at Portsmouth, N. H., the case of Mary Hoit *vs.* Peter H. Moulton, for breach of promise of marriage, came on for trial. The damages were laid at $2,000. The jury gave the plaintiff a verdict of $1,000.

Mr. Marshall, the first man who discovered gold in California, while constructing Capt. Sutter's mill-dam, is a New Bedford man, having formerly been a whaleman from that port.

The editor of the Alliance and Visitor says that one of the principal objections made against the coinage of gold dollars is, that on account of their small size they might be dropped *by mistake* into the contribution box!

The total number of Baptist churches in the United States is 10,264; ordained and licensed ministers, 7,241; members, 737,078; the grand total number in the United States is 982,101; the grand total number in the world is 1,201,228.

In England, not a member of Parliament, nor the Lord Chancellor, nor even her ladyship the Queen, is allowed the franking privilege; and it is owing to this single fact, in a great degree, that the cheap postage laws of England yield an annual revenue.

The Judiciary Committee of the Pennsylvania House of Representatives have reported a bill abolishing all penalty for Usury, except 10 per cent. of the excess above 6 per cent. taken by the lender. This 10 per cent. goes into the State Treasury. If no particular rate is agreed on, the law establishes 6 per cent. as the rate.

The Saturday Evening Post says that newspapers are carried free by the mails in Great Britain, and also in Brazil, South America. He thinks it discreditable to this country, that those monarchial countries should be in advance of us in this matter.

A horse and cart broke the ice on the Hudson River, at Greenbush Ferry, Albany, on Wednesday, March 7, and the horse was drowned. The driver escaped. This augurs a breaking up of the ice, and the opening of navigation soon.

Four barrels of green-corn and peas were received in N. Y. last week, from Chagres. They sold for eighty dollars, and were sent direct to Washington.

As the railroad train from Dedham, Mass., to Boston, was passing down Jamaica Plain on Tuesday evening, a musket-ball was fired into a window in one car, breaking the glass, but doing no farther injury.

The famous fat cow "Rose," belonging to Mr. Robert Fowler, of Batavia, N. Y., was slaughtered on the 3d inst., her gross weight being 2,280 lbs.

James Jordon, of Cranberry Township, Pa., aged 79, was put in prison on the 21st ult., on the charge of having poisoned his wife the day before.

It is asserted that Gen. Taylor shook hands with five thousand ladies after returning to the White House on Inauguration Day.

The celebrated Indian Chief, Macksuba, of the Ottawa tribe, was recently frozen to death at Fisher's Mills, in Allegan Co. Liquor was the cause.

Several persons were fined at Milwaukie the other day, for refusing to assist at a fire. Served right!

A pleasant word is a gleam of sunshine to the saddened heart.

Eld. Joshua Clark, having taken up his residence in De Ruyter, N. Y., requests his correspondents to address him accordingly.

The Chronotype, which was burnt out or drowned out at the recent fire in Boston, comes to us again after a fortnight's intermission.

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### New York Market, Monday, March 12.

ASHES—Pots $6 50; Pearls 7 00.——FLOUR AND MEAL—Flour, good lots of State and Western 5 50; Genesee is held at 6 00. Rye Flour 3 44. Jersey Meal 2 62.——GRAIN—Long Island Wheat 1 05 a 1 10; Genesee 1 36. Corn is heavy; Southern White 54c.; South Jersey 60c.; Northern 63c. Rye 63c. Barley 65c. Oats dull at 42c. for Northern, and 36c. for Jersey.——PROVISIONS—Mess Pork is held at 10 75 a 11 50; Prime 9 60. Beef 7 50 a 8 50, and 10 50 a 12 00. Butter and Cheese as last week; that is 10 a 12c. for Ohio, and 13 a 20c. for State Butter, and 6½ a 7½c. for Cheese.

### MARRIED,

In Westerly, R. I., March 4th, by Eld. Daniel Coon, Mr. Wm. E. Maxson and Miss Sarah M. Fenner, all of Westerly.

In Hopkinton, R. I., on the 5th of March, by the same, Mr. Nicholas Grinnel, of South Kingston, and Miss Maria Kinyon, of Charlestown.

### DIED,

In Georgetown, N. Y., March 4th, of pulmonary consumption, Mrs. Celina Austin, aged 31 years. The deceased became a subject of converting grace in early life, and united with the Seventh-day Baptist Church in Lincklaen, of which she remained a devoted and worthy member until death. During her suffering, she was submissive and patient; in death, resigned and happy; and she has doubtless gone to join the church triumphant. She has left a husband, two children, and a large circle of relatives and friends, to mourn her loss. Sermon on the occasion by the writer, from Job 14: 14.

J. C.

In Sangerfield, N. Y., on the first inst., of dropsy in the head, Sarah Elizabeth, daughter of Clark T. and Nancy Rogers, aged 5 years, 2 months, and 3 days.

In Westerly, R. I., March 6th, after a short illness, Mr. Geo. W. Noyes, aged 49 years. He was a member of the Seventh-day Baptist Church at Pawcatuck, by whom, in common with the community around, his death will be deeply lamented.

In Westerly, R. I., Feb. 27, of consumption, Mrs. Fanny Saunders, wife of Samuel Saunders, and daughter of the late Daniel Bliven, Esq., in the 67th year of her age.

### LETTERS.

N. V. Hull, J. H. Cochran, I. Moore, R. I. S. Rogers, E. Burdick, S. P. Stillman, C. Wardner, John Ogden, J. Clark, C. M. Lewis, Wm. G. Quibell, O. Snowberger, S. B. Crandall, J. Green, L. Crandall, D. Coon, E. P. Larkin (sent the parcel by Express.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| J. R. Smith, Alfred, | $2 00 | pays to vol. | 4 | No. 52 |
| S. C. Maxson, " | 2 00 | " | 5 | " 52 |
| David Wells, Watson, | 2 00 | " | 6 | " 5 |
| T. A. Maxson, " | 1 00 | " | 5 | " 32 |
| P. W. Green, " | 1 00 | " | 3 | " 33 |
| Z. T. Burdick, " | 1 00 | " | 3 | " 25 |
| S. Whitford, Leonardsville, | 2 00 | " | 4 | " 52 |
| K. Bennett, Westerlo, | 1 00 | " | 5 | " 52 |
| C. Wardner, Covert, | 1 00 | " | 6 | " 26 |
| E. P. Stout, Pratt, O. | 2 00 | " | 6 | " 17 |
| Joshua Hill, " | 2 00 | " | 6 | " 17 |
| Eli Forsyth, " | 2 00 | " | 6 | " 17 |
| R. I. S. Rogers, LeRaysville, Pa. | 2 00 | " | 6 | " 26 |
| M. Breece, Newark, N. J. | 2 00 | " | 5 | " 39 |

**Our Accounts.**—The fifth volume of the Sabbath Recorder will close on the 14th day of June next. As the accounts of the establishment up to that time will have no connection with subsequent accounts, it is important that they should all be settled before the volume closes. Most of those who owe the establishment, know the amount of their indebtedness; and it is hoped that they will forward the same immediately. The accounts remaining unsettled on the 15th day of May will probably be placed in the hands of a traveling agent for collection, and in all such cases $2 50 per volume must be charged, to pay the expenses. An early settlement, therefore, is for the interest of all concerned.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality iti s not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house.

JARED MAXSON.

Genesee, December 20th, 1848. 29m3.

### TO CLERGYMEN AND THEIR PEOPLE.

All Clergymen who will send their address to Messrs. Comstock & Co., 21 Courtland-st., New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer, Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo. 3

# Miscellaneous.

## AN ADMIRABLE PICTURE.

The farmer sat in his easy chair,
Smoking his pipe of clay,
And his hale old wife, with busy care,
Was clearing the dinner away;
A sweet little girl, with fine blue eyes,
On her grandfather's knee was catching flies.

The old man laid his hand on her head,
With a tear on his wrinkled face;
He thought how often her mother dead
Had sat in the self-same place;
As the tear stole down from his half shut eye,
'Don'tsmoke,' said the child, 'how it makes you cry.'

The house-dog lay stretched out on the floor,
Where the shade afternoon used to steal;
The busy old wife, by the open door,
Was turning the spinning-wheel;
And the old brass clock on the mantel-tree
Had plodded along to almost three.

Still the farmer sat in his easy chair,
While close to his heaving breast
The moistened brow and the cheek so fair
Of his sweet grandchild were pressed;
His head, bent down, on her soft hair lay,
Fast asleep were they both, that summer day.

## THE FLIGHT OF THE POPE.

The following account of the Pope's flight from his Palace is given by a person now in Rome, and may no doubt be relied on as strictly true:—

After the assassination of M. Rossi, the Pope remained a close prisoner in the Quirinal; and the Duke d'Harcourt, the French representative, was compelled to reside in the Palace, for the purpose of affording the protection of his person and flag to the Sovereign Pontiff. The business of the Government went on in the Pope's name, but without his sanction—and so far did he carry his resolution not to be dictated to, that he refused even to receive the reports, according to invariable custom, of the officer of the guard. Such a state of things could not long continue; and the members of the Diplomatic Corps, it is said, arranged a plan for the liberation of His Holiness, of which the immediate execution was entrusted to the Count de Spaur, the Minister of Bavaria. At an hour previously agreed on, (24th of November,) the Pope retired into a private room, for the purpose, apparently, of conferring secretly with the gentleman just named; and there he disguised himself in the livery of the Bavarian Legation. In a few minutes the carriage of the Minister was called, and the Count de Spaur, followed by the Pope disguised as his servant, descended the grand staircase, entered his carriage, the Pope mounting on the box alongside the coachman. The artifice succeeded; no suspicion arose, either in the Quirinal or the outward Guards; and the good old man was enabled to breathe the air of liberty. Immediately on arriving at the residence of the Bavarian Minister, another metamorphosis was made. The Pope took off the livery suit, and dressed himself in the usual costume of the Minister's chaplain, or aumonier; and M. de Spaur having already given notice of his intention of going to Naples, and received passports from the Government, post-horses were soon procured; the Count and his supposed chaplain took their places in the carriage, and thus happily cleared the gates of Rome. It was some time before the escape was discovered, as of course due care was used by those in the secret to say that the Pontiff was engaged in his devotions, and could not be disturbed. When the flight became known, the Ministry was thunderstruck; and at once dragoons were dispatched to bring back the fugitive. But either these measures failed, or the new Government hesitated in arresting the person of an ambassador; and the Count de Spaur, with his reverend charge, crossed the frontier in safety, and arrived at Gaeta, a large town, the first in the Neapolitan territory, not far from Terracina.

## THE PRECIOUS METALS.

The amount of gold and silver in the world is estimated at ten thousand million dollars, whilst the annual consumption, or demand, is supposed to be one-half of one per cent of this sum—that is, fifty million dollars. There seems to be no accurate data as to the annual production of these metals; the whole is a subject of speculation. From the best sources of information that are open to us, the yearly production of silver may be set down at twenty-five million, and gold at fifteen to twenty million. Starting from this point, which may be considered as approaching accuracy, the expected yield of the California mines, will only keep the stock in the world going. No perceptible change in the value of gold has ever been produced by the large quantities which have been hitherto acquired, amounting to one hundred and twenty-five million dollars from Russia alone, within a quarter of a century. Whatever may be the amount raised from California, the result will be to enlarge the consumption for purposes of art and luxury, whilst its value for commercial purposes will remain unchanged.

There is unquestionably a scarcity of gold among the nations of the world for a currency. The coins of one government are constantly being re-coined at the mints of another. A large amount in new sovereigns, which came out to this country a few years ago, to adjust the ballance in our favor, were recoined at Philadelphia, so that soon after, when the state of trade changed the account in favor of England, and it became necessary to export specie, sovereigns commanded a premium of nearly one per cent, although the number so recently imported greatly exceeded that required for the export, to say nothing of those on hand formerly. United States, as well as foreign coins, are constantly melted down by our manufacturers for the want of bullion.

Gold is the only metal of a yellow color, and affords a resplendent polish; it is the most malleable of all metals, but of great tenacity; its hardness is almost equal to lead and tin, but inferior to iron, copper, platinum, and silver. It may be exposed to the atmosphere for any length of time, without suffering change; it is nearly twenty times heavier than water, and next to platinum, the heaviest known substance; gold is worth sixteen times as much as silver, and nearly three times as much as platinum. It is easily wrought and stamped, or melted, and does not waste by the operation; and when alloyed, its proportions can be readily ascertained.

The degree of alloy in gold and silver in currency is various. A prevalent proportion is one-twelfth; but the decimal proportion of one part of alloy in ten, is gaining favor, and is the present standard of all Spanish coins, and coins of various parts of Germany, France, Belgium, and the United States. Copper and silver are the alloys of gold in the United States—the proportion is 900 parts gold, 25 silver, 75 copper, a fraction over 21 carats fine. The weight of an eagle 258 grains, of which 232 grains must be fine gold.

The heaviest coin of modern times is the golden five Moidore piece of Portugal, which weights 828 grains, and is worth $32 70; the smallest is the Turkish Para, weighing 1 1-2 grains, partly silver, and worth one-third of a cent. Russia is the only nation where platinum is used in the currency. They use three denominations, 12, 6, and 3 roubles. The objections to platinum for coin are, its scarcity, unsteady price, and the inability to melt it by furnace heat. It can only be wrought by welding. Its value is rated at $6 70 the troy ounce. The annual product is $400,000.

## ENGLISH RESPECT FOR AMERICAN CHARACTER.

The English, and other European governments, have long been accustomed to enforce their negotiations with foreign powers, by a display of military and naval force. This will do in ordinary cases, but in dealing with a high-spirited people, it will produce the very reverse of the desired effect. Sagacious English Statesmen are aware that it will not do in the case of the Americans. The following anecdote was communicated by a distinguished American, who has long held an important official station abroad:—

"At the time of the Oregon difficulty, when there was serious apprehension felt in England of a war with this country; Admiral Napier, who is a notoriously hot-headed officer, went to Sir Robert Peel, and told him that he could settle the dispute. 'Let me take,' said he, 'ten ships of the line, and go to Halifax or St. John, and the matter will soon be ended. The Yankees won't like to have their cities burned.' At the same time he referred the Prime Minister to another officer in the British Navy, better acquainted than himself with American affairs. The Minister accordingly sent a note to this officer, requesting an interview. The officer came, and Sir Robert proposed the matter. 'Why,' said the officer, 'if you want a war, that is the best thing you can do.' 'No, no,' interrupted the Minister, 'we don't want a war.' 'Then,' said the officer, 'you had better let it alone. For you cannot more surely put a stop to all negotiations with the Americans then by an appearance of threatening them.' At the same time he placed in the hands of the Minister a number of letters which he had received from distinguished Americans, all concurring that a war between England and the United States was monstrous, and not to be thought of for a moment. 'I thought,' rejoined Sir Robert, 'that this was a foolish scheme of Napier's. And I will go and inform the Privy Council to-day what you have said.' There the matter dropped—well, as it has proved, for both countries."

## MORMONISM IN MISSOURI.

Zion's Harbinger and Baneemy's Organ is the title of a new Mormon paper published in St. Louis, Mo. The first number contains Baneemy's Proclamation to the Latter Day Saints, in which this new Mormon Prophet predicts many wonderful things—among others, that 'the Lord is about to restore the Kingdom of Israel, and commands a Temple to be built in Independence, Jackson county, Mo., in which he will establish schools for the instruction of the remnant of Joseph, (whose land the Gentiles inhabit,) who are soon again to become the proprietors of the soil.' Baneemy says that if the President elect, the Governors of the several States, and other subordinate rulers, will not compel the State of Missouri to restore the lands wrongfully wrested from the Saints, they shall be cursed, cut off, and cast into outer darkness. He predicts, also, a dissolution of the Union, as a consequence of the rejection of these commandments, and, that the State of South Carolina will first break out in rebellion—afterward the whole South, in a fierce and bloody war with the North. So intent will the South be, he says, to conquer their Northern brethren, that they will marshal their slaves for war, who will, in many instances, turn their arms against their own masters. Then the South, perceiving their weakness, will call on Great Britain for aid; the effect of the response will be a general European war; and finally, if the people shall neglect and disobey, the war will be continued—pestilence, famine, and desolation, will prevail—until few of the refractory Gentiles will be left in the land. The remnant of Jacob will then go into the land, and tear the remainder of the Gentiles in pieces. After a very terrible tirade against the nations of the earth, Baneemy winds up his long pronunciamento by modestly requesting and requiring all political and religious editors to give it an insertion in their columns. Of course, this restoration of the Saints, destruction of the disobedient Gentiles, and the re-construction of the Temple, cannot be accomplished without money and workmen; therefore he inserts a proviso in his proclamation, requesting workmen to come, and the people to contribute gold, silver, precious-stones, brass, iron, copper, and zinc. [Tribune.

**The Toils of an Editor.**—The toils of an editor are immense, onerous, endless, the stone of Sisyphus—a constant weight upon the mind and spirits, demanding all the exertion of his faculties.

Is one sheet corrected and sent to press?—another is called forthwith. 'More copy! copy is wanting; hand in your editorials—your leading articles; *more copy*—QUICK!' Is he not inclined to write? Is he sick, diseased in body or mind, oppressed with afflictions, or pecuniary embarrassments? No matter, the day is fixed, the hour, the moment; write he must, hot or cold, sick or well, money or no money, soul or no soul; his paper must be forthcoming, else his ears are made to tingle.

Reader, dear, were you ever tied to a chain-gang, confined in the pillory, even for a little time—were you? Well, then, pity the poor editor; pray for him, console him, comfort his soul—and *be sure to send him his weekly and monthly dues.* [Golden Rule.

## PERSEVERANCE OF AUDUBON.

An accident which happened to two hundred of my original drawings, nearly put a stop to my researches in ornithology. I shall relate it, merely to show how far enthusiasm—for by no other name can I call my perseverance—may enable the observer of nature to surmount the most disheartening difficulties. I left the village of Henderson, in Kentucky, situated on the banks of the Ohio, where I resided for several years, to proceed to Philadelphia on business. I looked to all my drawings before my departure, placed them carefully in a wooden box, and placed them in charge of a relative, with injunctions to see that no injury should happen to them. My absence was of several months; and when I returned, after having enjoyed the pleasures of home for a few days, I inquired after my box, and what I was pleased to call my treasure. The box was produced and opened; but, reader, feel for me—a pair of Norway rats had taken possession of the whole, and had reared a young family among the gnawed bits of paper, which, but a month previous, represented nearly a thousand inhabitants of air! The burning heat which instantly rushed through my brain, was too great to be endured, without affecting my whole nervous system. I slept not for several nights, and the days passed like days of oblivion—until the animal powers being recalled into action, through the strength of my constitution, I took up my gun, my note-book, and my pencils, and went forth to the woods as gaily as if nothing had happened. I felt pleased that I might now make better drawings than before. And, ere a period not exceeding three years had elapsed, my portfolio was again filled.

**Splitting Paper.**— We mentioned several weeks ago an invention of recent date, by which a sheet of paper could be split. The following account, from the London Globe, shows that this operation has been performed in a manner quite alarming to those whose wealth consists of bank notes:—

The governor and directors of the Bank of England having been informed of the extraordinary ingenuity of Mr. Baldwin, and that he was able to split not only a newspaper, but a bank note, sent for him in order to test his skill. That his task might be as difficult as possible, they gave him one of the old £1 notes, which are composed of paper much thinner than the notes of the present day, and told him to split it if he could. Mr. Baldwin took the note home with him, and returned it the next day in the state he had promised. The paper was not in the slightest degree torn, and looked as if it had but just come from the manufactory, so little was its appearance affected by the operation. The directors remunerated Mr. Baldwin for his trouble, but could not elicit the means he had used. The discovery is considered of much importance in connection with the paper currency of this country.

**Manufacturing by Slave Labor.**—South Carolina has already several flourishing cotton manufactories in operation. Among those recently completed is the Graniteville Mill, on the South Carolina Railroad, about eleven miles from Augusta, one of the largest interior cotton markets in the United States. This mill contains 9,250 spindles, and 300 looms, and is said to be one of the most perfect mills in the country. The factory buildings are of granite, the dwelling-houses of wood, put up in good taste, the streets and grounds laid out and ornamented, and nothing spared which will add to the beauty of the scene, and inspire a feeling of cheerfulness and pride in the operatives. It is said that there is scacely a town in New England which will compare with it for neatness and beauty; and the old politicians who visit it, admit that it is indeed one of the brightest spots in South Carolina, and that, if it proves to be successful, it will revolutionize public sentiment. Failure is considered out of the question; they have Rhode Island men to manage the concern, and the most efficient that can be procured.

**Foreign Gold-Diggers.**—General Persifer F. Smith, Commander of the Pacific Division of the United States Army, and now on his way to San Francisco, has addressed a letter to Mr. Nelson, United States Consul at Panama, in which he says: 'The laws of the United States inflict the penalty of fine and imprisonment on trespassers on the public lands, and, as nothing can be more unreasonble and unjust than the conduct pursued by persons not citizens of the United States, who are flocking from all parts to search for, and carry off, gold from the lands belonging to the United States in California; and, as such conduct is in direct violation of the law, it will become my duty, immediately upon my arrival there, to put these laws in force, and to prevent their future infraction, by punishing with the penalties provided by the law, those who offend.'

**A New Species of Cotton**, called the Prolific Pomegranate, surpassing any of the gossypium family, has been grown in Mississippi, by General Mitchell, of Warren county. The tops and side branches are all thickly studded with bolls. The stalk does not usually attain a height of more than four or five feet, but every portion of the plant is literally covered with bolls, which are sustained in an upright position by the strength and vigor of the stem and branches. The chief peculiarity of this plant is that the stem and branches have no joints, as in other kinds; and although the bolls are very numerous, there can be no inconvenience in picking. The staple is beautiful, and far more silky than the best Petit Gulf. From one-third of an acre he gathered and weighed, the past season, two thousand one hundred and forty-two pounds of superior cotton. One hundred pounds of the seed cotton yielded thirty-two and a half pounds of lint, and by an accurate test he found that sixty-five bolls yielded one pound of lint.

**New Theory about the Cholera.**—Dr. Dickson, of London, author of the Chrono-Thermal System of Medicine, has written an interesting letter on the subject of Cholera, in which he says that paralysis of the pneumogastric, or eighth pair of nerves, will account for all the urgent symptoms of Cholera. His treatment proposes to wake up the energies of this important branch of the nervous system of the human body, and is based on a multiplicity of facts.

**Suspension Bridge on the Ohio River.**—It is proposed to bridge the Ohio River, between Cincinnati and Covington. Mr. Charles Ellett, Jr., the distinguished Engineer, has declared the practicability of spanning the whole breadth of the river with a single arch, which will not impair the navigation in the least, at a cost of three hundred thousand dollars. This gigantic arch is to be one hundred and twenty feet above the centre of the river, at low water—the towers for the suspension of the wire cables two hundred and thirty feet high—twenty cables, four inches in diameter, capable of sustaining a weight of seven thousand tons. The bridge at Wheeling is to be 92 feet above low water mark, or fifty feet above the great flood of 1832.

**Distillery.**—The Pittsburg Commercial Journal, of February 26th, says: 'An order from a wealthy company about to embark in distilling whiskey, was received by one of our steam engine manufacturers, to supply the necessary apparatus. They refused to fill the order for such a purpose, when an application was made to others engaged in the copper and sheet-iron business, but with no better success—all refused to be instrumental in the manufacture of ardent spirits. This speaks well for the temperance of those engaged in this branch of the Pittsburg trade.

**Recovery from Insanity.**— The Boston Traveler says that a man who has for the last twenty years been confined as a raving maniac in the poor-house at Newton, has been suddenly restored to his reason. He has been regarded as incurable, and the greater part of the time during his confinement he has been so violent as to render it necessary to chain him. He appears like one awakened from a long sleep, and remembering distinctly events which occurred previous to the loss of his reason, but nothing that has transpired during the long years of his confinement.

**Steam Canal-Boat.**—The Rochester Daily American notices the model of a steam canal-boat, recently invented by Mr. James Palmer, of that city. The boat is designed to be 100 feet long and 12 feet wide, with a 4-foot hull. It will have two cabins, one 35 feet and the other 18 feet long, and of the width of the boat. The boat is to be propelled by an engine of 25 horse power. The paddles, on the propeller principle, extend two-thirds of the length of the boat, along the bottom from the bow, and occupying a space of 3 1-2 feet wide.

## VARIETY.

The Fort Smith (Ark.) Herald tells of a German boy, seventeen years old, who arrived at that place on the 17th ult., from New York, *en route* for California. He walked from N. York to New Orleans, and thence to Fort Smith, intending to find employment there to work his passage with the company about to start from that place for San Francisco. The Herald adds that the young man traveled the whole distance without a dime, working his way as best he could.

The Cincinnati Chronicle—the packing season being closed—gives the aggregate of the hog-slaughtering business in Cincinnati and Covington for the season. The whole number slaughtered and cut in those two places was 410,000—a falling off of 90,000, as compared with last year. In other places in Ohio, the number is stated at 120,000; in Indiana, 300,000; and in Kentucky, about 200,000. Total, 1,600,000.

The Marblehead (Mass.) Mercury states that the Eastern Railroad Corporation have asked from the relatives of those who were killed on that road by the collision last November, to bring in "sealed proposals," setting a price on their lives. The Legislature has passed a law that not over $5,000 shall be recovered by the relatives of any person killed on any railroad in that State.

A very successful effort is making in the city of Charleston, S. C., to obtain good water by boring. At last accounts, the augur had penetrated to the depth of four hundred and twenty-eight feet, and the water in the tube had risen to within a foot and a half of the surface of the rock.

There has long been a serious dispute between Turkey and Persia, in reference to their respective boundaries. To settle it, England and Russia have appointed, by consent of the two belligerents, commissioners, who are now on their way to Mosul, to make an award that is to be binding.

Several members of the First Baptist Church in New London, have purchased the Universalist meeting-house in that city, with a view of forming a third Baptist church. The house is a large, handsome brick edifice, built about five years since, at an expense of $15,000—it was purchased for $12,000.

The Rev. Ira M. Allen, formerly general agent of the American and Foreign Bible Society, in company with a number of young men, principally members of the Oliver Street Church, N. Y., have started for California. Mr. Allen goes out as geologist to the company.

Rev. Frederick Monod, an eloquent and decidedly evangelical preacher, has withdrawn from the National Reform Church of France. It is said that this movement is creating a similar sensation in France to that of the Rev. Baptist Noel in England.

A writer in the Evangelist has been showing that popery can never gain ascendancy in the West, and as a proof he says that a hundred Catholics are converted to God, and become consistent members of Protestant churches, where one goes in the opposite direction.

The ship Franklin, from London for Boston, went ashore near Wellfleet, Cape Cod, on the 1st of March, and eight persons were drowned in an attempt to land.

What the United States began to do fifty years ago, Great Britain has just thought of doing, namely, numbering the people. A census of the whole British Empire is to be taken in 1851.

The following is a true copy of a letter recently received by a schoolmaster of Montrose: 'Cur, as you are a man of nolegs, I intend to inter my son into your skull.'

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EDITED BY GEORGE B. UTTER.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 248.

## The Sabbath Recorder.

### MISSIONS AT ST. THOMAS AND HAYTI, W. I.

Several weeks ago, we stated that Rev. Wm. M. Jones, of the American Baptist Free Mission Society, had determined to establish a new missionary station at Port-de-Paix, Hayti. As some of our readers are personally acquainted with Mr. Jones, and all of them are interested in West India missions, we presume the following extracts from his journal, giving an account of his voyage to Hayti, and his subsequent travels, will be acceptable to them. We copy from the Christian Contributor, omitting dates, and such portions of the journal as are of local interest. Mr. Jones was accompanied by his wife and child, Rev. Mr. Cushman and wife, and a young lady intending to teach. They sailed from New York about the 10th of October last, by way of St. Thomas.

"Our vessel is manned by the captain, mate, second mate, cook, and three men before the mast. As passengers, three are bound for St. Thomas, and eight for Hayti. Of the former, two are Scotchmen, who have followed *the profession of overseers or slave-drivers in Santa Cruz.* Thank God, that business is now at an end in that island. May it soon be so throughout the world. The third man is a jolly old Yankee from New Hampshire, who for the past thirty years has spent most of his time in Porto Rico, where, according to his own confession, he has owned from one thousand to fifteen hundred slaves. All three are quite ready to attempt a defense of the "peculiar institution" from the Bible, or on account of the monied interest involved in the system, yet flee when pursued by an abolitionist. The questions of slavery, temperance, and peace, have been under discussion daily. To men of the world, it is strange doctrine to teach that Christians are not allowed to bear arms and engage in war. Even many professed Christians are quite astonished when they find one bold, sincere, and orthodox enough to preach the Gospel in its freeness and fullness of salvation. Oh, when will men learn to beat their swords into plough shares, and their spears into pruning-hooks? The Lord hasten the day in his own time. * * *

"We are entering the harbor of St. Thomas. The city is built upon three hills, close to the sea, and being surrounded with mountains, and hills, and the sea, it presents a most romantic view. The houses, which appear one above the other, are well built of brick and stone, two and three stories high. . . . Went ashore and attended meeting in the Dutch Reformed meeting-house. Heard Bro. Knox preach from John 3 : 36. Subject, The nature and blessings of faith. Five hundred hearers were present. They have a neat, commodious house of worship, that will seat about 1,000 persons. The building and lot cost $18,000. At three P. M., attended the Sunday-school. Two hundred scholars present, and all under the superintendence of the minister. They appear to be well instructed, answer readily, and are well behaved. I should think this school is as well conducted and as prosperous as any school of the same size that I have seen in the States. One of the elders or deacons, a Scotchman, interested me much by his earnestness and vivacity. Said he to his class, 'For whom was the Gospel designed? The rich and not the poor? The free and not the bond? The learned and not the ignorant?' The ready reply was, '*For all.*' They use in this school books chiefly from the American Sunday School Union. The lesson of the day included the history of Simon Magus. Mr. K. inquired of a number of the scholars if they believed in witches? The almost universal answer was, '*No, sir.*' Mr. K. then remarked, that he had been in a great many places, and at all times of the day and of night, and yet had never seen a witch. Still, he had heard many grown up people in St. Thomas say they had seen a jumby. They would even teach their children to believe in jumbies (witches,) but after all no one had been able to show him a jumby. One of the boys, a lad aged 13 years, has lately become a teacher. He appears to possess an uncommon intellect, and is piously inclined. Some of his poetry and essays show a depth of thought worthy of a more muture and cultivated mind. We are here just at the close of the hurricane season, and to-day the preacher announced that on the 25th inst., they would celebrate their annual thanksgiving. The 25th of July they consider the *commencement* of the hurricane season, which the church appoint as the day of their annual fast. The population of the Island is estimated at 13,000, of which 11,000 are inhabitants of the city. Here are Danes, Germans, French, English, and Africans. All can speak English. The Dutch Reformed, the Lutheran, (or Church of State,) the Episcopal, the Moravian, and the Roman Catholic churches, are tolerated here, but no others. The Methodists of England made application some years ago to establish a mission here, but the King of Denmark thought proper, for some reason, not to grant them the liberty the aforesaid churches enjoy. Even Mr. Knox has not the liberty of inviting visiting brethren to preach in his pulpit without a special permit from government. However, we were invited to take part in the exercises of the Sunday-school."

After spending three days at St. Thomas, they sailed for Hayti.

"At day-light, (Oct. 28,) in sight of Mole St. Nicholas, where Columbus landed and made the first settlement in the New World. Emotions of a peculiar kind thrill through me as I gaze on these mountains, which I now pass for the fifth time. Hayti! O Hayti! how much have I cared, toiled, and suffered for thee; but the Son of God more. He died that thy people might be saved. May the time soon come when the songs of Zion shall make vocal thy vallies and mountains with praises to the Most High God. What is before me, thou, O Lord, only knowest." * * * * *

"Arrived in the harbor of Port-au-Prince, after a passage of 21 days from New York, and an absence from the mission station of one year, seven mouths and a half. At noon, we went on shore, accompanied by an officer, and were obliged to walk quite a distance under a scorching sun, to the police office, and report ourselves, *the ladies not excepted.* The business, as we supposed, being finished, we took our leave, but were soon called back, for what I can not say, and doubt whether the authorities knew, but such are the queer formalities of Haytien law. Being formally dismissed, we went to the mission-house."

At Port au-Prince, a week was occupied in consulting and making arrangements to travel to the north-western part of the Island. At length Mr. Judd started, on board a little sloop of nine tons burthen, and after many vexatious delays arrived at Gonaives, whence the journey to Port-de-Paix is performed on horseback.

"At 4 A. M., (Nov. 14,) we were on our way to Port-de-Paix, twenty leagues distant. Four leagues from Gros Morne, we stopped for refreshment. In this country there are no taverns or public houses. Travelers always find it necessary to carry their own provision, as there are but few of the comforts of life provided by the natives, except plantains, coffee, and lodging. We turned from the road and called at a hut near the left bank of the Three Rivers. An old man of very savage appearance approached us. I saluted him in the dialect of the country; but without seeming to hear me, he came up and grasping my left arm with both hands, he exclaimed, in English, much to my surprise, 'How do you do, sir, will you descend?' Gladly accepting the invitation, we alighted and drank a cup of coffee. The old man said his name was John Baptist Soutie. He is a native of the Island, was brought up in Wilmington, Del., and then followed the seas for many years, making in that time seven voyages to Calcutta, visiting Portugal, Spain, France, England, and Russia. In Wilmington he frequently attended a Baptist meeting, but from appearances I should think he had always been 'a wayside hearer.' 'Here in this country,' said he, 'me known by all the people, especially the more biggest people.' Soutie owns 60 acres of the best land—has scores of cattle and goats, &c., and yet lives in the style of a miserable miser. I am informed that he often shuts himself in his house, when the weary traveler approaches, and refuses to answer any call from without, for fear of a little trouble. Had worship in his house, where I tried to impress upon the minds of four Haytiens the first principles of the Gospel of Christ.

"Traveled three hours, and halted to refresh our horses and ourselves, at the house of a *devote*, or holy sister, a woman who professes to maintain a life of chastity, and teach the women around her Catholic prayers. In one corner of her hut was a little rude altar, on and around which were beads, crucifixes, and pictures. As soon as I was introduced to her, she turned to light a candle and prepare the boo-ge for worship; but one of the Haytiens present told her that my religion differed from hers—that mine did not consist in forms, but was wholly spiritual. We asked for grass for our horses, when one of the women said to a lad, 'Run, my boy, and get some grass, and don't receive any money for it; for you will be doing a good service to the Father,' as they all call me. But this did not hinder the boy from receiving his pay. After satisfying our appetites upon green plantains, we assembled the people by the aid of our hostess, to the number of twenty-five, and held a service for an hour and more. Enjoyed a peculiarly solemn time. The poor deluded creatures seemed to be somewhat affected.

"Arrived at Port-de-Paix at half-past five, and were kindly received by Mr. Austin, a merchant. The town is situated close by the sea in the neighborhood of mountains, and contains about two thousand inhabitants. No missionary was ever settled here. There is not a Protestant in the place." * * * *

"Four years ago, there were but five missionaries and their families in Hayti. One year after I came here, there was an addition of two from England, making eight. Now there are twelve, viz. 7 Wesleyan, 3 Baptist, 1 Presbyterian, and 1 Congregationalist. Bro. Morton, the Presbyterian missionary, supposes that his colleague is now ready to sail from New York. His Irish brethren expect to send out a missionary soon. In view of soon being able to say we have fourteen missionary preachers in Hayti, can we not say of a truth, 'The set time to favor Zion is come?'"

### EXTEMPORANEOUS PREACHING.

Without entering at all into the controversy, never perhaps to be settled, on the comparative advantages of written and unwritten sermons, our belief being that both methods should be practiced, we would call the attention of those who are in danger of falling into the error of preaching written sermons exclusively, to the following remarks on that subject by the Bishop of Montreal. In a late charge he says:—

"For myself, it has been so ordered that I have been called upon, all my life, to address men of very different classes, and in a great variety of situations; I have been called upon to preach to sailors upon the deep; to fishermen upon the sea-shore; to settlers in the backwoods; to bodies of emigrants upon their first landing as strangers in the country; to the poor of cities in places expressly allotted for their instruction; to convalescents assembled in hospitals; to Indians to whom I spoke sentence by sentence, through an interpreter; to prisoners in jail and to prostitutes in the house of correction,—and, in many of these instances, I can truly say that the formality of a written sermon, especially being prepared for a very different kind of occasion, would have been much out of place, and the want of allusion to circumstances offering themselves at the moment for remark, would have been signally unfortunate—in fact, in some examples, it would have produced no small embarrassment to know how to manage the leaves of the manuscript itself. To this I will add that, had I been obliged to write sermons for all the occasions upon which I have preached or publicly expounded the Word of God, I might calculate that it would have been impossible for me to have performed the duty more than one-third or perhaps one-fourth of the same number of times; and thus, if ever it has been at all granted to me to sow any good seed which has been blessed by the shower and the sunshine of Heaven, that benefit may be said to have been trebled or quadrupled by my having early acquired the habit of speaking without book."

### SELF-EXAMINATION.

Let not soft slumber close your eyes,
Before you've recollected thrice
The train of action through the day:
Where have my feet chose out their way?
What have I learned? where have I been?
From all I've heard, from all I've seen,
What know I more, that's worth the knowing?
What have I done, that's worth the doing?
What have I sought, that I should shun?
What duty have I left undone?
Or into what new follies run?
These self-inquiries are the road,
That leads to virtue, and to God.

### JOHN BUNYAN AND WILLIAM KIFFIN.

BY T. BABINGTON MACAULAY.

To the names of Howe and Baxter must be added the name of a man far below them in station and acquired knowledge, but in virtue their equal, and in genius their superior, John Bunyan. Bunyan had been bred a tinker, and had served as a private soldier in the Parliamentary army. Early in life he had been fearfully tortured by remorse for his youthful sins, the worst of which seem, however, to have been such as the world thinks venial. His keen sensibility and his powerful imagination made his internal conflicts singularly terrible. He fancied that he was under sentence of reprobation, that he had committed blasphemy against the Holy Ghost, that he had sold Christ, and that he was actually possessed of a demon. Sometimes loud voices from heaven cried out to warn him. Sometimes fiends whispered impious suggestions in his ear. He saw visions of distant mountain tops, on which the sun shone brightly, but from which he was separated by a waste of snow. Ha felt the devil behind him pulling his clothes. He thought that the brand of Cain was set upon him. He feared that he was about to burst asunder like Judas. His mental agony disordered his health. One day he shook like a man with the palsy. Another day he felt a fire within his breast. It is difficult to understand how he survived sufferings so intense and so long continued. The clouds at length broke. From the depths of despair, the penitent passed to a state of serene felicity. An irresistible impulse impelled him to impart to others the blessings of which he was himself possessed. He joined the Baptists, and became a preacher and writer. His education had been that of a mechanic. He understood no language but the English, as it was spoken by the common people. He had studied no great model of composition, with the exception, an important exception undoubtedly, of our noble translation of the Bible. His spelling was bad. He frequently transgressed the rules of grammar. Yet the native force of his genius, and his experimental knowledge of all the religious passions, from despair to ecstacy, supplied in him the want of learning. His rude oratory roused and melted hearers who listened without interest to the labored discussions of great logicians and Hebraists. His works were widely distributed among the humbler classes. One of them, the Pilgrim's Progress, was, in his own life-time, translated into several foreign tongues. It was, however, scarcely known to the learned and polite, and had been, during near a century, the delight of pious cottagers and artisans, before it was commended by any man of high literary eminence. At length critics condescended to inquire into the secret of so wide and durable a popularity. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a master-piece. Bunyan is indeed as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown equal ingenuity, but no allegorist has ever been able to touch the heart, and to make abstractions objects of terror, of pity, and of love.

It may be doubted whether any English Dissenter had suffered more severely under the penal laws than John Bunyan. Of the twenty-seven years which had elapsed since the Restoration, he had passed twelve in confinement. He still persisted in preaching; but, that he might preach, he was under the necessity of disguising himself like a carter. He was often introduced into meetings through the back-door, with a smock-frock on his back, and a whip in his hand. If he had considered only his own ease and safety, he would have hailed the indulgence with delight. He was now, at length, free to pray and exhort in open day. His congregations rapidly increased; thousands hung upon his words; and at Bedford, where he originally resided, money was liberally contributed to build a meeting-house for him. His influence among the common people was such that the Government would willingly have bestowed upon him some municipal office; but his vigorous understanding, and his stout English heart, were proof against all delusion and all temptation. He felt assured that the proffered toleration was merely a bait to lure the Puritan party to destruction; nor would he, by accepting a place for which he was not legally qualified, recognize the validity of the dispensing power. One of the last acts of his virtuous life was to decline an interview to which he was invited by an agent of the Government.

Great was the authority of Bunyan with the Baptists; but that of William Kiffin was greater. Kiffin was the first man among them in wealth and station. He was in the habit of exercising his spiritual gifts at their meetings; but he did not live by preaching. He traded largely; his credit on the Exchange of London stood high; and he had accumulated an ample fortune. Perhaps no man could, at that conjuncture, have rendered more valuable services to the court. But between him and the court was interposed the remembrance of one terrible event. He was the grandfather of the two Howlings, those gallant youths, who, of the victims of the Bloody Assizes, had been the most generally lamented. For the sad fate of one of them, James was in a peculiar manner responsible. Jeffreys had respited the younger brother. The poor lad's sister had been ushered by Churchill into the royal presence, and had begged for mercy; but the King's heart had been obdurate. The misery of the whole family had been great; but Kiffin was most to be pitied. He was seventy years old when he was left destitute, the survivor of those who should have survived him. The heartless and venal sycophants of Whitehall, judging by themselves, thought that the old man would be easily propitiated by an Alderman's gown, and by some compensation in money for the property which his grandsons had forfeited. Penn was employed in the work of seduction, but to no purpose. The King determined to try the effect of his own civilities. Kiffin was ordered to attend the palace. He found a brilliant circle of noblemen and gentlemen assembled. James immediately advanced to receive him, spoke to him very graciously, and concluded by saying, 'I have put you down, Mr. Kiffin, for an Alderman in London.' The old man looked fixedly at the King, burst into tears, and replied, 'Sir, I am worn out; I am unfit to serve your majesty or the city. And, sir, the death of my poor boys broke my heart. That wound is as fresh as ever. I shall carry it to the grave.' The King stood silent for a minute in some confusion, and then said, 'Mr. Kiffin, I will find a balsam for that sore.' Assuredly James did not mean to say anything cruel or insolent; on the contrary, he appears to have been in an unusually gentle mood. Yet no speech that is recorded of him gives so unfavorable an impression of his character as these few words. They are the words of a hard-hearted, low-minded man, unable to conceive a laceration of the affections for which a place or a pension would not be full compensation.

### "DO TALK TO ME."

At an evening meeting recently held in one of the Baptist churches in Philadelphia, about thirty rose for prayers, and among them was a young man recently from Mexico, who was intensely exercised in mind, and gave the following account of himself. He had left Philadelphia, against the wishes of his mother, among the recruits of the army. In one of the engagements with the Mexicans, one of his fellow-soldiers was shot down at his side. As he fell, he lifted up his eyes in the most imploring manner, and said to him, 'Do talk to me.' He understood his meaning, that he wished him to speak to him some words of instruction or comfort in regard to his soul's interest. He was perfectly confounded with a sense of his own miserable and sinful condition, and felt utterly unable to say a single word. Again he made the same anxious address, 'Do talk to me,' which increased still more his inability to make any reply, and aggravated the awful convictions of his own dreadful state. The address was again repeated, 'Do talk to me,' and the same imploring look, but he still stood petrified and speechless as a statue, and in twenty minutes the soul of his comrade had fled. The awful circumstances of that scene were still before him, and the conviction of his own guilt and wretchedness had followed him ever since. He feared there was no mercy for him, but if Christians could pray for him, he earnestly entreated that they would. As may be readily supposed, a thrilling sensation passed through the whole assembly, and the most fervent prayers were offered up in his behalf.

### REV. DR. MALAN, OF GENEVA.

Dr. Malan's conversational powers are very great; and he has been very useful in this way. He takes long journeys in France and Switzerland, preaching and conversing on the things of the kingdom. On one occasion, he was riding in the diligence with a military officer of much scepticism and levity on the subject of religion. Dr. M. addressed him in the spirit of a minister of Christ, urging him to repent and believe the Gospel, and plying him especially with passages from the Word of God. The officer objected to this course as unfair. He claimed that it was of no use to urge the authority of Scripture upon him, because he did not allow its divinity. "Let us first discuss," said he, "the truth of Christianity, and then I may hear you." "No," said Dr. Malan, who perceived that the difficulty in this case pertained more to the heart than to the intellect, "no—that is not the best course. When you fight in battle, you do not discuss the merits of your sword, but draw it from the scabbard, and prove its temper by direct application. So I with the Word of God. It is not necessary to prove its divinity, for it is quick and powerful, sharper than any two-edged sword." So taking this text for his basis, he overwhelmed the cavalier by the plain declarations of Holy Writ, and so wrought upon his mind that, by the blessing of God, he subsequently abandoned his infidelity and became a devout Christian. [Christ. Watchman.

### JACOB'S LADDER.

A Welsh clergyman, invited to assist in the ordination of a minister, in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following method of administering reproof. In his address to the church, he remarked: You have been praying, no doubt, that God would send you a man after his own heart to be your pastor. You did well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind. You have something more to do; you must take care of him, and in order to his being happy among you, you need to pray again." "Pray again! pray again! What should we pray for?" "Well, I think you have need to pray again." "Pray for what?" "Why, I'll tell you. Pray that God would put Jacob's ladder down again to the earth." "Jacob's ladder! What has Jacob's ladder to do with our minister?" "Why, I think if God would put Jacob's ladder down, that your minister could go up into heaven every Sabbath evening, after preaching, and remain all the week, then he could come down every Sabbath morning, so spiritually minded, and so full of heaven, that he could preach to you almost like an angel." "Oh yes, that may be very well, and if it were possible, we should like it; but then we need our minister through the week, to attend prayer-meetings, visit the sick, hear experience, give advice, and therefore must have him always with us; we want the whole of his time and attention." "That may be, and I will admit the daily necessity of his attention to your concerns; but then you will remember, that if he remain here, he must have bread and cheese; and I have been told that your former minister was often wanting the common necessaries of life, while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up to heaven after the services of the day, save you the painful necessity of supporting him."

### THE ALARM WATCH.

A lady who found it difficult to rise as early as she wished in the morning, purchased an alarm watch. These watches are so contrived as to strike, with a very loud whirling noise, at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and at the appointed time, she found herself effectually roused by the loud rattling noise. She immediately obeyed the summons, and felt better all day for her early rising. The alarm watch faithfully performed its office, and was distinctly *heard*, so long as it was promptly *obeyed*. But after a time, the lady grew tired of early rising, and when she was awakened by the noisy monitor, she merely turned herself, and slept again. In a few days the watch ceased to arouse her from her slumbers. It spoke just as loudly as ever, but she did not *hear* it, because she had acquired the habit of *disobeying* it. Finding that she might just as well be without an alarm watch, she formed the wise resolution, that if she ever heard the sound again, she never would allow herself to disobey the friendly warning.

Just so it is with conscience. If we disobey its dictates, even in the most trifling particular, and allow ourselves to do what we have some fears may not be quite right, we shall become more and more asleep, until the voice of conscience has no longer any power to awaken us. [The Child's Gem.

### THE MORAVIANS.

This denomination of Christians has done more in proportion to its numbers, in sending the Gospel to the heathen, than any other section of the church. They engaged in this work at the suggestion of Count Zinzendorf, a pious German nobleman. His attention was drawn to this work by an accident.

A casual interview of the Count with two converted Greenlanders, at the coronation of the King of Denmark, at Copenhagen, in 1731, from whom he learned that the Danish mission in that country was to be abandoned—and the visit of a negro slave from the West Indies to Hernhutt, at about the same time, awakened in the congregation a strong desire to proclaim the Gospel among the heathen. Accordingly several offered themselves for that work; two of their number even offered to go to St. Thomas, and *to sell themselves as slaves*, in order to have the opportunity of making known the Gospel to the negroes.

They early engaged in this enterprise; and sent forth their first missionaries in 1732. At this period they numbered 600 souls, and were very poor. In eight or nine years from this they sent missionaries to Greenland, to St. Thomas, to St. Croix, to Surinam, to the Rio de Berbice, to the Indians of North America, to the negroes of South Carolina, to Lapland, to Tartary, to Algiers, to Guinea, to the Cape of Good Hope, and to the Island of Ceylon.

Their missions have been very successful. At this time they have 61 stations, 283 missionaries, and upwards of 60,000 converts. The missionaries receive only a partial support from the churches at home. Many labor with their own hands, teaching the Christian religion and the arts of civilized life at the same time. Generally they are men of ardent piety, entirely consecrated to their work. Others might probably learn much respecting the best mode of preaching the Gospel to the heathen, by carefully studying the history of their missions.

# The Sabbath Recorder.

New York, March 22, 1849.

## PENNSYLVANIA SUNDAY LAW—INCONSISTENCIES.

In one of our exchanges, we find a labored attempt to show that the Legislature of Pennsylvania was inconsistent in passing an act to exempt the Seventh-day Baptists of that State from the penalties of the Sunday Law. The writer maintains, that if the Sunday Law is based on the notion of God's requiring the observance of the first day of the week, then it is inconsistent for the Legislature to make an exception in favor of one class of the citizens. If, on the other hand, the law is designed simply to secure the observance of the first day as a civil institution, he thinks the exception is equally inconsistent and reprehensible. So far we agree with him. But we think he is quite as inconsistent as the Legislature, in dismissing the subject with barely pointing out the inconsistencies, without setting forth what would be consistent in the case. A very little candid thought and observation will suffice to convince any one, that inconsistencies mark this whole business of enacting and applying Sunday Laws. The inconsistency of fining or imprisoning a man for working on the first day of the week, who conscientiously believes it to be his duty to sabbatize on the seventh day and work on the first day, is so glaring that few persons can be found to advocate it. And then the inconsistency of allowing one class of citizens to do on Sunday what another class is by law forbidden to do, is perhaps equally glaring. The only consistent course in the case is to abolish all the Sunday Laws, and leave the sabbatic institution, like all other religious institutions, to stand upon its own merits and the command of God.

The inconsistencies and contradictions developed in connection with this Sunday Law of Pennsylvania, are indeed numerous and noteworthy. In the first place, the enactment of the law involved an inconsistency, inasmuch as the Constitution of the State, which the law-makers had sworn to maintain, guarantied liberty of conscience to every citizen, and forbade all legislation calculated to show a preference for the religious views of one sect over those of another. But of this inconsistency there were few or none to take note at the time, and consequently it passed unrebuked. Years afterward, however, the number of those with whose religious belief the law came in conflict, increased; and then, instead of enforcing the law, as they had sworn to do, the magistrates allowed it to remain a dead letter on the statute book, while hundreds were living in the conscientious and weekly violation of it—an inconsistency, which it would be difficult for those to justify who advocate the Sunday law.

This state of things continued for a long time, until a set of rowdies, who had been informed against and punished for wantonly disturbing a religious meeting, determined to get revenge by turning informers against a peaceable community of Sabbath-keepers for working on Sunday; whereupon a great hue-and-cry was raised, which alarmed the clergy, and induced the magistracy to give judgment against those who were convicted of working on Sunday, even though they had strictly sabbatized on the previous day. In this transaction were involved several inconsistencies; of which we will only mention, first, the inconsistency of prosecuting men under a law which had lain dead until it was nearly forgotten—second, the inconsistency of entertaining a complaint against religious men for neglect of the Sunday, when preferred by men who were notoriously guilty of the same thing—and, thirdly, the inconsistency of religious people and ministers of the Gospel joining with such men to persecute those whom they acknowledge to have been conscientious in their course.

But passing these inconsistencies, together with numerous others which were developed in the course of the early trials, just look at the inconsistencies connected with the final decision of the case before the Supreme Court of the State. On that bench sat judges of widely different religious views, and their opinions upon this question seem to have differed as much as upon religious subjects generally. However, they were all pretty well agreed, that it would not be safe to declare the Sunday law unconstitutional; and accordingly they united in affirming its constitutionality. But upon what different grounds! There were no two that maintained its constitutionality on precisely the same grounds. Two sets of reasons or arguments for the decision we published, which are diametrically opposed to, and necessarily destructive of, each other. The leading "Opinion" maintained that the Sunday Statute is simply a civil regulation, and for that reason, and that only, not inconsistent with the constitutional guaranty of religious liberty. The other "Opinion," which was tacked on as a sort of addendum, maintained that the Sunday Statute is strictly a religious regulation, and that it is constitutional, because the Christian religion is a part of the common law of the land. It is easy to see, that if one of these "opinions" be right, the other must be wrong. Yet the authors of both agreed in affirming the constitutionality of the Sunday law!

Congress of Nations.—The Executive Committees of the American Branch of the League of Universal Brotherhood and of the American Peace Society, have recently united in a course of measures which has resulted in organizing a new committee, to be called, The American Committee for a Congress of Nations. The Committee is to be a permanent body, and when once constituted is to fill its own vacancies, amenable only to the public. The specific objects of this Committee, so far as yet developed, seem to be to hold public meetings, and interest the public mind in the great enterprise—to send a delegation to Washington on this subject, and to coöperate with the kindred efforts of the friends of peace across the Atlantic.

## SUNDAY IN NEW JERSEY.

During the recent session of the Legislature of New Jersey, a bill was originated and passed by the House, to prohibit the running of any railroad car or locomotive on Sunday, "except in cases of clear necessity or mercy, or for the purpose of carrying the mails," in which cases no passengers or freight could be taken. The penalty was fixed at five hundred dollars against the Company for each offense, one-half of the amount to go to the person who sues for it, and the other half to the Overseer of the Poor of the township in which he resides, for the benefit of the poor. The same penalty was also extended to steamboats, under similar circumstances, except ferries. The locks of canals also were prohibited from being opened for the passage of boats on Sunday, under the penalty of fifty dollars. When this bill came before the Senate, it was amended by limiting the prohibition to freight. Between the two Houses, it was lost. Some people think, that before New Jersey undertakes to say that travelers shall not pass through her territory on Sunday, she had better repeal the odious laws imposing a tax on travelers sufficient to pay all her expenses. Justice first, then piety.

## THE GOVERNMENT'S SACREDNESS OF SUNDAY!

To the Editor of the Sabbath Recorder:—

It is generally assumed by Sunday coërcionists, that Sunday (the heathen *sun-worship-day*) is an *Institution of our Government*—that its *sacredness* is *recognized* and *established* by our Organic Law. The Supreme Court of Pennsylvania, in their recent decision on that subject, shrunk from such an assumption, and affirmed the validity of the Sunday Act on the bare ground of being a "*civil regulation*"—a "*political rest-day*," to be changed to any day of the week at the pleasure of the Legislature; yet the Sunday sticklers maintain, as doggedly as ever, that it is recognized by the Constitution of the Republic, as a sacred, holy day!

Well, let us test their own principles by putting their own acts together, and see how it comes out. Some time since, I took up my pen to indite some strictures on the doleful homily of a lachrymose editor in reference to General Taylor's Inauguration, who entertained horrible forebodings of the desecration of the "*Christian Sabbath*," from an apprehension that old "*Rough and Ready*" would not have the fear of Sunday coërcionists before his eyes, and would be installed on the *fourth* of March, which this year fell on Sunday; and, assuming that the Constitution required the Inauguration to take place on that day, he called on Congress to enact a special provision, to delay the induction of the Chief Magistrate of the Union until the next day. But, on looking into the subject, I found, that the Constitution contains no such requirement—it simply defines the *end* of a President's *term of office*, as it does, also, the term of Congress. I, therefore, laid aside the subject without any other remark than this *moral*—"Answer not a fool according to his folly." And now I only resume it, to point out a gross mistake that these overweening sticklers sometimes commit, in stretching their favorite subject too far; and to offer a remark or two by way of improvement.

Had the Constitution required the Inauguration to take place on the *fourth* day of March, there can be no question but that Zachary Taylor would have assumed the reigns of government on that day. Whatever may be his private views on the subject of the *sacredness* of the *first day of the week*, he never regarded it in his *official duties*; having fought his greatest battles—yea, *commenced* them *voluntarily*, on that day; and why should he be squeamish about stepping into the Presidential Chair on his lucky day? If willing to stride the battle-field, and hurl havoc and death among enraged hosts, on that day, why not quietly *record* his fidelity to the Constitution of the Union, in the District Judge's office, and seat himself in the Chair of State, (which *he won by disregarding the sacredness of Sunday*,) if respect to the feelings of the community precluded a *public inauguration*—which is not essential, but a mere matter of courtesy, to gratify the populace! No such idle ceremony is prescribed by the Constitution. The Constitution does not even prescribe the day of Inauguration. If it did, no law to transfer it, when falling on Sunday, would be valid. The Constitution would have to be *altered* to do it.

While, therefore, the Constitution does not *require* the Inauguration to take place on that day, yet it certainly presumes that the President Elect will assume the Chief Magistracy *at the time*, without regard to day, and not leave the country without a government; if not, it would provide for such a conjuncture. It does not *prohibit* the Inauguration on that day; *ergo*, it is *expected* to take place. If the Constitution recognized Sunday as a *holy day*, it would emphatically preclude it, to save it from desecration. On the contrary, the American Congress has *frequently* stultified the presumption—nay, actually *nullified* the assumed sacredness of the first day of the week, by sitting in regular session, and transacting regular business, on that day; and that not business of "*State necessity*," or in times of "*imminent danger*." The Federal Senate sat on *two* Sundays during the *first* session of the recent Congress, and both Houses sat on Sunday, the 4th of March, passing secular bills, and exchanging *fisticuffs*!

Some of these Sunday folks are as queer philosophers as they are Christians. They first change the *day* of the Sabbath, from the *seventh* to the *first*; then they change the *commencement* and the *ending* of the day, at pleasure. The *Bible* ordains the *seventh day* as the *holy rest-day*, and specifies, "from *even* to *even* shall ye celebrate your Sabbaths;" but having blotted out the *Heaven-appointed* Sabbath—having blotted out the *light* and truth, they, as if ashamed of the act, hide themselves in the *darkness* of the *night*—*begin* their "*civil regulation*" in the *dark*, and *end* it in the *dark*—a fitting symbol of the daring act of darkness they have consummated. On what principle of philosophy can the division of days be determined by undefined darkness? With all their queer philosophy, they are as queer Christians; for, with all this violence to *truth* and to *propriety*, they are not content. They go on the principle, and it may be a correct one, that, if man has the right *to make* a Sabbath, he likewise has the right *to break* it. So at least our legislators think, *who* impose it on *others*, with fines and penalties, and violate it themselves with barefaced impunity. *Civil law* makes the weekly, sacred rest, to lie between *twelve o'clock* on Saturday night and the same hour on Sunday night; yet our *law-makers* will sometimes stretch it over, a *half length longer*, to suit their purposes. On Sunday morning, March 4th, when the proceedings of our Congress gentry were questioned by a stout Sunday stickler, Daniel Webster—the immortal Daniel—contended, in the United States Senate, that they might legislate till *noon!*—*twelve hours* beyond the *prescription*. This must appear rather queer to our Puritan friends "*down east*;" but, nevertheless, it is right on the principle that man, having set aside the Heaven-appointed institution, and made himself *Lord of the Sabbath*, (in substituting the *first day* of the week in place of the *seventh*,) has the like prerogative to change the hour, "from even to even" to "from *midnight* to *midnight*," and from midnight to noon—just as if the Sabbath was a *nose of wax*, that every one might *twist* it to suit himself. Well, that might do, too, if they would only twist it for *themselves*, and not twist it for *others*, and force them to wear whatsoever *twist* they may choose to give it, and change it as often as their fancy or interest suggests.

But, to hasten to a close, it has frequently been claimed, that the Constitutions of the Union and of the States, recognize Sunday as an institution of the Government, from the circumstance of that day being *excepted* in the *ten days* given to the Executive to retain Bills for his signature or his veto. This has commonly been regarded as a mere *courtesy* extended to the President, and to the Governors of the States, not to *curtail* the stipulated time, or *force* their attention to business on a day they, in common with others, may *wish* to rest. The same has been assumed from the practice of the Courts of Justice, in adjourning over *first day*. This, as a general rule, obtains in our Courts, as a *courtesy* to the people, and as often as a *matter of convenience* to the Judges themselves as from any sense of its sacredness; yet it often occurs, that they do not adjourn, but continue in the investigation of cases under trial *without regard to the day*. I have witnessed it, in several instances, in Pennsylvania, and those in which life and death were not involved. If, then, Judges on the Bench can hold Courts on Sunday, and the Congress of the Union can enact laws on that day, where is its "*sacredness*" recognized or established by the Constitution?—and wherein would be the impropriety of having the Executive inaugurated on that day? If the Constitution recognizes Sunday as sacred time, every Congress that has legislated on that day has violated the Constitution, and their acts, so done, are *null* and *void*. If it be constitutional to make laws on Sunday, then it is *impliedly* obligatory on the President Elect to assume the Executive Department, whenever falling on that day; and General Taylor has made a mistake—for he had no right to leave the country without an Executive Head a single hour.

But I have no more space to trace the devious course of the advocates for the sacredness of the first day of the week. They do, truly, "strain out a gnat, and swallow a camel." *Consistency, thou art a jewel!* W. M. F.

Union of Societies.—There are in this country three regularly-organized Societies, the ostensible object of which is to promote the conversion of Roman Catholics. Two of them—the American Protestant Society, and the Christian Alliance—adopted a plan of co-operation in May last, which has since been acted upon. The Foreign Evangelical Society, however, has been prevented by some legal obstacles from entering into the union. It seems that the Foreign Evangelical and American Protestant Societies have a large interest in the Waldo Estate, to inure to their benefit on the demise of the only surviving member of that opulent and benevolent family. It has been apprehended that a union of the Societies, involving a change in the name, and, to some extent, in the object of each, would hazard, if not forfeit, these legacies, and for that reason chiefly such a union has not been consummated. But the heirs-at-law, on a full presentation of the subject, have honorably given their unanimous written consent to the union, in which the party having a life-interest in the estate also concurs, so that this obstacle is entirely removed. It is now thought that a union of the three Societies will take place, so as to constitute one great Society, comprehending the entire work of Roman Catholic evangelization at home and abroad, with the collateral effort to promote religious freedom and religious knowledge.

Church Names.—We were interested and amused, the other day, in looking over a list of Episcopal Churches, and noticing particularly the names by which they are designated. The names most commonly selected are those of the Apostles; and hence we have, all over the country, churches known as St Mark's, St. Luke's, St. John's, St. Peter's, St. Paul's, and St. Bartholomew's. It sometimes happens, however, that the list of *Apostles* is not large enough to meet the necessities of the case, and then the names of *Saints* are adopted, such as St. George and St. Clement. Now and then a case occurs in which the people prefer to identify their church with some important event in the life of Christ, and accordingly they have Churches of the Advent, the Annunciation, the Epiphany, the Nativity, the Resurrection, the Ascension, &c. But some churches seem to be over-greedy, and, instead of contenting themselves with the name of a single Apostle or Saint, they call themselves after a whole class, as the Church of the Holy Evangelists, the Church of the Holy Apostles, the Church of the Holy Martyrs, the Church of *All Saints*, and the Church of *All Angels*!

Sunday Legislation for New York State.—In the Legislature of New York, on the 11th of March, a resolution providing that no collector on the canals shall issue clearances on the first day of the week, and that no collector, inspector, or lock-tender, shall be required to perform official duty on that day, came up. Mr. Clarke, the mover, said it was intended to conform the practice to that now prevailing in Albany and Buffalo, where on Sunday no clearances were issued. It was against a statute of the State for any person to work on Sunday, and the State should not compel its officers to violate the laws of the land. Several Senators expressed their opinion favorably to prohibiting the issue of clearances, but averse to allowing lock-tenders to suspend their work on that day. The question was not decided.

Troubles of a California Expedition.—After considerable flourish, the steam propeller Hartford left New York for San Francisco on the 16th of February, with a complement of passengers. On the 16th of March, the steamer Trent arrived at New York from Bermuda, bringing sixteen of the Hartford's passengers. It seems that when the propeller was seven days out, she was overtaken by a storm, in which she lost her bowsprit, foremast, and top of mizen, and sprung the mainmast, her machinery also giving way at the same time. After some ten days, however, she succeeded in reaching St. George's, Bermuda, where she was examined by navigators and ship-builders, who pronounced her incapable of performing the voyage to California, and recommended the officers to abandon it. She will probably return to New York, after making necessary repairs. Some fifteen or twenty of her passengers determined to continue their journey to California by way of New Orleans and Chagres.

For California.—The steamship Crescent City sailed from New York for Chagres last week with three hundred and forty-seven passengers bound for California. Among them was Rev. Flavel S. Mines, who goes out to establish an Episcopal Church at San Francisco, under the auspices of several churches in this city. He is a native of Virginia, and has been pastor of the Episcopal Church at Rossville, Staten Island.

Another Southern Address.—Several Members of Congress from Kentucky and Georgia, who did not subscribe to the Calhoun manifesto, have issued an address to the South on the subject of Slavery. They speak largely of the political power of the abolition movement, and represent it as threatening a dissolution of the Union. In view of this danger, they call upon the people of the South to unite and stand firm in opposition to all such measures.

Renouncing Pork.—It is said that the Shakers have recently renounced pork-eating, founding their antipathy on that passage of Scripture where it is related that Satan entered into the herd of swine when he was cast out of the possessed man. The Shakers, however, raise pork, and send it to market for others to eat.

Baptism of a Presbyterian Minister.—The Rev. Mr. Anderson, late a minister of the Scotch Free Church, and highly esteemed in that body, having renounced Infant Baptism, was immersed at Aberdeen, a short time ago, by the Rev. W. Innes (now Dr. Innes) of Edinburgh.

De Ruyter Institute.—In the recent distribution of the Literature Fund, De Ruyter Institute received $343 02 to be applied to the payment of teachers, and $245 to be applied to the purchase of Library and Apparatus.

Religious Interest.—A letter from Bro. J. R. Irish, of De Ruyter, dated March 9, says: "We are enjoying precious social meetings, and some new witnesses are testifying for Jesus."

Bibles in Canada.—The Montreal Herald says that the Romish clergy, with but two exceptions in all the province, are opposed to the circulation of the Bible; and of the Romish people, not one house in a thousand has the Bible, except where it has been *given* by Protestants.

Doings at Washington.—The Called Session of the Senate continues. The most difficult question before them last week related to the eligibility of General Shields, Senator elect from Illinois. The case was first referred to a Committee, who reported adversely to the claim of the General, and after considering the subject several days, the Senate finally resolved, "That the election of James Shields to be a Senator of the United States is void, he not having been a citizen of the United States the number of years required as a qualification to be a Senator of the United States, at the commencement of the term for which he was elected." General Shields was born in Ireland. After coming to this country, in 1840, he obtained naturalization papers in Illinois. The law makes nine years citizenship necessary before becoming a Senator. That time will not be up till October next, after which he will be eligible, if re-appointed.

The number of office-seekers at Washington is said to be very large, and many of them are likely to be disappointed. The new administration has determined, it is said, to make few or no appointments at present, except in cases where commissions have expired or are about to expire. Among the appointments made we notice the following: Palmer V. Kellogg, of Utica, to be Marshall of the United States for the Northern District of New York; Charles Hudson, Naval Officer at Boston, Mass.; Archibald Williams, United States Attorney for the District of Illinois; Surveyors of Customs—Wm. P. Green, Providence, R. I.; G. Howland, Tiverton, R. I.; J. H. Cross, Pawtucket, R. I.

House of Industry and Home for the Friendless.—A writer for one of the N. Y. papers, says that this Institution, which was opened on the 13th of December last, in the handsome edifice erected under the superintendence of its managers, in 30th street, N. Y., now contains about 80 inmates in all. The average, per month, is about 70, very few of whom remain for a longer period than two or three months. There are constant applications for admission, and as the number for whom the Institution succeeds in finding places, is about equal to that which they receive, the increase does not overrun the capacity of the building. The good thus accomplished, in furnishing employment to friendless and destitute females, and in giving shelter and instruction to forsaken children, has repaid tenfold the labors of those by whom the Institution was established. The children have a very healthy and cheerful appearance, and are evidently under good care and management. They sang several hymns in the school rooms, with well trained voices and excellent lungs. In the nursery, some twelve or fifteen little innocents, just able to walk, were receiving the attentions of the nurse. Most of these are without parents, and many without relatives on earth. They are frequently taken from the Institution and adopted by persons in various parts of the country.

American Citizenship.—An interesting question has recently been raised at the U. S. Department of State, which will probably give rise to much discussion. In its broadest form, the question is this—Has the Federal Government a legal right to deny to any citizen of a sovereign State of this Confederacy the character and privileges of a citizen of the United States? The question arose on an application in due form to the State Department for passports for certain citizens of New York who chanced to be born with black skins, and who, had their complexion been white, would have unquestionably been entitled to and received passports. The gruff answer from the Passport Clerk of the Department was that passports are never granted under such circumstances, and that they might have known better than to apply for them. So says the N. Y. Tribune.

Distress among the Jews.—The Orient relates the following particulars respecting the suffering condition of the Jews in Prussian Poland, in consequence of the late revolutionary movements: 'The sanguinary contests of the past months, in which we had to mourn the loss of many Jewish lives, have been followed by a state of things which presses heavily on the Jewish community. The large number of Jews who live among the Poles, are now suffering from the deep-rooted hate which the latter continue to nourish. The Pole refuses to employ a Jew, either in country or town, and it is not surprising that, in consequence, great poverty prevails in many congregations.'

Religious Liberty.—A newspaper, published in Malta by Dr. Desauctis, formerly Divinity Professor at Rome, but now a devout Protestant minister, is widely circulated in Italy, presenting a popular system of Gospel truth in the Italian language. A monthly newspaper has also, recently, been issued among the long-persecuted Waldenses, probably the first thing of the kind ever seen in the Valleys of Piedmont; all the result of the changes of '48—the first pulsations of new born liberty in that long oppressed country. These are illustrations of the inseparable connection between the freedom of the newspaper press and the progress of religious liberty.

Revival in Wisconsin.—A letter dated at Troy, Wisconsin, February 1, says: "We are in the midst of one of the greatest revivals ever witnessed in Wisconsin. God is with us by the powerful operations of his Spirit. The work commenced in our school district, and scarcely any are left, especially of the young. There have been some thirty or forty converts in our neighborhood."

Improvements in the Ohio Penitentiary.—Arrangements have recently been made for thoroughly lighting all the cells in the Ohio Penitentiary. The means employed are gas lights, placed in the area between the cells and the outer walls. Now every prisoner can spend his long evenings in reading, instead of being doomed to *think* in total darkness. There is a library of several thousand volumes belonging to the prison.

# General Intelligence.

**Indian-killing in Yucatan.**—Advices from Yucatan to Feb. 14, have been received, giving sad accounts of the destruction of the Indians. The commandant of the troops operating upon Tihosuco, writes under date of January 8, that he had twice dispersed the Indians, causing them great loss, at Telo and Calumpich. The commandant of the canton of Tekaz writes that with a guerilla of 40 men he had occasioned a considerable loss to the Indians and captured some ammunition. Commandant Yaskaba gives notice of another defeat suffered by the insurgents on the 11th, one league from Xmaven. A letter from the chief of the forces operating upon Tihosuco, announces, under date of January 11, a brilliant victory obtained by the Government troops near the town of Chikinconot, which resulted in the capture of that town and 27 Indian prisoners with their families, several officers, and a great quantity of ammunition. The commandant of Tekaz, under date of the 23d, speaks of several encounters with the Indians. On the 15th he took possession of Zul, after having routed the enemy; on the 17th he gained another victory on the road from Moreno, killing 11 and taking 7 prisoners; on the 19th, killed 4 more Indians and entered Moreno, and soon after entered Nohuccan, where the Indians lost 28 killed and 31 prisoners. On the road to Tihosuco, the Indians suffered another defeat on the 24th and 25th, in the loss of 9 killed, while 1 soldier was killed and several wounded on the part of the Government. At Oxkuzteab, on the 31st, a skirmish occurred, in which 12 Indians and 7 Government soldiers were killed. On the 24th Jan. the Indians lost a large number of men near Tihosuco. Letters from that place and from Valladolid, of Jan. 30 and 31, speak of other actions in which the loss was considerable on both sides, but greatest on that of the Indians.

**Horrible Tragedy.**—A correspondent of the New York Tribune gives an account of a horrible tragedy which took place at Warren, Bradford county, Pa., on the night of March 10. About midnight Mr. William Manning saw a blaze of light in the direction of the house of Charles Corben, one of his immediate neighbors. He at once gave the alarm, and hastened toward it. He found both house and barn wrapped in flames. It appears that at the time there were only three persons in the house, Mr. Corben and his two sons, one seven and the other thirteen years of age. Judge of the horror of the benevolent neighbor when he saw that the room occupied by the children had fallen in, and on the straw bed, not yet consumed, lying among the ruins, were the disfigured and scarcely recognizable remains of the two boys; their limbs were already burned to ashes. The body of the wretched father lay near them, on his back, his body similarly mutilated by the fire. It was too late to stay the conflagration. As soon as possible the almost formless cinders were removed. It could be seen that the father had cut his own throat after firing the house. There is no doubt in the minds of the neighbors that he first killed the children, or stunned them by a blow on the head. He also tied up eighteen head of cattle and one horse in the barn previous to setting it on fire.

The motive of this fearful crime is thought to have been a brutal ferocity excited by hatred of his innocent and affectionate wife. He had often threatened her life, and, three days previous, alarmed at his menaces, she escaped and went to Owego. He then went, and on pretence that his wife was dangerously ill, induced his daughter, who had also fled from his cruelty some months previous, to return to the house. There he confined her, treating her like a fiend, till the day before the fire, when with difficulty she again escaped. Immediately after he must have proceeded to carry out the horrible purpose described.

**Ship Franklin—Serious Charge.**—We have already announced the wreck of the ship Franklin, with the loss of several lives. She was on her passage from London to Boston, with a valuable cargo, in all worth from $50,000 to $60,000, which was insured in Boston. According to accounts of the wreck, received at the time, the Franklin anchored back of the Cape on Wednesday, February 28, on account of the head winds, and at 4 A. M. on Thursday went ashore, and soon broke in two. Captain Smith and ten others got into a boat, and were drowned on their way to the shore. Those who remained on the wreck were all saved except three, who were washed off and drowned. It is now said, that in the valise of the deceased Captain was found a letter from her owners, instructing him to prevent the Franklin from reaching her destination by running her ashore. One of the owners has been arrested, and held to bail in the sum of twenty thousand dollars for his future appearance. The other owner is not to be found.

**Desperate Fight at Pernambuco.**—The Philadelphia Inquirer announces the arrival at that port, on the 17th, of the bark Navarre, Capt. Veacock, bringing dates to Feb. 8. Capt. V. reports that on Jan 22, in consequence of the suppression of a Liberal journal, many of the citizens joined the country party, in opposition to the Government and foreign residents. A desperate assault was made by 800 of the Insurgents, and at the same time, by signal, a corresponding attack at a different point was made by about 3,000 of the same party, who contemplated, if successful, not only the extermination of all foreigners, but the sacking of the city. The Government troops, to the number of 400 men, were called out, and immediately charged with fire and sword, and though every inch of ground was fiercely contested, the Insurgents were completely routed, leaving 200 killed in the streets, 300 drowned, and 400 taken prisoners.

**Clergymen Murdered in California.**—'Among the private letters received from the Pacific by the Crescent City, is one,' says the Newark Advertiser, 'which we have seen, mentioning a painful rumor that Messrs. Newman and Pomeroy, clergymen of the Methodist and Baptist Churches, had been murdered in the Gold Region. The letter is of the latest date, and comes from a highly respectable source. It refers to the statement incidentally, as if it were a well-understood fact, but gives no particulars.'

**Insurance Companies.**—A bill has passed the Assembly of New York for a general act incorporating insurance companies—Fire, Life, Marine, and Health. It provides that any number of persons, not less than thirteen, may organize in New York and Kings counties with not less capital than one hundred and fifty thousand dollars, and in other counties with not less than fifty thousand dollars. They are not to commence with less than one hundred applicants for insurance. Insurance companies chartered by other States, who have agents in this State, shall not be allowed to do any business until they satisfy the Controller that they are possessed of the capital and securities represented to be invested according to the law in the State chartering them. Present agencies have given to them three months to furnish such certificates. This act requires an exact statement of its affairs from such company every January. The present joint stock companies may come under this act with the consent of three-quarters of their stockholders. Charters under this act may extend thirty years.

**Floods.**—A dispatch from New Orleans, dated March 9, says that the Mississippi has broken over its banks, having carried away the levees or dykes at West Baton Rouge and Donaldsonville. The water has made a complete breach over many valuable sugar and cotton plantations, causing an immense amount of damage to property. The river has not been so high before so early in the season within the memory of the oldest inhabitants. New Orleans is in imminent danger of inundation.

On the night of March 7, there was another breach in the levee of West Baton Rouge. The break was a fearful one, taking in many acres, and overflowing a large extent of country around. The inhabitants of the vicinity and of the back concessions, have been reduced to much distress, and are seeking refuge upon all the elevated land to be found.

A dispatch dated March 13, says that there had been a great flood at Chicago, and the overflow of water was still increasing. The damage to property had already reached $50-000.

**A Bad Weed.**—B. H. Weed, of Knoxville, Tenn., went to Nashville on business, and was entrusted with $9,000 by the Union Bank of that place, to carry to the branch of that Bank at Knoxville. Instead of going home, he went to Charleston, S. C., bought a lot of flour and other goods, and sailed for California in the ship Othello, on the 31st ult. He sent back a check of $600 to his wife, which was recovered by the Bank. He was a member of the Episcopal Church, and has sustained a fair character during a residence of three years at Knoxville.

**Education in the West.**—Ex-Governor Slade of Vermont is delivering lectures in Chicago on the subject of Education in the West. The National Board of Popular Education, of which Governor Slade is the agent, has sent out to the West during three years, 110 school-teachers, at a cost of about ten thousand dollars, 96 of whom are now engaged in active duty. About eight thousand dollars of the above sum has been collected at the East, while the West, for whose benefit the enterprise has been undertaken, has only contributed a little over two thousand dollars. It is their intention to send about thirty additional teachers into the field next Spring.

**Reaping the Fruits.**—The Batesville (Ark.) Eagle says that Colonel Roane, if elected, cannot become the Governor of that State. The inauguration oath requires the party to swear that he has never been engaged in a duel, either as principal, second, or bearer of a challenge. Col. R. has, however, fought with Albert Pike. The Senate of the State, at its recent session, repealed the law, with an eye to the case of Col. R., but the House refused to pass the bill.

## SUMMARY.

The New Orleans Delta says that another of those extraordinary land-slides, threatening destruction to property, occurred at Algiers, opposite New Orleans, on the 21st ult. A portion of the bature commenced giving way in the morning, until between 75 and 100 feet fell into the water. Soundings were taken at night, giving a depth of sixty feet water at places on which buildings stood in the morning.

D. H. Morris, tax-collector of Mount Morris, Livingston county, was assaulted on the 7th instant, near that village, rendered senseless by a blow, and robbed of over three hundred dollars. He had with him five hundred dollars more, which the robber did not find. The village authorities offer a reward of two hundred dollars for the arrest and conviction of the villain.

The New Orleans Delta details a most horrible murder perpetrated by Captain Joseph Bradley of the schooner Friendship, on his paramour Fanny Daley, alias Young, a native of St. Louis. After cutting her throat in several places, he cut his own and stabbed himself, and is not expected to survive. Bradley leaves a wife and family who reside in Massachusetts.

A man whose name was said to be A. J. Winters, a grocery-keeper in Albany, was killed at Rome, N. Y., on the 7th inst., in attempting to get on the cars while under motion. He had been to Buffalo, and was on his return home; he died in less than five minutes after the cars passed over his legs; he was in good circumstances; leaves a wife and several children.

The Lincolnton (N. C.) Republican of Feb. 27, says that Major G. W. Caldwell, operating in Lemon's mine, in Union county, on Saturday, the 10th inst., gathered up at one handful, ten pounds of virgin gold! We have been informed that it produced him the handsome sum of $2,400.

The Lewisburg Chronicle says that four sisters and two brothers, all descendants of the same parents, have been married to four brothers and two sisters, all descendants of one father and mother, all of Kanawha county, Va.

The Board of Health of Madison, Indiana, reported three cases of cholera in that town on the 25th ult., all of which terminated fatally; also another on the 27th ult., which terminated fatally.

The Austin Democrat says that the town of New Braunfels, Texas, is rapidly improving. It is beautifully situated on the west bank of the Guadalupe River, at the foot of the mountains, and possesses water power of the greatest value. Arrangements have been made for the establishment of cotton and wollen factories there within the present year. This will be the first enterprise of the kind undertaken in Texas. Already there are two saw and grist mills in full operation.

The friends of emancipation in Kentucky have fixed upon the 25th day of April next as the time, and Frankfort as the place, to meet, by delegates or otherwise, to consider and adopt such measures as may be deemed necessary and proper with reference to the approaching Convention to remodel the Constitution of the State.

Jesse D. Quantril, upon getting out of the Maryland State Prison, went to the hotel of Arthur Cowton, in Cumberland, Md., inquired for Mrs. Cowton, was shown to her room, and attempted to murder her, but she was rescued, and he sent to jail. Mrs. Cowton was Quantril's wife, but obtained a divorce while he was in prison, and was married to Mr. Cowton.

The Wabash and Erie Canal, when finished to the Ohio River, will be 375 miles in length, in Indiana, and including the eastern end of it, which lies in the State of Ohio, will be 459 miles in length from Toledo to Evansville, being the longest Canal in the United States. The Erie Canal is 363 miles in length.

Hon. Charles W. Bradley, formerly Secretary of State of Connecticut, has been appointed Consul of the United States for Amoy, China. Mr. Bradley is a regular printer—is an Episcopal clergyman—and is said to be acquainted with sixteen different languages.

The perfect skeleton of an Indian woman was found last week in the sand-bank excavation adjoining Niagara River. It rested in a sitting posture, with its head facing the North, (true Indian style,) about four feet below the surface. Immediately above grew a large hickory, two feet in diameter, at least 200 years old, whose huge roots encircled the skeleton on every side.

Letitia Page, who is under arrest for poisoning the family of Mr. Blaisdell, in New Boston, N. H., has made confessions implicating Mr. John Cheney, a farmer living in Goffstown, in the affair. There is a large amount of money due to Blaisdell from Cheney, and the inference is that there was a plan to make way with Blaisdell, in order to escape the payment.

On a recent Saturday, while one of the overseers on section 29, Hudson River Railroad, was touching off a sand blast containing two kegs of powder, the match, it is supposed, came in contact with some loose powder, when it exploded, throwing him entirely out of his boots, and about twenty feet into the river.

The people of Vermont have determined that no licenses to sell liquor shall be issued in that State for the year to come. Last year they voted just the other way. The No License majority will not be less than 10,000 or 12,000. Twenty towns give 3,000.

Speaking of cold weather, a person at Randolph, Vt., says that at that place, last winter, there were 26 days in the months of January and February that the mercury fell below zero, and 10 in succession in February. This is the coldest snap we have had since 1844.

The Little Rock (Ark.) Banner of the 6th inst., says that an attempt was made by eight prisoners to escape from the Penitentiary at that place, but was frustrated by the guard, who fired upon the prisoners, and wounded one severely.

Sixty head of sheep were recently stolen by a drover from Hon. John H. Ewing, of Washington, Penn. Mr. E. followed the rogue to Lancaster, where he found him and the stolen sheep, and received ample pay for the stolen property and the trouble of finding it.

The Speaker of the New York House of Assembly, on Thursday, issued warrants for the arrest of some twenty-five members, for absence without leave. The affair caused a good deal of excitement, especially among the "prisoners at the bar."

A Washington correspondent of the Commercial Advertiser says that in addition to the nomination of Mr. Hannegan, on Sunday, President Polk nominated a Collector for San Francisco, who was confirmed by the Senate.

The Washington Union publishes a letter from Fort Smith, Arkansas. The emigration to California overland is enormous. At Fort Smith and Van Buren it is estimated that ten thousand emigrants will muster.

A respectable looking couple stopped at a hotel in Troy, N. Y., one night last week, and went off early next morning, leaving in their room an infant three months old, for the landlord to remember them by.

The Health Officer of the port of New York receives annually fees amounting to $70,000, or nearly three times as much as the President of the United States is paid.

Among the papers of Washington, which Congress has voted to purchase, is a diary of twenty-six volumes.

Andrews Hall and Barney O'Donnell were hung at Troy, N. Y., on Thursday, March 15, at 3 1-2 o'clock, P. M. They exhibited singular firmness, and declared that they had become Christians.

The original manuscript of Jefferson's Notes on Virginia, which was supposed to be lost, has been discovered, and deposited in the Congressional Library.

Martin K. Snell, Postmaster at Houston, Texas, was shot dead, a few days since, by his step-son, aged about 15 years. The cause is reported to be difficulty with his wife, the mother of the lad.

The Washington correspondent of the New Jersey State Gazette says that slaves are already in California. The Government officers and other southern settlers generally take one or more slaves for waiters, &c.

About one million of dollars, taxes, was paid into the Collector's office in this city, from the 7th to the 15th of February. Pretty good work for eight days.

The new Postmaster General has published a Circular, stating that transient newspapers, (that is, papers not sent from the office of publication) will hereafter be subject to newspaper postage only; that is, one cent for any distance in the same State, and one and a half cent for any distance exceeding one hundred miles, where the newspaper is sent from one State to another. But postage on such newspapers is in all cases to be prepaid, as heretofore.

During a storm on the railroad between Wilmington and Weldon, N. C., on the night of the 27th ult., a locomotive ran over eleven cows lying near each other on the track, and killed them instantly. Eight were impaled on the cow-catcher, or were under or in front of it, while three were thrown down the embankment.

A correspondent of the Albany Atlas gives an account of a drunken affray that disturbed the solemnities of the annual fast at Union College. A son of Ex-Chancellor Walworth inflicted a severe wound, with a dirk-knife, on a fellow-student named Spraker. The fuss was kept up till past midnight, and wound up with the burning of an out-house on the college premises.

Among the veteran Jerseymen of the Revolution who have been carried away during the past winter, we notice the name of the Rev. Henry Clarke, of Mendham, Morris county, who died on the 4th instant, aged ninety years. Mr. Clarke was a preacher of the Methodist E. Church, and received a small pension.

A young compositor in the office of the Cincinnati Chronicle has recently received a letter from General Sam. Houston, stating that his father, who died in Texas several years since, left an estate worth over fifty thousand dollars, and tendering his assistance to recover possession of the property.

The swords voted by Congress to Major Generals Butler, Twiggs, Worth, Henderson, and the heirs of the late General Hamer, have just been finished, and forwarded from the celebrated manufactory of Ames, of Springfield. They cost $9,000.

The Clyde Telegraph says that a load of wood containing ten cords was brought to that village last week upon the plank road, drawn by two horses. It had to be divided into ten two-horse loads in distributing it about the village.

Some of the refined gentry, foiled in other games, have commenced the manufacture of counterfeit railroad tickets for the Camden and Amboy line. One of these, an excellent imitation, was taken from a very genteelly dressed individual in the cars, and others have since been found.

The steamboat Woodsman, on her way from New Orleans to Red River, collapsed both the flues of one of her boilers at Bayou Sara, on the 3d instant, killing several of her crew and passengers, and dreadfully scalding and mutilating some twenty others, four of whom cannot recover.

The Missourians are discussing the question whether the interests of the State would not be promoted by a legislative act, declaring that no person born in that State after the year 1860, shall be a slave.

During the year ending the 9th of October, 1848, there arrived at Monterey, California, 55 merchant vessels, with an aggregate tonnage of 11,504 tons, besides twelve American war vessels. Of the merchant vessels 41 were American.

The New York Mirror estimates that the dresses of those who attended the great Whig Inauguration Ball at Washington, suffered to the amount of twenty thousand dollars from the droppings of the spurious spermaceta candles.

By a report published in the New Orleans papers, it appears that during the prevalence of the cholera there, but three deaths occurred among the Order of the Sons of Temperance.

A disastrous conflagration occurred in Albany, on Saturday night, March 3, by which the contents of the lumber yard of C. P. Williams & Co. were almost totally consumed. Loss $34,000, half of which was covered by insurance.

A law has been passed by the Ohio Legislature exempting a homestead from execution not exceeding six hundred dollars in value; to take effect from and after July next.

Five persons escaped from the Rock Island Jail on Sunday, the 7th instant, during the absence of the keeper at church. Assistance was doubtless rendered them from the outside.

Eld. Charles R. Dana, of the Mormon Community encamped at Council Bluff, on the Missouri river, is now in this city, soliciting aid for that Community, whom he represents as in a very destitute and suffering condition.

There was a fire at Calais, Me., on the 17th instant, by which six large brick buildings on Union Wharf were consumed.

The steamboats Mountaineer and Pike came into collision near St. Louis, March 12, doing considerable damage, but causing no loss of life.

There was a breach in the Miami canal, near Cincinnati, on the 12th of March, by which property estimated at $150,000 was destroyed.

The steamship California sailed from Panama to Acapulco, half way to San Francisco, in eight days. She probably arrived at the latter place about the 26th of February.

The Legislature of New York has passed a bill establishing Free Schools throughout the State.

The Common Council of New York have agreed to raise a tax, for city, county, and State purposes, for 1849, of $2,971,644, being $250,000 more than in 1848.

The late Colonel Haynes, of Nashville, Tenn., devised real estate in that place, valued at $10,000, to establish a public school.

Governor Coolidge of Connecticut has appointed Friday, April 6th, as a day of fast.

The Fast Day in Massachusetts is Thursday, April 12.

Fast-Day in Vermont, April 6.

### New York Market, Monday, March 19.

ASHES—Pots $6 87; Pearls 7 00.——FLOUR AND MEAL—Flour, common brands 5 37; Pure Genesee 6 00. Rye Flour 3 25. Meal 2 50 a 2 56.——GRAIN—Genesee Wheat 1 35; Ohio 1 12. Corn, Southern mixed and white 53, Southern yellow 56, Jersey white 55, Northern yellow 58. Rye 61c. Oats 39 for Northern, and 34 for Jersey.——PROVISIONS—Pork, 9 00 for Prime, 10 75 for Mess. Beef as last week. Butter 10 a 11c. for Ohio; 13 a 20c. for State. Cheese 6 a 7c.

### DIED.

In DeRuyter, N. Y., on the 5th instant, S. Livonia Burdick, daughter of Thompson Burdick, Jr., aged 18 years. In her lingering illness and peaceful death the triumphs of the gospel were exemplified as the power of God unto salvation.

In Sangerfield, Oneida Co., N. Y., on the 10th inst., of consumption, Mr. George C. Burdick, son of Clark Burdick, in the 41st year of his age. Brother Burdick was hopefully converted to God some twenty years since, and immediately united with the Church of Christ. In his death, the church has lost a worthy brother, the widow an affectionate husband, the children a pious father, the parents a beloved son, and the brothers and sisters a kind brother.
S. B. C.

In Brookfield, N. Y., on the 12th inst., Mrs. Amy Miller, wife of Joseph Miller, in the 46th year of her age. Sister Miller had for many years been a member of the visible Church of Christ, and we trust has now joined the church triumphant. In her death, the church, the husband, the aged father, the children, the brothers and sisters, have all experienced a great loss; but we believe that their loss is her gain.
S. B. C.

### LETTERS.

S. B. Crandall, J. R. Irish, H. Sherman, R. W. Utter, S. S. Griswold, B. Clarke, D. P. Curtis, A. Utter, A. D. Titsworth, B. Church (rec'd Jan. 17—cr. Jan. 25.)

**Our Accounts.**—The fifth volume of the Sabbath Recorder will close on the 14th day of June next. As the accounts of the establishment up to that time will have no connection with subsequent accounts, it is important that they should all be settled before the volume closes. Most of those who owe the establishment, know the amount of their indebtedness; and it is hoped that they will forward the same immediately. The accounts remaining unsettled on the 15th day of May will probably be placed in the hands of a traveling agent for collection, and in all such cases $2 50 per volume must be charged, to pay the expenses. An early settlement, therefore, is for the interest of all concerned.

### RECEIPTS FOR MISSIONS.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report in the Recorder:—

| | | |
|---|---|---|
| From 1st Ch. Alfred | Foreign Mission $32 50<br>Home Mission 2 50 | 35 00 |
| From 1st Ch. Genesee towards making Dea. Geo. Potter a life member, | | 15 00 |
| From Sam'l Snowberger, Quincy, Pa. | | 5 00 |
| From Atlantic Mutual Insurance Co., average on remittance by ship Houqua, | | 35 93 |

A. D. TITSWORTH, Treasurer.

### FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality iti s not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house.
JARED MAXSON.

Genesee, December 20th, 1848. 29m3.

### TO CLERGYMEN AND THEIR PEOPLE.

All Clergymen who will send their address to Messrs. Comstock & Co., 21 Courtland-st., New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

### LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W. B. Maxson.
Lockport—Leman Andrus.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn

VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
Pratt—Eli Forsyth.

MICHIGAN.
Oporto—Job Tyler,
Tallmadge—Bethuel Church

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich.
" Stillman Coon.
Walworth—Wm. M. Clarke

ILLINOIS.
Farmington—Sam'l Davison.

# Miscellaneous.

## TO AN OLD ACQUAINTANCE.

Oh! say, does the cottage yet peer from the shadow
Of ancestral elms on the side of the hill?
Its doorway of woodbine, that looked to the meadow,
And welcomed the sun as a guest on the sill?
The April-winged martin, with garrulous laughter,
Is he here where the mosses were thatching the eave?
And the dear little wren, that crept under the rafter,
The earliest to come, and the latest to leave?

Oh! say, is the hawthorn the hedge-row perfuming,
Adown the old lane? are the willows still there?
Where briery thickets in spring-time were blooming,
And breathing their life on the odorous air;
And runs yet the brook where violets were weeping?
Where the white lily sat like a swan on the stream,
While under the laurel, the shepherd boy sleeping,
Saw only the glory of life in his dream.

Hath the Reaper been there, with the sickle relentless?
The stern reaper Death in the harvest of Life?
Hath the foot crushed the blossoms, 'till withered and scentless,
They lay ere the frosts of the Autumn were rife?
Ah! yes, I can hear the sad villagers hymning
A requiem that swells from my heart on my ear;
And a gathering shadow of sorrow is dimming
Those scenes that must ever arise with a tear.

## A CALIFORNIA INCIDENT.

Many touching incidents daily occur among the thousands flocking to the new El Dorado. Not long since, we heard of a clerk in a Wall-street bank, who caught the "yellow fever" so suddenly, and had it so severely, that he was carried off by it ere he could procure a change of raiment or take a parting leave of her who had borne him, and who, like Rachael of old, when she heard the news, refused to be comforted. Another incident occurred on the departure of the Peytona, on her long voyage. As usual, a large crowd had gathered on the pier, including several females, to bid a last adieu to relatives, friends, and lovers. One girl, who had probably seen seventeen summers, particularly attracted our attention. She was a beautiful blonde, clothed in a plain dress—with remarkably rosy cheeks—a lip the bee might swoon on, and soft dark eyes, now a little dimmed by the gathering moisture of sadness. While others were hurrying to and fro, she stood on the edge of the pier, gazing from her moorings. Her eyes were fixed on a handsome young man leaning over the taffrail, rigged out in a California dress, who was no less intently watching the fair girl he was leaving. Just as the vessel began to move in the water, and recede from the wharf, the tears unbidden started from their repose—tears, in whose dumb grief there was a powerful eloquence, filled her large melting eyes, and stretching out her hands to him, in a most thrillingly plaintive whisper, she said, "Charley! ain't you sorry *now!*" The color fled from Charley's cheek, his pale lip quivered a moment, and then he turned, without speaking, to hide himself and his tears in the cabin; and we turned away, thinking that that young man perchance was leaving behind him, in that fond and loving heart, a treasure of more worth than all the wealth in California, and thinking, too, were we of those lines—

"When eyes are beaming
What never tongue might tell;
When tears are streaming
From their chrystal well;
When hands are linked that dread to part,
And heart is met by throbbing heart—
Oh! bitter, bitter is the smart
Of them that bid farewell."

## RECOVERY FROM INSANITY.

We stated recently, in general terms, the case of a man in the Newton poor-house, who, after an insanity of about forty years, thirty of which he was chained, and recovered his reason. We are now able to give the particulars of this remarkable case. The name of the unfortunate man is Elisha Robbins, formerly a shoemaker. He was born about the year 1786, and is therefore nearly sixty-four years of age. He was twenty-four years old when first seized with insanity. At that time he had just lost his wife, by whom he had two children then living. It is not certainly known, at this distant day, what actually caused his insanity—perhaps the loss of his wife. Soon after his seizure, he was so violent, that it was necessary to chain him down without clothes, save a shirt, and only straw to sleep upon. This course was rendered necessary by his habits, which were no better than the beasts of the field. At one time the paupers were farmed out by the town to the lowest bidders. Among others was Robbins, who was chained in a barn by his keepers, where he was found one morning with his feet frozen so as to render their amputation necessary. He was forthwith removed, and since that time has had every comfort compatible with his situation—his room being always kept heated. He was once visited by the celebrated Miss Dix, who made a special report upon the cruelty of chaining him almost naked in the straw. Perhaps with a more thorough understanding of some of the features of his case, she might have judged differently as to the humanity of his keepers. About a year ago, Robbins began to exhibit signs of returning reason. It was observed that he paid more attention to personal cleanliness. He was encouraged, and shortly appeared—after a lapse of nearly half a century—in the clothing of a man. After that, he was allowed to wander about the building, and sometimes he would help at light work, such as husking corn, &c. Finally, he began to talk of persons and places familiar to his youthful days, before his reason was clouded; but, beyond that period, all to him is a blank. He described with perfect accuracy places with which he was conversant in his early days; spoke of the companions of that period; of one in particular, whom he denominated a "gal," though, if now alive, she is threescore years of age. He has been tried in many ways as to the verge of his memory; but it always stops at the commencement of his insanity. One day, the marriage of an acquaintance, which took place in his early days of reason, was mentioned, and the name of the bride intentionally misstated. He instantly corrected the error and gave the real name. When asked what year he was born in, he replies, "About 1786," but still insists that he is but twenty-four years of age. At the last acounts he continued to improve, and it was hoped that reason had permanently returned. [Boston Mail.

PREMIUM GRAIN CROP.—Thos. Andrews, Esq., of Smithfield, R. I., has received a premium of fifteen dollars from the Rhode Island Society for the Encouragement of Domestic Industry, for the best crop of Indian Corn in the State. The field which Mr. Andrews planted contains three and one-half acres by actual survey; and he harvested four hundred and sixty bushels of ears, heaped measure—which, allowing two bushels of ears for one of shelled corn, will make two hundred and thirty bushels, averaging a fraction short of sixty-six bushels to the acre. The cost of this corn to Mr. A. was $83,-28, or 36 2-10 cents per bushel. The soil upon which it was raised is a hard loam, with a gravelly sub-soil.

## PERSONAL EXPERIENCE.

Nearly fifty years ago, says the editor of the Newark Daily Advertiser, a boy eight or ten years old was known to live in one of the then new townships of our county. Probably there was not a book there, save a small Bible, here and there a copy of Watts' Psalms and Hymns, spelling-books, small arithmetics, and half a dozen or so of Morse's small school geography. These constituted the entire literature of the town. This boy was allowed to plant a little patch of potatoes, it may be half an acre. The produce was annually sold at about twenty cents a bushel, and the cash laid by. During this time he learned that there was such a thing as a newspaper printed at the capital of the State. For this he subscribed, and paid for it out of his potato fund. He also accidentally saw the last volume of Josephus, in six volumes, belonging to a little social library of two hundred volumes, in an older settlement, ten miles distant. He read that volume with eagerness. Previously he knew nothing of books, except those named. The influence upon his mind was indescribable. Of a library he had never before heard. The importance of this one acquired a value in his estimation greater than a gold mine. He resolved to appropriate a portion of his funds for an interest in it. He did so; and weekly for several years he continued to take half a day to obtain a book to be read the ensuing week. This, however, after a time, did not satisfy him; he wanted books of his own. His potato funds, very extravagantly as his never-to-be-forgotten mother thought, were used up in the purchase of them. At sixteen he resolved to obtain a public education. This he accomplished; studied a profession; took no small part in promoting the literature of the country; and finally, received the highest collegiate honors; the whole of which may be referred to mental improvement. And, in the mutations of life, that boy is now Fleming Grove.

## MODERN WORKMEN'S DWELLINGS.

A building is now being erected in Glasgow, Scotland, by way of an attempt at some improvement in the construction of dwellings for the industrious classes. It consists of four stories, and contains in all thirty-one dwellings. The houses on each floor are ranged along a wide central passage, which communicates with the common staircase, and is lighted by a window at each end. The houses are arranged with the view of giving to their one main apartment the utmost value, by obviating as much as possible the necessity for performing any cleaning operations within it, and forming the bed-closets opening out of the same, so that there is no occasion for the occupants creating disorder by strewing their clothes about the room. The bed-bottoms and fixtures, are of rod-iron filled with hooping, to prevent the propagation of insects, as well as the loss, which is so great a grievance to the proprietors of small houses, from the use of the spare bed-bottoms for fire-wood. Each dwelling has also a scullery opening out of the main apartment, and containing a dresser, sink, coal-box, and press; and likewise a small, well-aired larder, in the outside wall; a kitchen-grate, with oven and boiler; an ash-box, with cinder-sieve, in the hearth, which is of cast-iron, and includes a fender, the latter having been cast with it; and, opening from the small entrance lobby, is a water-closet, with apparatus of simple and economical construction, with, in one corner of it, a trap, covering a shoot into a dust-shaft, through which all dry rubbish is conveyed to a cellar in the basement. Water is to be laid on in the scullery; and a jet of gas, for certain hours, in the main apartment, as well as in the central or common passages and staircases. The ventilation of the house is provided for by a louvred opening at the top of each window, and of the central passages by a few feet of the floor at either end being omitted, thus permitting a free upward circulation to the roof, where there will be large louvred outlets. There is a wash-house on the outside, on the ground story, with all necessary appurtenances, including a rotary drying-machine, which will be common to all the tenants in due succession. The rent, which is looked for as sufficient to meet the views of the energetic and well-intentioned founder of this establishment, is six pounds per annum—a small sum when compared with the advantages which it offers to the laboring man. [The Builder.

THE BEGGING "PROFESSION."—At a recent meeting of the Wesleyan Missionary Society, the Rev. Mr. Branch said that, a short time since, he visited a room in Westminster, where he saw a woman with a dying child in her arms. Commiserating the wretched creature's condition, he inquired into her history and her means of livelihood, and, in answer to his questions, she replied, "O, sir, my sufferings are great, and so are those of my child; but when my child is gone, I know not what to do." "But," observed Mr. Branch, "it will be a happy release for you and your child, as you can make no exertions while you are burdened with her." "O dear, sir," ejaculated the mother, "when she is gone, I'll have to pay 9d. a day for another child, while she costs me nothing. Unless I do so, I'll earn nothing by begging, for it is the children that excite compassion." In another room in the house, Mr. Branch found forty beggars, vagabonds, and rogues, male and female, young, old, lame, and blind, gathered round a fire, all relating their exploits, and planning for their next attacks upon the public. In a regular wareroom, in Westminster, he saw exhibited, for hire and sale, every variety of dresses, including widows' weeds and tattered rags, shabby genteel costumes, clerical suits, &c., adapted to the different plans of mendicant operations pursued by the several parties who patronized this extraordinary bazaar, and who made begging a "profession."

## GENERAL WASHINGTON.

One Reuben Rouzy owed the General one thousand pounds. While he was President, one of his agents brought an action for the money; judgment was obtained, and execution issued against the body of the defendant, who was taken to jail. He had considerable landed estate, but this kind of property cannot be sold in Virginia, unless at the discretion of the person. He had a large family, and for the sake of his children, preferred remaining in jail to selling his land. A friend hinted to him that probably General Washington did not know anything of the proceeding, and that it might be well to send him a petition, with a statement of the circumstances. He did so—and the next post from Philadelphia, after the arrival of the petition in that city, brought him an order for his immediate release, together with a full discharge, and a severe reprimand to the agent for having acted in such a manner. Poor R. was consequently restored to his family, who never afterward laid down their heads at night without presenting prayers to Heaven for their beloved Washington. Providence smiled upon the labors of the grateful family, and, in a few years, Rouzy enjoyed the exquisite pleasure of being able to pay the money, with the interest, to this truly great man. Washington reminded him that the debt was discharged. Rouzy replied, that the debt of his family to the Father of their Country, and the preserver of their parent, could never be discharged; and the General, to avoid the pleasing importunities of the Virginian, who would not be denied, accepted the money—only, however, to divide it among the children of Rouzy, which he immediately did.

A THRILLING INCIDENT.—The Charleston Courier gives the following incident as related to her friends by the mother of the youth, (Mrs. Maury,) to whom it occurred on board the ship Thomas Bennett, on her late passage from Liverpool to Charleston. Mrs. Maury is of the family of the late James Maury, who for many years held the station of Consul of the United States at Liverpool, having been appointed to that responsible station by Washington.

"My son was standing on the outside of the mizen shrouds, and fishing for gulf-weed with a hook and line, when he overbalanced himself and fell into the water. His younger brother was providentially near him, and instantly gave the alarm. Captain Sherman ordered the ropes of the jolly boat to be cut, and she was cast at once into the sea, the captain and four sailors leaping into it. They rowed for about five minutes without seeing the boy, but at length perceived his hands only just above the water, and proceeding instantly to the spot, captain Sherman dragged him into the boat. He was conscious, but nearly exhausted, and in all human probability, another half minute would have seen him sink to rise no more. Once safe in the boat, the captain stripped him, and put on the boy his own flannels; they quickly rowed to the ship, where we put him into hot blankets, applied hot water to his feet and body, gave him a few teaspoonfuls of weak brandy and water, and after sleeping three hours, he awoke perfectly well. He had been about ten minutes in the water, and perhaps a quarter of an hour had elapsed altogether when they had reached the ship. No language could convey my own emotions during this time, but all can understand them. Under Heaven, Captain S. was the means of saving my child; but neither to Heaven above, nor yet to him who was its agent, could I ever express the gratitude I shall never cease to feel till the last hour of my life."

THE END OF THE WICKED.—Under this head, the Dayton Transcript mentions the death of Walter Maythe, by being shot in an affray at Cincinnati, O., and gives the following account of the Maythe family: They have long been known in the West as desperadoes and outlaws. The whole family, male and female, were of the most abandoned character. They knew no restraint, and followed no guide, but their own depraved appetites, and outrageously wicked propensities. Taking these as their guide, they regarded society and its members as their lawful prey. The long catalogue of their crimes embraced many of the blackest dye.

But fearful indeed has been the retribution that has fallen upon the whole family. With but one exception, the family is now extinct. But not one died a natural death. They lived by violence, and by violence they died. The two sisters died miserably in the hospital of Mobile. Smith Maythe was taken from the jail of Grant County, Kentucky, and hung by a mob. Scott Maythe was arrested among a gang of counterfeiters on the Mississippi River, and tied neck and heels with a companion in crime, and thrown into the river. How Walter Maythe came to his death we have already stated. There is but one member of the family living, and he is, we are informed, an inmate of the penitentiary at this time. What a lesson does the history of this family contain! What a fearful warning is their terrible fate!

WINTER SCENERY AT NIAGARA.—The Iris says, that for some weeks past, the winter scenery at Niagara Falls has been surpassing beautiful, and quite beyond description. On the perpendicular banks are suspended large icicles of the most fanciful shapes, which are white as alabaster, and appear at a distance like magnificent columns. But the most beautiful sight is the congealed spray upon the surrounding trees and bushes. Every branch is incrusted; little berries upon the shrubs are balls of ice. It appears like a forest of coral glittering with a profusion of hanging diamonds, and of dazzling whiteness.

PREMIUMS FOR THEIR HEADS.—The Union of German Americans at Philadelphia, through one L. A. Wollenweber, Secretary, advertise that as the monarchs and potentates of Germany persist in holding office, they see no other way than to get them killed off or otherwise thoroughly done for. As an inducement to speculators, Mr. Wollenweber offers 30,000 florins for the head of the Emperor of Austria, 25,000 for that of the King of Prussia, 15,000 for any other King, Prince, or Duke, and 10,000 for the head of Hangman Windischgrätz. For the payment of these little premiums, the members of the Union pledge their fortunes and their honors.

It is a common absurdity to drink rum, when water is so much cheaper and healthier.

MY DEAR GEORGE,—Having spent more shillings within the last fortnight than usual, I have just determined, "with glowing patriotism," to turn miser again, and now write down "this my high resolve," lest I forget it. And, as you are verging on manhood, I give you below the *benefit* of my evening's musing on the subject. Always remember to save the las shilling; and, if your debts are *all* paid, and that shilling left, you will always be RICH. But it would be a lonely shilling; therefore it will be well to give it the society of fellow shillings when you honestly can.

Truly yours, WILLARD, 3d.

## TO MY LAST SHILLING.

1.

*Oh*, dismal disaster! *oh*, troublesome lot!
What a heart-rending theme for my musing I've got!
Then pray what's the matter? O, friend, I'm not willing—
The thought grieves me sore,
Now I'm driven ashore—
And must I then spend my last shilling?

2.

O painful reflection! thou whole of my store,
That for these three months in my pocket I've wore;
To spend THEE, thou jewel—the thought turns me chilling;
*Oh* must I, in spite
Of all reason, this night,
A farewell bid my last shilling?

3.

How oft in my corner I've bother'd my pate,
First gaz'd at my shilling, then mourn'd at my fate,
To think the world's rich, though painful and killing,
While I here endure
Sad pain past a cure,
Being drained to my very last shilling.

4.

Now could'st thou but answer, dear whole of my store,
I'd ask thee a question; thus friendless and poor,
'T is whether thou would'st to forsake me be willing?
Or, whether it still
Would be more to thy will,
To remain, and be called my *last* shilling?

5.

Thou source of reflection, my friend, and my all!
For tho' I'm left friendless, thou stick'st to thy stall,
And through vexing trouble seem'st cheerful and willing;
Thee to keep I'll contrive,
For I'm sure I shall n't thrive
If ever I spend such a shilling.

6.

So still, old companion, stick true to the breeches,
And wear this old pocket thread-bare to its stitches;
For, ever to keep thee I really am willing;
And who knows but thou
(Though I am hard ashore now)
May'st turn out a lucky last shilling?

LUMPS OF GOLD.—The largest lumps of gold recorded in the history of gold mines, are as follows: One found at the Wicklow mines, in Ireland, weighing twenty-two ounces; one in Peru, weighing twenty-six pounds and a half; several in Quito, reported to have weighed upwards of one hundred and six pounds; one in Lebanon, North Carolina, found in 1810, which weighed twenty-eight pounds; and one in New Grenada, which weighed twenty-seven pounds and a half. These are the largest lumps on record.

UNFORTUNATE HASTE.—The New Haven boat leaves New York at an early hour, and the passengers generally come at the last minute, in a desperate hurry. One day last week, a lady and her husband stepped on board, just as they were hauling in the plank—but just then she remembered that she had forgotten something, and screamed out—'Goodness, William, I must go back to the Astor House—I've left my teeth in the wash-bowl.'

A CHILD'S ANSWER.—A father once said playfully to his little daughter, a child of five years, 'Mary, you are not good for anything.'

'Yes, I am, dear father,' replied she, looking tenderly into his face.

'Why, what are you good for? Pray tell me, my dear.'

'*I am good to love you*, father,' replied she, at the same time throwing her tiny arms about his neck, and giving him a kiss of unutterable affection.

## VARIETY.

The packet ship Liverpool, from Liverpool, arrived at the Quarantine, near New York, last week, with sickness on board. Forty persons out of four hundred died on the passage. There is some dispute as to whether the disease is cholera. Meanwhile the crew and passengers are all detained at Quarantine.

In the English Parliament, Mr. Stuart Wortley has moved to amend the law which forbids a man to marry the sister or niece of his deceased wife. He said that from 30,000, to 50,000 such marriages had taken place since the passage of the law, in contravention of its provisions.

Late accounts from Algiers have reached the French Capital, stating that the Arabs had attacked the French troops in Algiers, and that two hundred of the latter had been killed.

A bill has passed the House of Delegates of Virginia, constituting juries of seven men instead of twelve.

The town of Blackstone, Mass., with a population of three thousand, has voted a school-tax of $2,500.

A bill for the exemption of a homestead has passed both branches of the Legislature of Illinois. The bill exempts 60 acres of land.

The Collector at Cleveland, Ohio, states that the lake commerce of that place last year exceeded in value $10,000,000.

The Tract Society of London has aided in printing Bunyan's Pilgrim's Progress in *twenty-three* different languages and dialects.

Miss Emma Humphrey of Ohio has obtained a verdict of twelve hundred dollars against a Mr. Woodward for slander.

The bark Apthorp arrived at New Orleans on the 25th ult., from Limerick, having lost 11 out of 66 passengers by ship fever; the other 55 were ill of the same disease.

Chauncey W. Holt, of Columbus, Chenango county, fell from his horse in a drunken fit a few days since, broke his leg, and died from the injury.

Mr. Calvin Kilburn, of Princeton, Wooster county, Mass., aged 91 years, was recently married to Miss Susan Sanderson of that town, aged 71 years.

Mary Hoit has obtained a verdict of one thousand dollars against Peter H. Moulton, at Portsmouth, N. H., for breach of promise.

An abundance of lead has been discovered in Dodge county, Wisconsin.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

From the Democratic Review.

### SABBATH LAWS IN PENNSYLVANIA.*

"All men have a natural and indefeasible right to worship Almighty God, according to the dictates of their own consciences; no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; no human authority can in any case whatever, control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishments or modes of worship."—CONSTITUTION OF PENNSYLVANIA—*Art. IX.*, *Sec.* 3.

Although it is necessary to the stability of our Republic, that the laws of the States, as exhibiting the deliberately expressed will of the majority, should be unhesitatingly obeyed, and the constructions of the authoritative expounders of those laws implicitly received by all, as the rule of public conduct, it is still equally essential to the vitality of the Republic, that the deliberations, acts, and decisions of every governmental functionary should be freely criticised by the humblest of its citizens. A few remarks accordingly in examination of a judicial opinion recently given in Pennsylvania, may not be out of place, and indeed seem rather called for, as well from the importance of the principles involved, as from the discrepancy of judgment expressed from the bench, in regard to their extent and application.

The Legislature of Pennsylvania enacted, by act of 22d of April, 1794, (Sec. 1,) that "if any person shall do or perform any worldly employment or business whatsoever, on the Lord's day, commonly called Sunday, works of necessity and charity only excepted, or shall use or practice any unlawful game, hunting, shooting, sport, or diversion whatsoever, on the same day, and be convicted thereof, every such person so offending, shall, for every such offense, forfeit and pay four dollars." In 1817, a question arose on the constitutionality of the law, in the case of the Commonwealth *vs.* Wolf. (3 S. & R. 48.) The defendant, Abraham Wolf, was a Jew, by occupation a pencil-maker. He was charged on oath of James Pusey, before a magistrate, with having followed his worldly employment on Sunday. He admitted the fact and was fined. The case was removed by writ of *certiorari* to the Supreme Court of the State, where Judge Yeates decided the act of 1794 to be constitutional, and affirmed the conviction—Judge Gibson concurring.

This of course fully established the law; and the question of constitutionality could no longer be considered *practically* an open one. Still private doubts had frequently been expressed as to the propriety of the judgment; and it had been supposed, that if the point could again be raised before the Court, and a fuller argument presented, the former decision might be reversed. And now, after a lapse of thirty years, such a case does arise, and is admitted to a hearing before the Court—a case too involving not a Jew but a Christian.

The facts appear to be, that one Specht, a farmer, residing in Franklin county, in the south central part of the State, and a member of the very respectable sect of "Seventh-day Baptists," was indicted for following the ordinary labors of his farm on Sunday, and was fined by the local court. Specht appealed, on the old ground of the unconstitutionality of the law under which he was convicted, to the Supreme Court, where the proceedings of the lower court were affirmed, and the constitutionality of the statute reässerted; and it is upon this decision, and the reason assigned for it, that we propose briefly commenting.

Perhaps the most singular feature in the decision, which was given by two of the judges, is the fact, that while the opinions of both agree in their result, they are based on diametrically opposite grounds. Judge Bell pronouncing the act of 1794 constitutional, because it is purely a civil and *not* a Christian establishment; and Judge Coulter equally positively declaring the law constitutional, because it *is* a Christian establishment. Thus one of the judgments must necessarily be erroneous; and both must be partially wrong, unless one is totally so.

| JUDGE BELL. | JUDGE COULTER. |
|---|---|
| "It is still essentially but a *civil regulation*, made for the government of man as a member of society; and obedience to it may properly be enforced by penal sanctions. . . . It cannot be said a primary object of the act was authoritatively to assert the supremacy of Sunday as of divine appointment. . . . In this aspect of the statute, there is therefore nothing in derogation of the constitutional inhibition." | "I wish it to be distinctly understood, that I believe the laws constitutional, because they guard the *Christian Sabbath* from profanation, and in the language of the act of 1794, prohibit work or worldly employment on the Lord's day. We are a Christian people and State. . . . I do not recognize the right of legislation to make a day of secular cessation from labor, independent of the Christian Sabbath." |

In logical phraseology, Judge B. may be described as denying the *minor*, and Judge C. as denying the *major* premiss of the complainant's argument; and it is remarkable, that in so doing, each admits the other premiss; so that *eodem judicio*, both propositions of the opposing argument, may be considered as made out, and the ground of the plaintiff in error completely established. The syllogism would stand thus:

I. All laws giving preference to any religious establishment are unconstitutional. *(Admitted by Bell.)*

II. The act of 1794 gives a preference to a religious establishment. *(Admitted by Coulter.)*

III. Therefore, the act of 1794 is unconstitutional. *(Q. E. D.)* Let us see how far either of these propositions is overthrown by the reasonings of the two judges. To take them in their proper order, we shall first present the essential passages of Judge Bell's argument:

"The Constitution of this State secures freedom of conscience and equality of religious right. No man living under the protection of our institutions can be coërced to profess any form of religious belief, or to practice any peculiar mode of worship in preference to another. In this respect, the Christian, the Jew, the Mohammedan, and the Pagan, are alike entitled to protection. . . . Does the act of Assembly in question, impinge upon this natural right, or on the constitutional declaration which seeks to foster and protect it? It is insisted, this question must receive an affirmative response, because, as it is said, the statute treats the first day of the week as a holy and sacred day; and it is thus proved to be, not a mere civil regulation to give rest to man, but an attempt to exalt by law the religious belief of certain sects over that of others.

"Though it may have been a motive with the law-makers to prohibit the profanation of a day regarded by them as sacred, and certainly there are expressions used in the statute that justify this conclusion, it is not perceived how this fact can vitally affect the question at issue. All agree, that to the well-being of society, periods of rest are absolutely necessary. To be productive of the required advantage, these periods must recur at stated intervals, so that the mass of which the community is composed, may enjoy a respite from labor at the same time. They may be established by common consent, or, as is conceded, the legislative power of the State may, without impropriety, interfere to fix the time of their stated return, and enforce obedience to the direction. When this happens, some one day must be selected; and it has been said the round of the week presents none, which being preferred might not be regarded as favoring some one of the numerous religious sects into which mankind are divided. In a Christian community, where a very large majority of the people celebrate the first day of the week as their chosen period of rest from labor, it is not surprising that that day should have received the legislative sanction; and as it is also devoted to religious observances, we are prepared to estimate the reason why the statute should speak of it as the Lord's day, and denominate the infraction of its legalized rest a profanation. Yet this does not change the character of the enactment. It is still essentially but a civil regulation, made for the government of man as a member of society, and obedience to it may properly be enforced by penal sanctions. To say that one of the objects of the Legislature was to assert the sanctity of the particular day selected, is to say nothing in proof of the unconstitutionality of the act, unless in this the religious conscience of others has been offended, and their rights invaded.

"The conclusions drawn from some of its language, are as inexpressive of its practical operation as of the principal intent of its maker. The phraseology used, may indicate a conviction of the holy character of the first day of the week; but as this simple expression of an abstract opinion, which all other men are at liberty to adopt or reject, carries with it no obligation beyond the influence attendant upon the expression itself, it cannot be said a primary object of the act was authoritatively to assert the supremacy of Sunday as of divine appointment. Had such been the intent irrespective of its statutory character as a day of rest from secular employment, its framers would not have stopped short with a bare interdiction of labor and worldly amusements. Following the example offered by older States and communities, they would have commanded the performance of religious rites, or at least, some express recognition of the day as the true Sabbath. Such a requisition, we agree with the plaintiff in error, would be a palpable interference with the rights of conscience. But nothing like this is exacted. On the contrary, every one is left at full liberty to shape his own convictions, and practically to assert them to the extent of a free exercise of his religious views. In this, as in other respects, the conscience of each is left uncontrolled by legal coërcion to pursue its own inquiries, and to adopt its own conclusions. In this aspect of the statute, there is, therefore, nothing in derogation of the constitutional inhibition.

"Nor can it be objected against the statute, that it gives a preference to any religious establishment or mode of worship. It leaves all free alike in the exercise of their distinctive religious tenets, saying to none, What doest thou? As I have said, the selection of the day of rest is but a question of expediency; and if from the choice falling on the first day of the week, the Jew and seventh-day Christian suffer the inconvenience of two successive days of withdrawal from worldly affairs, it is an incidental worldly disadvantage, temporarily injurious it may be to them, but conferring no superior religious position upon those who worship upon the first day of the week. The law intends no preference. The command to abstain from labor, is addressed to every citizen, irrespective of his religious belief; and if an inconvenience results to some, it is a consequence of the generality of the provision. But this affords no argument against the constitutionality of the law, however strong the argument might be felt when addressed to the Legislature, as a reason for a modification of the statute."

It is certainly a somewhat new position to assume, when attempting to discover the purpose and tendency of a statute, (for these alone can determine the question of its constitutionality,) that the phraseology being a "simple expression of an abstract opinion, which all other men are at liberty to adopt or reject," the object of the act cannot be said to be to make an authoritative assertion. There is no principle of legal interpretation better established, and certainly none more conformable to the plainest dictates of common sense, than that the design of the law-maker shall construe and give direction to the law. "The conclusions drawn from its language" are *not* "inexpressive" either of its practical operation, or "of the principal intent of its maker." And here it might be contended, that the simple expression "by law" of an abstract opinion, (unenforced by penal sanctions,) if it should give any "religious" preference, would obviously be in conflict with the prohibition of the Constitution. The actual admission, that all men were "at liberty to adopt or reject" it, could in no wise extenuate the violation of a principal.

What, then, was the intention of the Legislature in the present instance? "It *may* have been a motive with the law-makers," says Judge B., "to prohibit the profanation of a day regarded by them as sacred; and certainly there are expressions used in the statute, that *justify this conclusion*." The day protected from desecration, is emphatically styled "the *Lord's day*." Truly does this phraseology, in the language of the Judge, "indicate a conviction of the holy character of the first day of the week." It leaves no room to doubt its established sanctity in the view and intention of the law. Not only does it thus "assert the supremacy of Sunday as of divine appointment," but it more fully exhibits its object by forbidding "any *worldly* employment" upon that day. What possible antithesis to this epithet can the law propose, but *spiritual* or *religious*? Is it not the very language of theology, exchanging its surplice for the civic toga? It will not be pretended that the Legislature of 1794 intended to prohibit *all* employment. What exempted engagements then can the enactment possibly permit, (or rather by necessary implication, *enjoin*,) but the preferred devotions of Sunday Christians? Did the law-makers suppose that *worldly* employments were disadvantageous to the world, abstracted from all religious considerations? that worldly business could be improper on purely *worldly* grounds? If, then, it was so manifestly the intent to uphold a religious creed, can we say that "this does not change the character of the enactment?" that "it is still essentially but a *civil* regulation?" Are we at liberty thus to disregard the whole acknowledged scope of its provisions, in investigating their tendency? It surely will not be maintained.

Judge B., after admitting that the "expressions used in the statute justify the conclusion" that the design of the law-makers was to protect from profanation the "day regarded by them as sacred," very strangely denies that it was "a primary object of the act, authoritatively to assert the supremacy of Sunday as of divine appointment;" and he argues that "its framers would not have stopped short with a bare interdiction of labor," but "would have commanded the performance of religious rites." And how shall we know, how far religious intolerance may deem it prudent to carry its restrictions, except from their actual exhibitions? The fact that a person has not traveled *beyond* a certain point, can surely never prove that he has not traveled *to* that point. In the case before us, we have abundant evidence of the "primary object of the act," in its very phraseology; and when we consider that, in addition to this, it provides a penal *compulsion* to keep holy—by doing no work on—the appointed day, (the especial method, be it remembered, and *the only method* of "keeping holy," laid down in the Scriptures—see Exod. 20: 8 and 10; 31: 14;)—a penal compulsion extended to those who utterly deny the alledged sanctity of the day—to Sabbatarian Christians, to Jews, and to Infidels—what shall be said of the equality of the enactment? With what shade of plausibility shall it be asserted that "the law intends no preference?" And admitting this glaring preference; admitting "that one of the objects of the Legislature *was* to assert the sanctity of the particular day selected," how can it be held, that this "is to say nothing in proof of the unconstitutionality of the act?" The opinion of the law-makers, that the Lord's day ought to be guarded from the profanation of worldly labor, can no longer be called an abstraction. It is a most grievous *fact*. The pretended liberty of adopting or rejecting it, is perfectly nugatory; such liberty is indeed the most fictitious of "abstractions."

But if such be the avowed and unmistakable purpose of this ordinance, let us look at its practical tendency toward those whose religion enjoins a different Sabbath from the one it favors. Those supported by their own exertions (the presumed condition of all) are by this act deprived of a sixth of their secular time—their literal wealth; either because they do not observe the right day, or because they will observe the wrong one. *Practically*, the law says to the Sabbatarian, (whether Christian or Jew)—"Lay aside your foolish prejudices, and no longer adhere so strictly to the particular day required by the letter of the fourth commandment, *else shall you lose one-sixth of your income*." Such is the oppressive alternative presented by a government guaranteeing equality of religious privilege, and repudiating all authority to "control or interfere with the rights of conscience."* And what says Judge B. in justification or extenuation of this heavy loss imposed by law upon Sabbatarians? "It is an incidental worldly disadvantage—temporarily injurious it may be to them, but conferring no superior religious position upon those who worship upon the first day of the week. The law intends no preference." It is so anxious for the spiritual welfare of its subjects, that in comparison, any *worldly* loss is entirely overlooked, as a merely temporary and incidental injury, too unimportant for its notice! Is it not a mockery, when the Jew is legally robbed of a large portion of his secular time, while those of a more favored persuasion are secured in the enjoyment of the whole of their's—to tell him that there is no preference shown?—that the law is only *temporarily* injurious to him? "The command," continues Judge B., "to abstain from labor, is addressed to every citizen, irrespective of his religious belief; and if an inconvenience results to some, it is a consequence of the generality of the provsion." This is surely a strange consideration from whence to infer the impartiality of the statute. As though the universality of a requirement could exempt it from the charge of favoritism? If the case were reversed, and it were enacted that *all* men should "keep holy the seventh day," how would this reasoning sound to show that no *preference* was given by the statute?

This *argumentum ad hominem* is perhaps, after all, the most convincing one; and since it is a trite saying, that example is ever more efficient than precept, let us further elucidate the position for which we are contending, by presenting a case as analogous of this Sabbath legislation as any we can well get. Let us suppose, then, that under the provisions of the Constitution precisely similar to that of Pennsylvania, a Catholic majority in the Legislature of Maryland, should enact that "To guard the precepts of the Holy Church from infringement, if any person shall eat or swallow (the act would hardly be legal without a little tautology,) any flesh or meat whatsoever, on the sixth day of the week, commonly called Friday, and be convicted thereof, every such person so offending, shall for every such offense forfeit and pay four dollars." Can any one doubt that this would be "giving by law" an unconstitutional preference to a religious establishment? Would Judge B. himself hesitate so to decide? And yet, to preserve consistency with his Sabbath opinion, he would be required to pronounce a judgment something like the following:—

"Though it may have been a motive with the law-makers, to enjoin a religious observance, and expressions used in the statute justify this conclusion, it is not perceived how this fact can vitally affect the question at issue. In a Christian community, where a very large majority of the people observe Friday as a fast day, it is not surprising that that observance should have received the legislative sanction, nor that the statute should recognize the 'Holy Church.' Yet this does not change the character of the enactment. It is still essentially but a civil regulation. The conclusions drawn from its language are inexpressive. The phraseology used may indicate a conviction of the holiness and authority of the Catholic Church, but as this is a simple expression of an abstract opinion, which all other men are at liberty to adopt or reject, it can not be said a primary object of the act was authoritatively to assert the Catholic supremacy. Had such been the intent, its framers would not have stopped short with a bare interdiction of flesh meat. Following the example offered by European states, they would have commanded the performance of religious rites. If Protestants complain of inconvenience, it is an incidental disadvantage—temporarily injurious; but the law intends no preference. The command to abstain from meat, is addressed to every citizen, irrespective of religious belief; any inconvenience to some, is but a consequence of its generality. This affords no argument against the constitutionality of the law."

Does this do injustice to the positions laid down by the learned judge? We believe not; we believe this hypothetical case to be fairly parallel to the one before us. If it be said that the appointment of a fast-day would manifestly be a religious legislation, equally clear is it, as it seems to us, that a prohibition of "*worldliness*" of employment, can by no possibility escape the same imputation. This statutory establishment of "the Lord's day" observance is designed, it is enforced, it is universally received, as a religious one. It can not under any pretence be considered a purely civil regulation. If there is any difference between the enactment of a compulsory fast-day, and of a compulsory rest-day from worldliness, it is that the latter is vastly more oppressive and unjust than the former would be. How is it then that there should be such a wide difference in the general appreciation of these two cases? Republicanism blushes to answer; simply because "a very large majority of the people celebrate the first day of the week as their chosen period of rest;" and if the observers of a Friday fast were equally powerful, it would "not be surprising that that day should receive the legislative sanction."

As illustrating the spirit of the law in this State, it may not be irrelevant here to notice, that while it is so zealous to guard from desecration the day which orthodox Christians esteem holy, it denies all protection to the Jew, in his observance of the Bible Sabbath. In the case of Simon *vs.* Gratz and others, (2 Pa. R. 416,) a continuance was asked for by the plaintiffs, who were Jews, over their Sabbath; which postponement the Court refused to grant. Chief Justice Gibson remarked: "It never has been held, *except in a single instance*, that the course of justice may be obstructed by any scruple or obligation whatever." A happy exemplification of the tenderness with which the State protects "equality of religious right!" "It has never been held—*except* in a single instance!" The conscience of the Sunday Christian is undoubtedly to be fortified by every legal enginery, but that of a Jew can not be permitted "to obstruct the course of justice." Judge Bell thinks that since a "large *majority* of the people celebrate the first day of the week as their chosen period of rest from labor, it is not surprising that that day should have received the legislative sanction." It certainly is not good law that a majority, because "very large," can of right do what the established Constitution of their government expressly prohibits them from doing. One great pride and glory in this fundamental contract of the people is, that it was designed to secure the "natural and indefeasible rights" of the minority, however small, from the violations and encroachments of the majority; and to deny that the sacredness of conscience shall be measured by its popularity.

Let us glance at one more illustration of the law's rigid impartiality in upholding the rights of conscience. In the case of Stansbury *vs.* Marks, (2 Dall. R. 213,) the defendant offered Jonas Phillips, a Jew, as a witness in a trial occurring on Saturday. The witness refused to be sworn on that day, alledging that he dared not violate his Sabbath. He was fined, by the Court, ten pounds. Thus it is now the well-settled law of Pennsylvania, that a Sabbatarian shall be punished for violating a Sabbath which he utterly repudiates, and he shall be punished for refusing to violate a Sabbath which to him is sacred. And all this by judicial decisions under a Constitution which ordains that "no preference shall be given by law to any religious establishments or modes of worship."

[Remainder next week.]

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* Decision of the Supreme Court of Pennsylvania, in the case of Specht *vs.* the Commonwealth, 1848. Opinions by Judges Bell and Coulter.

* In this respect, Pennsylvania is much less liberal than either of the large States adjoining her. Sabbatarians are not compelled to observe the first day, in either Ohio or New York.

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CLERICAL INTREPIDITY.—Dr. Hacket is recorded as the last man in England who persisted in reading the Liturgy after it had been proscribed by Parliament; and the following anecdote is given by his biographer, illustrative both of his attachment to the Church, and his holy courage. One Sunday, while he was reading the Common Prayer in his church, a soldier of the Earl of Essex came in, and clapping a pistol to his breast, commanded him to read no farther. The doctor, not at all terrified, replied, 'I will do what becomes a divine, and you may do what becomes a soldier.' The tumult was quieted for a time, and the doctor permitted to proceed.

FEELING WHAT YOU GIVE.—The Rev. Daniel Baker, in his report of a missionary tour in the State of Texas, very pithily remarks: "Methinks one reading this report says—'*Well, I will give five dollars to the cause of domestic missions. I can give this amount and not feel it.*' Suppose, my Christian brother, you give *twenty, and feel it.* Your Saviour *felt what he did for you.* A remark of this kind, once heard from the pulpit, thrilled through my whole soul, and made me do more than empty my purse; I borrowed from a friend. The idea of *feeling* what I gave was delightful.'

### IT IS TOLD ME I MUST DIE.

RICHARD LANGHORNE, a lawyer, was unjustly condemned and put to death as a traitor, in the reign of Charles II. Just before his execution, he wrote the following unique and most exquisite poem. In the language of the Quarterly Review, "A poem it must be called, though it is not verse. Perhaps there is not in this or any other language, a poem which appears to have flowed so entirely from the heart."

It is told me I must die;
O happy news!
Be glad, O my soul,
And rejoice in Jesus, thy Saviour.
If he intended thy perdition,
Would he have laid down his life for thee?
Would he have called thee with so much love,
And illuminated thee with the light of his Spirit?
Would he have given thee his cross,
And given thee shoulders to bear it with patience?

It is told me I must die;
O happy news!
Come on, my dearest soul;
Behold, thy Jesus calls thee!
He prayed for thee upon his cross;
There he extended his arms to receive thee;
There he bowed down his head to kiss thee;
There he opened his heart to give thee entrance;
There he gave up his life to purchase life for thee.

It is told me I must die;
O what happiness!
I am going
To the place of my rest;
To the land of the living;
To the haven of security;
To the kingdom of peace;
To the palace of my God;
To the nuptials of the Lamb;
To sit at the table of my King;
To feed on the bread of angels;
To see what no eye hath seen;
To hear what no ear hath heard;
To enjoy what the heart of man can not comprehend.

O my Father!
O thou best of all fathers,
Have pity on the most wretched of all thy children!
I was lost, but by thy mercy found;
I was dead, but by thy grace am now raised again;
I was gone astray after vanity,
But am now ready to appear before thee.

O my Father,
Come now in mercy, and receive thy child!
Give him thy kiss of peace;
Remit unto him all his sins;
Clothe him with thy nuptial robe;
Permit him to have a place at thy feast;
And forgive all those who are guilty of his death.

### JOHN BUNYAN'S SILVER MINE.

A thoughtful perusal of the following passage from Bunyan's Pilgrim's Progress may be useful to those who have been attacked, or are likely to be attacked, with the fever so prevalent in these days:—

At the farthest side of the plain called Ease, was a little hill called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of its rarity, had turned aside to see; but, going too near the brim of the pit, the ground being deceitful under them, broke, and they were slain. Some, also, had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off of the road, over against the silver mine, stood Demas, to call to passengers to come and see: who said to Christian and his fellows, 'Ho! turn aside hither, and I will show you a thing.'

*Chr.* 'What thing so deserving as to turn us from the way?'

*Demas.* 'Here is a silver mine, and some digging in it for treasure. If you will come, with a little pains you may richly provide for yourselves.'

*Hope.* Then said Hopeful, 'Let us go and see.'

*Chr.* 'Not I,' said Christian; 'I have before heard of this place, and how many have here been slain; and besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.' Then Christian called to Demas, saying, 'Is not the place dangerous?'

*Demas.* 'Not very dangerous, except to those that are careless.' But withal, he blushed as he spoke.

*Chr.* Then said Christian to Hopeful, 'Let us not stir a step, but still keep on our way.'

*Hope.* 'I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in hither to see.'

*Chr.* 'No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.'

### PRAYING AND GIVING.

'What God has joined together, let not man part asunder.' This is not only applicable to the union of man and wife, but also to the great duties required by the gospel. Two of these duties are 'prayer and alms-giving.' And yet thousands are in the habit of sundering these two. Some men give, and give much, who never think of asking the guidance of Heaven in the distribution of their alms, nor for the blessing of God on what they impart. And, therefore, they have no reason to expect such a blessing to attend their charities. Other men pray both long and often, that the naked may be clothed and the hungry fed; but they very seldom put their hands in their pockets to relieve the wants of the needy. And such men stand but little chance of receiving the blessing of Him who said, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' But God has required that prayer and giving should be united, and this union is happily illustrated in the case of the Rev. Jotham Sewall, a venerable clergyman well known in Maine. The American Messenger says that he once entered a meeting in behalf of foreign missions, just as the collectors of the contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. It was observed, however, that Mr. Sewall was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had not been understood, said loudly, 'I didn't ask you to give, father Sewall; I asked you to pray.' 'O, yes,' he replied, '*I heard you, but I cannot pray till I have given something.*'

The Sabbath Recorder.

New York, March 29, 1849.

## SUNDAY LAWS AND ANTI-SABBATH CONVENTIONS.

The Publishing Committee of the Anti-Sabbath Convention held in Boston last year, have issued a Call for another Convention, to be held in the same city, commencing on the fifth day of April, and continuing in session through two succeeding days. Its object, as set forth in the Call, is "the overthrow of religious and political tyranny in the shape of sabbatical penal enactments—to secure the right of man to worship God according to the dictates of his own conscience—and to exhibit the liberty of the gospel in contrast with the bondage of the law." All persons who feel an interest in this object are cordially invited "to meet and consult together for its furtherance in the land, and throughout the world."

Judging of the future by the past, we expect to see this movement denounced by the religious press generally, as another wanton attack upon the Sabbatic Institution. But, uncharitable as we have the credit of being, we confess that we have too much charity to chime in with this denunciation. The leaders in the movement profess to aim mainly at securing two objects—the overthrow of those laws which prevent men from worshiping God according to the dictates of their consciences, and the promulgation of their peculiar views relative to the liberty of the gospel. Of their right to seek the latter object, through such means as they propose, nobody can doubt; and surely the advocates of Sunday, who have been so zealous and indefatigable to publish their own views within a few years past, ought to be the last to raise objections. As to the notion, that opposition to the Sunday laws necessarily implies hostility to the sabbatic institution, it is common, we know, but we believe it is contrary to reason and facts. For ourselves, we will yield to no one in regard for the sabbatic institution; and yet we would gladly see every law enforcing by fines and imprisonment the observance of Sunday, erased from the statute books. Indeed, we believe that three-fourths of the people of the United States regard the Sunday statutes as unjust and unnecessary, and desire to have them abolished; yet nobody in his senses can suppose that such a proportion of the people are hostile to the Sabbath. The truth is, that the most dangerous enemies of the Sabbath are they who advocate a forced observance of it; and there is reason to believe, that if the measures of such persons were to be carried out, they would do more to bring the institution into contempt, than all the Anti-Sabbath Conventions that ever were held or ever will be held.

But we did not commence this article to defend the callers of this Anti-Sabbath Convention. That is a work which we are as little inclined to do, probably, as they are to have us do. We wished simply to call attention to the intimate connection between Sunday Laws and Anti-Sabbath Conventions, and to suggest the probability, that the abolition of the former would put an end to the latter, or at least remove their strongest support. The Call itself places the overthrow of the Sunday Laws first in the list of objects; and the natural inference from this fact, that this is regarded as the most important object, is corroborated by the following extract from an article in the Liberator, written by one of the Committee, to call attention to the approaching Convention. Read it, all; ponder it, ye who profess so much grief on account of Anti-Sabbath Conventions, and yet give your influence in favor of Sunday Laws:

"What must be grappled with, first of all, with the energy and determination that should ever characterize freemen, are the penal laws in this Commonwealth, and in the States generally, making it a crime punishable with fine or imprisonment for any one to engage in recreation, or in honest or useful labor, on the first day of the week, whether on the ground that the day is "the Lord's day," or "the Sabbath day," or for any other reason. Those laws are grossly unconstitutional; they render it impracticable for the people to worship God according to the dictates of their own consciences, except in the spirit of martyrdom; they put darkness for light, and light for darkness—reverse every principle of morality, and caricature common sense—by branding as criminal, acts in themselves innocent, laudable, and essential to human existence. Now, with religious questions, no legislative assembly in this country has a right to meddle. How, when, or where, men shall worship God—what religious ceremonies they shall perform, or observances keep—it is not within the province of any such body to determine. Nor, as a matter of civil arrangement, may the Legislature determine on what days the citizens shall labor, or engage in recreation. They need no instruction, no guidance, no command on this point, any more than they need a law, determining the hour at which they shall eat their meals, or shave their beards, or kindle their fires. No act, under a theoretical government like our own, can be more despotic in principle, than to send a man to prison for doing on a particular day of the week, what he is required to do, and commended for doing, on all other days, for health or sustenance.

"*Every sabbatical law, now in existence*, MUST BE REPEALED. This is a point of religious liberty that we shall not tamely surrender. The doctrine of holiness of days must be left to the individual understanding and conscience, along with the doctrines of the trinity, atonement, total depravity, baptism, the eucharist, &c., &c. It must stand on its own merits, without the aid of the State. He who regards one day above another, let him keep it in accordance with his views, and let there be no law prohibiting such an observance on his part. He who regards every day alike, let him enjoy equal liberty, and not be forced either to suffer in prison for non-conformity, or to play hypocrite, in order to escape such a fate. Whoever wants his peculiar religious sentiments to be upheld or propagated by the sword and musket of the State, is to be dealt with as a bigot and oppressor, and not gratified in his evil desire. There must be no Popery in Protestantism, else Protestantism will share the fate of Popery. All candid men will see at a glance, that we are asking no special indulgence, but only demanding liberty and equality, justice and protection for all. Whenever the State shall obliterate its sabbatical enactments, we shall cease to have any controversy with it on that subject."

## THE SUNDAY AT LOUISVILLE.

We have already given a tolerably full account of the manner in which the inhabitants of Louisville kept the Sunday on which Gen. Taylor visited them. The following extract from the Louisville Baptist Banner, will throw additional light upon the subject. Only think of a "large portion" of the congregations of the churches turning out to see the President elect, while their ministers were left to preach to comparatively empty seats. There must be something wrong in the manner of presenting the claims of the sabbatic institution, to produce such a state of things. It is common for religious teachers, in justifying the change of the Sabbath, to talk a great deal about the *spirit* of the Fourth Commandment as opposed to the *letter* of it, and to urge that the rigors of the law are abated under the gospel. We wonder if this course has not tended to produce laxity upon the subject of the Sabbath, and so bring about a state of feeling like that evinced at Louisville? This question deserves the consideration of those who use such pleas to justify the change of the Sabbath. We commend it particularly to the attention of the editor of the Louisville Baptist Banner, whom we quote:—

"The streets were crowded with men, women, and children, flocking to that portion of the wharf where the boat was expected to land. The military paraded, the bells were rung, and the thundering artillery uttered its repeated roars. Horses and carriages, and persons on foot, glutted the streets. We learned, from some who were there, that about 30,000 persons were present on the occasion. *Such was the scene exhibited in our city on Sabbath last.* If this mass of Sabbath-breakers had been composed entirely of the non-professing part of community, it would have been sufficiently afflicting to a godly mind; but that affliction is greatly aggravated by a knowledge of the fact, that many of the members of the various churches in the city, were among the Sabbath-breaking multitude.

"While the pastors of the various churches in the city went to the house of God in the morning, hoping to meet their flocks, and burthened with the weighty messages they were to deliver to them, many of their church members and a large portion of their congregations had gone with the 'multitude to do evil;' and while the minister was delivering his sacred message to those who met in the house of God, with his heart saddened to find so many pews unoccupied, these guilty members had forgotten their Christian vows—forgotten the law of God and the claims of him who suffered on the cross, and reckless of consequences to themselves and others, forsook the service of God and went with 'the multitude to do evil,' to dishonor Christ by desecrating the day dedicated to his service and commemorative of his resurrection from the dead."

## REVIVALS.

The Christian Secretary notices revivals in several Baptist Churches in Connecticut—one in Danbury, where from forty to fifty profess to have been converted; another at Bridgeport, concerning which the pastor says, "Within a few weeks I have baptized eighteen willing followers of Christ, twelve of them fathers or mothers—four of them husbands with their wives—all of them between eighteen and thirty-six years of age."

The Independent publishes accounts of revivals in Congregational Churches in various parts of the country—one at Canton, Mich., where "some twenty or more have been hopefully converted to Christ;" another at Ionia, Mich., where "between twenty and thirty have expressed hope in Christ, and the work is still progressing;" a third at Bristol, Ill., in connection with which "twenty, it is hoped, have recently passed from death unto life, and others are deeply concerned." The same paper publishes the following extract from a letter dated Dubuque, Iowa, Feb. 26th:—"We are in the midst of an interesting revival in our church. The Lord is doing great things for us, whereof we are glad. There is also special interest in several of the churches in this region—in Albany, Moline, and Lyndon, Illinois; and in Beloit (a powerful work) and Lancaster, Wisconsin."

The N. Y. Observer says, that there are several revivals now in progress in Central New York. The congregations at Boonville, South Trenton, Rome, Westmoreland, and Paris Hill, are particularly mentioned.

A correspondent of the Christian Watchman and Reflector says there has been a revival in the Baptist Church at Phœnixville, R. I. Meetings were held twenty days; "upwards of sixty persons came forward for prayers; forty-five profess to have been converted; and thirty-two have been baptized."

At East Nantmeal, R. I., also, as we learn from the same authority, there has been a revival, and about twenty persons have been baptized.

Zion's Herald says, that revivals are in progress among the Methodists in Lyman, N. H., Augusta, Me., North West Bridgewater, and New Bedford, Mass. In the three places last named, the work has considerably extended, and quite a number of conversions are reported.

## THE CHURCHES IN JEFFERSON COUNTY, N. Y.

From a private letter dated at Watertown, Jefferson Co., N. Y., March 19, we make the following extract, presuming that it will interest our readers, as it has interested us:—

The Seventh-day Baptist Church in Hounsfield last year erected a house of worship, and with praiseworthy perseverance succeeded in finishing and furnishing it very neatly. The house is only 42 feet by 32, but is sufficiently capacious for the society on ordinary occasions, though I am sorry they had not built a little larger, as then they might have accommodated more people on extraordinary occasions, when it is disagreeable to want room for any that would attend. The house was dedicated on the 29th of December, the meeting continuing three days, and on most of the evenings for more than a week. The attendance was large at nearly every meeting, and a good impression was made on the unconverted, while the Church was much revived and comforted. My experience has been considerable in revivals, but I can hardly remember an instance of a more thorough renovation of a church. Six persons have since been added to the Church, and others are expected to follow their example soon.

There seems to be considerable interest among the people here. Our prayer-meetings are well attended twice a week, and are lively and full of interest. Members of the different branches of the Christian family seem quite at home with us, and we are well pleased to have it so. There seems also to be a wide-spread interest on the Sabbath question. A considerable number have lately embraced the true Sabbath of the Bible, in this vicinity, one of whom united with the Church a week ago last Sabbath. A number more are looked for to join soon. In the same ratio that people become assimilated to the mind of Christ, they see the propriety of conforming to the commandments of God. Our hopes are that a cloud of mercy is suspended over the Church at Adams. The attendance on divine worship is steadily large, and the meetings are somewhat interesting. The good state of feeling now existing between the different branches of the "household of faith," is a cheering indication that our hopes for better times will be realized. The long time that has elapsed since a general revival has been experienced in this region has left a large number of the youth in an unconverted state. It is hoped that at no distant day many of these will be brought to Christ, and fitted by ardent piety to exert a good influence on community.

## RELIGIOUS FAIRS.

To the Editor of the Sabbath Recorder:—

Being somewhat interested in the correspondence between Omicron and Rhode Island Congregationalist, I ask the indulgence of a few remarks through the columns of your paper in reference to Religious Fairs generally, and in explanation of the one recently held at Westerly, R. I.

I have been an observer of many of the benevolent enterprises of the day, and can bear some testimony to the good resulting from well-directed efforts in this cause. Religious Fairs have not been confined to one society, or to one denomination of Christians, but are frequently occurring, and generally approved, while the hands of the laborers have been strengthened, and their hearts encouraged by the response of a liberal and intelligent community. The avails of such industry have been variously distributed. Suffice it to say, that they have been cast into the treasury of the Lord.

Now a word or two in explanation. The writer of January 4th gives a description, suiting himself, of the fair at Westerly, but differing as widely from a true exposition, as prejudice and bigotry differ from impartial judgment. His position is false, and to appearance designedly. "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord."

In justification of his assertions, and in condemnation of the post-office system, he gives a copy of a letter said to have been sold at the office. Possibly this may be true; but, if so, it was an imposition upon that society. I am authorized to say, that the managers of this fair knew nothing of such a letter until it appeared in your paper. If the writer had taken as much pains to publish some letters which were taken from the office, instead of the one written, I presume, to gratify a malignant spirit, he might have been exonerated from the censure which he now so justly merits. Some letters were distributed on that evening, full of reproof and instruction, calculated to benefit the individuals to whom they were addressed. In this way much truth can be circulated, even at Religious Fairs.

Without going into every particular in reference to the remarks of January 4th and February 21st, (for time and space will not admit of it,) I will merely say, that they appear in direct opposition to the spirit of the Gospel, and are as absurd as they are beneath the character of a gentleman, much more a clergyman.

He says, in reference to his remarks, "Such matters of fact can be substantiated by eye witnesses, Rhode Island Baptists, men not to be daunted." Possibly there are men, not to be daunted, though heaven and hell should speak. With this class I have but little to do. "They are joined to their idols; let them alone."

I trust the ladies will go on in this good cause with renewed zeal, continuing to "work with their own hands; being reviled, to bless; being persecuted, to suffer it." FRIEND TO THE FAIR.

WESTERLY, March 20th, 1849.

## HOME FOR THE PERSECUTED PORTUGUESE.

Arrangements have been entered into by which the 600 Protestant Portuguese driven from the Island of Madeira on account of their religion, part of whom have been stopping in New York city for several months past, are to remove to a place in the State of Illinois, about midway between Springfield and Jacksonville, on the Meredocia and Springfield Railroad, and there be employed by the American Hemp Company. Those of the refugees now here, will proceed immediately to their new location, while those still remaining at Trinidad will embark with the least possible delay for New Orleans, and thence go up the Mississippi. Said Company has agreed to furnish the refugees with houses, and every thing necessary for their comfort for one year without charge. Besides this, the Company have engaged to give every family of the colony, in all one hundred and thirty-one families, ten acres of land in fee and unencumbered, on which a house can be built, where they can have a permanent home. These ten-acre lots are to be on the same tract of land, contiguous to each other. The expense of transporting this large number of emigrants to Illinois, together with the expense of bringing from Trinidad those who remain there, is to be borne by the American Protestant Society, and will necessarily be large. In view of it, an appeal has been made to the public for aid. Donations should be sent to the American Protestant Society, 150 Nassau-st., New York.

THE MORMONS.—There are now in the vicinity of the great Salt Lake about eight thousand Mormons, who have eleven thousand acres of land under cultivation. As their settlement is on the most direct route overland from St. Louis to California, they expect to do a large and profitable business in the way of supplying emigrants with provisions. Their number is rapidly increasing, and about 300 have arrived at St. Louis within a few weeks, principally from England. The St. Louis Republican says that those who do not know these people, or have not the means of witnessing the extent of their proselytism, will be surprised at the number who are connecting themselves with the Mormon Church. The persecutions they have met with have only given them strength, influence, and sympathy; and the persons who are now joining them are, in intelligence and property, above the rank which has usually been ascribed to their members.

MEETING OF ENGLISH DISSENTERS.—Deputies of the three denominations of Protestant Dissenters—Presbyterian, Independent, and Baptist—in and within twelve miles of London, recently met, and uttered their opinions in bold and unambiguous language. They declared it to be a matter of astonishment and remonstrance, that in the nineteenth century, in England, Protestant Dissenters should be subjected to coërcive, restrictive, persecuting, and oppressive laws, in violation of the claims of conscience and their civil rights. Among other resolutions, the following was adopted:—

"That the evils under which Dissenters suffer arise from the connection of the Church and State; and this meeting desires to enter its solemn protest against such union, and to hope that the time is fast approaching when it will be dissolved."

BAPTISTS IN NEW YORK.—The 27th Annual Report of the Baptist Missionary Convention of the State of New York says that the number of Associations in the State is 44; number of churches 794; ministers 703; licentiates 115; baptized during the year 3,860; total of members in the State 84,553. Amount of money received into the treasury, within the year, by bequests, the balance of the year before, and otherwise, $10,559 63; disbursements, $6,275 79. The annual report of the Secretary states that the Convention has aided 40 churches within its limits, and has appointed 14 brethren to missionary service, some of whom have gone as laborers into the Mississippi Valley. The following table shows, at a glance, the amounts contributed to benevolent objects for the year, by the Baptists of New York:—

| | |
|---|---|
| Am. Baptist Missionary Union, | $22,513 50 |
| Am. and For. Bible Society, | —— — |
| Am. Baptist Home Mission Society, | 6,754 19 |
| Am. Baptist Publication Society, | 3,500 00 |
| Am. Baptist Free Mission Society, | 2,438 82 |
| Bap. Ed. Soc. of the State of N. Y., | 12,000 00 |
| Missionary Convention of the State, | 7,204 41 |
| Whole amount, except Bible Soc., | $54,601 92 |

To the Editor of the Sabbath Recorder:—

I wish, through the medium of your paper, to ask the following questions, which I should be glad to have answered by some of your correspondents:—

1st. Can there be such a trespass as a church trespass?

2d. If so, What course should be taken by a brother acquainted with the trespass to reclaim the trespasser? For instance, if one brother should see another intoxicated, or living in the habitual violation of the Sabbath, or engaged in stealing, what course should the witness of such things take to reclaim the erring brother?

I am aware, that it is a common opinion, that there are two kinds of trespasses—one a church trespass, and the other an individual trespass; the individual trespass to be settled according to the rule in the 18th chapter of Matthew, while the church trespass is to be settled in some other way, perhaps through a committee appointed by the church. P.

CHURCH AT ADAMS.—We learn that Eld. Joel Green has received and accepted the unanimous invitation of the Church at Adams, Jefferson Co., N. Y., to become their pastor.

DOINGS AT WASHINGTON.—The Called Session of the Senate continued most of last week. The principal business was connected with appointments made by the new administration. Among the appointments agreed to were the following officers for Minesota Territory:—For Governor, Ex-Governor Pennington of New Jersey; Secretary, Charles K. Smith of Ohio; Chief Justice, Aaron Goodrich of Tenn.; Associate Judges, David Cooper and Benj. B. Meeker; Attorney of U. S., Henry L. Moss of Minesota; Marshal, Joshua L. Taylor of Minesota. A resolution was passed, directing the printing of ten thousand copies of the decision of the Supreme Court in relation to Emigrant Passengers. There was a debate relative to the Protocol attached to the Treaty with Mexico, but no action was taken upon the subject.

The death, at Washington, of Hon. Rodolphus Dickinson, of Ohio, Member of the House of Representatives, was announced to the Senate on Tuesday, and his funeral was attended on Wednesday.

BAPTIST MISSIONARIES IN CHINA.—The Baptist Missionary Magazine for March says that Messrs. Dean, Goddard, Lord, and Macgowan write from Ningpo under date of November 3, that they had just met at that place for fraternal conference and Christian communion. They had experienced in each other's society and counsels a pleasure, and derived from it a profit, which could be fully learned only by a residence in a heathen land. They had met, and consulted, and prayed, and wept together; and were then about to part, refreshed by the interview, and bearing on their hearts a still more lively interest in each other's happiness and success in the service of their common Lord. Brother Dean was about to return to Hongkong, and Brother Goddard to Shanghai, both with health improved by a short residence in those northern regions. Brother Goddard would remove his family to Ningpo in the spring, should no counter indication of Providence appear before that time.

THE CATHOLIC PRIESTHOOD.—The Catholic Herald makes the following significant acknowledgment with respect to the prospects of obtaining American youth, born and educated under the influence of free institutions, to enter upon the priesthood in that church:—

"We have many colleges scattered through the land, at which hundreds of youth annually finish their education; but how very few of them embrace the ecclesiastical state! Our ecclesiastical seminaries generally contain not more than ten or twelve students. And of this small number, very few, we believe, belong to families long resident in this country. Nearly all of them are young men, who have been led by charity and zeal, (worthy of all praise,) to leave their land and their kindred for the missionary life of our country. But where are the young men of American birth, or at least of American education? They are not to be found, (with but few exceptions,) among those who have devoted themselves to the ecclesiastical state."

FLOGGING IN THE NAVY.—The following paragraph, which is going the rounds, will give the reader some idea how they do things in the Navy. Who that reads it can question the need of reform?

"The U. S. frigate 'United States' arrived at Norfolk recently, from the Mediterranean; days at sea 457, days in port 530. During the cruise she visited all the coast of Africa, as far south as the equator, most of the ports in the Mediterranean west of Italy, also Cadiz and Tangier. She lost 14 men, 4 by accident, 8 by coast fever, and 2 from chronic diseases; *served out the number of* 8,172 *lashes, being an average of twenty-two lashes to each man!*"

MINISTERS OF THE OLDEST CHURCHES.—The Exeter News Letter says, that the three oldest churches in that State are the Congregational churches at Exeter, Hampton, and Dover; having existed about two hundred and ten years. Exeter and Hampton have had each 11 settled ministers, including those now in office. The average length of the pastoral relation of these has been nineteen years. Dover has had 14. Average length, fifteen years. Mr. Cushing, of Dover, who died in 1769, was the longest in office of any in that church, being forty-two years. He had a colleague the last two years. Mr. Ward Cotton, of Hampton, was in office thirty-one years. Mr. John Odin, of Exeter, was in office forty-eight years, being the longest of any one in these three churches. His son, Woodbridge Odin, was his colleague some ten years before his death, and the father and son were pastors of the church seventy years.

LIGHT IN DARKNESS.—The London Church Missionary Society has several prosperous missions in Western Africa. The station of Regent is one of much promise; the village contains about 1,500 inhabitants, who have been almost wholly redeemed from Paganism. The Church numbers 408 communicants, besides a large number of candidates.

TEACHING SLAVES.—Some of the southern churches, it is said, are waking to the importance of securing to the slaves the means of religious instruction. In the first Baptist Church in Charleston, S. C., schools have been established for the colored population, in which there is at the present time a deeply interesting state of religious feeling.

EXPELLING A MISSIONARY.—The Rev. James Gurley, missionary of the Methodist Episcopal Church to the Wyandot Indians, west of the Missouri, has been expelled from the territory by the government sub-agent, in consequence of some difficulties arising out of the old church controversy respecting slavery.

The Baptist Register mentions a revival at Whitesboro, N. Y., in connection with which twenty-five or thirty persons "are already rejoicing in the Saviour."

# General Intelligence.

## FOURTEEN DAYS LATER FROM EUROPE.

The steamer Canada arrived at New York on Sunday last, bringing fourteen days later European news.

There has been a frightful shipwreck on the English coast, off Harwick. The bark Floridian, of 500 tons, E. D. Whitmore, master, from Antwerp for New York, the property of Messrs. E. D. Hurlbut & Co., chartered by a German Company to convey emigrants, was lost on the 28th ult., and all on board perished, with the exception of three individuals, who were miraculously rescued from death. The master and crew, together with 126 passengers, were drowned.

The French Government continues to gather strength, and there is evidently a growing disposition, on the part of the nation, to crush any attempt at public disorder. Upon the whole, the prospects of tranquility are more favorable than they have been during the past year.

The Pope, after halting between abdication and soliciting foreign intervention, has now, it is said, made an application to Austria, and it is confidently stated that Spain is about to send a division of 10,000 men to aid in restoring his holiness. The latest intelligence from Italy states that the Roman Ministry had communicated to the Assembly that a joint intervention of Austria, Spain, and Naples is announced. France had not decided what part to take.

The revolution of Tuscany is complete. The Republic has been proclaimed at Leghorn. Florence and a central Italian Republic has been formed in union with the Romans. The Grand Duke has protested against this revolution, and has entreated all the powers of Europe to refuse to recognize the new authority.

The Imperial Guards of Russia—a body of men who have not quitted the capital since 1831—have marched through Wilna to the frontier, for the purpose, as is supposed, of keeping in check the disaffected Poles on the Prussian frontier, and giving support to the imperialists in the Hungarian struggle.

There has been more fighting and great slaughter in India. A conflict occurred on the left bank of the river Ihelum, near the spot which 2,000 years ago formed the battle-field of Alexander and Porus. The army of the Punjaub, under Lord Gough, and the Sikh forces, had a struggle, in which the British lost at least 93 officers and 2,500 men killed and wounded, 4 guns captured, and 4 or 5 regimental colors taken by the enemy.

The Austrian war has proceeded with variable success in the south of Hungary. The German population, finding the insurgents carrying destruction in every quarter, called on the Russians who now occupy Cronstadt and Hermanstadt. Several severe battles have taken place; one in the neighborhood of Oilau, lasting two days, with considerable slaughter. The imperialists seem to have had the advantage.

There was a battle on the 4th of March, near Salzburg, in which the imperialists had the advantage. The number of killed and wounded is quoted in the Austrian Bulletin as follows: Hungarians—killed, 700; wounded and captured, 140. Austrians—killed, 70; wounded, 160.

There was a battle on the 4th of February, between the Russians and the Szeklers. After fighting five hours and a half, the Russians obtained a complete victory over an enemy four times their own strength, and took possession of Petersburgh and Konigsberg, which the Szeklers had not been able to maintain. According to the bulletin, the rebels lost 150 men, and the Russians and Austrians not twenty, including officers.

Another battle was fought on the 14th Feb., which lasted 10 hours, and was attended with great slaughter.

On the 26th and 27th of February, there were battles between the Hungarians and Austrians near Erleau. The loss of the Austrians on the 26th was 7 killed and 35 wounded. The enemy had 60 killed and wounded. The conflict was renewed on the 27th, when it is reported that the Hungarians had 200 or 300 killed. They lost from 900 to 1,000 prisoners, among whom were 15 officers.

While Austria is pushing the war in Hungary, she is not unmindful of Italian affairs. She has marched a body of troops upon Ferrara, and seized upon the city and levied a fine upon the citizens of 200,000 scudi, which she handed over to the Pope.

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**Almost Buried Alive.**—A correspondent of the N. Y. Tribune, under date of Knowlesville, Orleans Co., N. Y., March 20, says: "A young woman of this place named Spencer was taken slightly ill a few evenings since. She went to bed, and in the morning was found insensible and supposed to be dead. Her funeral took place yesterday in the presence of a large number of the neighbors. Shortly after the conclusion of the funeral sermon, and before the coffin had been moved for the purpose of carrying it to the grave, it was discovered that life was not extinct. She was once more placed on the bed and the work of resuscitation commenced. It is, however, still doubtful whether she will recover or not."

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**Legislature of New Jersey.**—In giving an account of the closing of the session of the Legislature of New Jersey, one of the papers says that the appropriation of $31,000 to the Lunatic Asylum, $10,000 extra to Public Schools, $4,000 for the purchase of a lot near the State House, and $4,500 to two Boards of Commissioners, with other drafts upon the Treasury, have caused an excess in the expenses of the State over the receipts; and a resolution was adopted authorizing the Treasurer to borrow $25,000 to meet it. There will be no State tax, however, as the whole expenses of the State are paid by *impositions* on the transit of goods and passengers.

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It is intended that the cars shall run from Albany to Buffalo, in the spring, in thirteen hours; and that steamboats on the Lake shall perform their trip from Buffalo to Detroit in from about eighteen to twenty hours—thus enabling a person to make a journey from New York to Detroit in forty-two or forty-four hours.

**A Statesman's Monument.**—De Witt Clinton is to be honored by a most appropriate testimonial of the gratitude of the people he so faithfully served. By public subscription to the amount of $93,000, a triumphal arch, surmounted by a colossal statue of De Witt Clinton, is to be erected at the head of State-street, Albany, within the grounds and in front of the Capitol. It will be richly ornamented with a carved cornice, frieze, &c., and the general effect, in grandeur and simplicity, can not fail to strike all eyes. Albany, Buffalo, Utica, and Syracuse, each offered sites, but the preference was justly given to the seat of government—the point where the canal may be said to touch the sea.

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**Pardon by Gen. Taylor.**—Randolph Robinson was a few days ago found guilty of mayhem, (cutting out the eye of Mr. Tilley, of Georgetown, with a tumbler, while on a drunken spree,) and sentenced to the penitentiary for two years. In consideration, among other things, that a widowed mother and helpless brothers and sisters depended on him for support, President Taylor pardoned him before the arrival of the time for the sentence to go into effect, and he is now at liberty.

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## SUMMARY.

A meeting has been held at Buffalo, to take into consideration the construction of a railroad between Buffalo and the Pennsylvania State line. The proposed road to be 70 miles in length—40 miles in Chautauque and 30 in Erie. It requires a subscription of $1,000 per mile, or $70,000, in order to organize the company.

News from Port-au-Prince, Hayti, to the middle of February, announces that the Legislature, after laborious consideration, have matured a system of public instruction of the most comprehensive character. The first article of the law declares that public instruction is free in Hayti; and that it has for its essential bases religion, morality, and the love of country.

A petition from the interior of the State of New York has been presented to the Legislature praying that a survey be made for a railroad from the Hudson River to the western boundary of the State, to be part of a great national road from the Atlantic to the Pacific. The road to consist of two tracks of six feet each, with no curves of less than five thousand feet radius.

Mr. Verdalle went up in a balloon at New Orleans on the 11th inst. At starting he came in contact with a post, which made a rent four feet long in his balloon. The gas escaped as he rose, and when several hundred feet high, what remained exploded, and he fell to the earth. Luckily he was not injured, as the wind kept in the balloon so as to break the fall.

The proprietors of the U. S. Mail steamship Oregon have received a telegraphic dispatch from New Orleans, conveying the information that she was at Panama on the 28th Feb. The Oregon left New York Dec. 8, and was accordingly 82 days in reaching Panama, including stoppages. From Rio Janeiro, which place she left Jan. 9, she has been 50 days.

The Buffalo Commercial thinks that lake navigation will be resumed by the middle of April. The works upon the Canal between Buffalo and Black Rock are rapidly approaching completion, and they will probably be ready for service as soon as navigation is resumed upon the lakes.

A man in New York named Gallagher having been solicited for alms by a stout-looking mendicant, offered him employment to be fishing from the Battery, with only a potato at the end of his rod and line. The beggar took him at his word, and has since been industriously engaged at his novel vocation.

Rev. Thomas Driver, Pastor of the Baptist Church at Sturbridge, Mass., has resigned his charge, with the design of going to California. Hon. Stephen H. Chase, of Fryeburg, Me., and formerly President of the Maine Senate, has also started for California, with the intention of making it his permanent residence.

A bill has been reported in the New York Legislature establishing the salary of the Health officer of the port of New York at $6,000 per annum. The fees and emoluments of this office have hitherto made it the most lucrative in the country.

A singular epidemic has been prevailing in Fayette Co., Pa. It is generally preceded by heavy colds, and such is its violence that sometimes death ensues in a few hours. There have been about sixty cases of the disease, twenty-two of which proved fatal.

In Concord, N. H., Henry Larkin was poisoned by tincture of acomte, which he supposed to be brandy. It had been brought into the house by his daughter, Mrs. Gerald. He lived but a few minutes after drinking it.

A letter from the Purser of the store-ship Lexington, written just before she sailed from San Francisco, states that he had under his charge $178,000 in gold dust, which he was to land at Valparaiso and send forward to Panama for shipment to the United States via the Isthmus.

Catlin, the celebrated aboriginal historian, has been lecturing on his favorite theme in Manchester, Eng., and exhibiting many portraits of Indian Chiefs taken by him in his travels. He was received with great enthusiasm.

Hon. Wm. Livingston, President of the Lowell and Lawrence Railroad Company, has sued the publisher of the Lowell Courier in the sum of $5,000, for publishing a humorous article entitled, "How to save Fuel on a Railroad," which is supposed to refer to him.

There is a family of eight persons in New London, Conn., whose united weight is 2,357 pounds. The weight of the father is 370 pounds, that of the mother 250. One of the sons weighs 363 pounds.

John Nelson has been put under heavy bail at Pittsburg, Pa., for beating nearly to death a school teacher, named J. M. Phelps, who had occasion to correct one of Nelson's children.

The Pathfinder nominates Hon. Henry Clay for President in 1885, the earliest period at which any of the slaves of Kentucky would become free men by his scheme of emancipation.

The coal operators of Schuylkill Co., Pa., have resolved to suspend operations for a period of three weeks, with a view to secure a compensating price for the coal mined and sent to market.

The Messrs. Phinney, at Cooperstown, N. Y., whose large printing and book establishment was burnt down a short time since, have been again burnt out, with great loss. A building, with a large stock of paper, the stereotype plates of the octavo Bible, books in sheets, a press, &c., were destroyed. The loss is not half covered by insurance. The fire was, no doubt, the work of an incendiary. The trustees of the village have offered a reward of $1,000 for his detection.

A tremendous tornado or whirlwind occurred on Tuesday night, March 20, in Kentucky. It passed over the beautiful villages of Shelbyville and Beardstown, and over the adjacent country, prostrating and destroying nearly every thing in its course, tearing up trees, blowing down dwellings, and spreading general destruction in its course. The damage to property is said to have been terrible, and many lives were lost.

At the Court of Common Pleas, in Middlesex county, recently, Judge Perkins sentenced two persons for repeated violations of the license law, one to a fine of $160, and the second to $60, both to be confined in jail until the fine is paid. They both went to jail, where they will probably remain the usual time assigned for a non-payment of fines and costs, ninety days.

The Free-Soilers of Rhode Island have nominated—for Governor, Edward Harris; Lieut. Governor, Jacob D. Babcock; Secretary of State, Sam'l R. Jackson; Attorney General, Charles Hart; General Treasurer, Robert R. Carr; for Congress, Eastern District, John Boyden, Jr.; Western District, Lauriston Hall.

Dr. Charles T. Jackson, of Boston, so well known for his scientific attainments, and public services as a geologist and chemist, has been created, by a decree of the President of the French Republic, a Knight of the Legion of Honor.

Rev. Mr. Porter, of Green Bay, in writing to Rev. Mr. Peet, makes the following remark: "We have all been surprised at developments which go to prove that Rev. Mr. Williams, of this vicinity, is the son of Louis XVI. of France."

Altered $3 bills on the State Bank of Camden, N. J., have been put in circulation. They do not resemble the genuine notes, although the signatures are pretty good imitations.

The Syracuse papers appear to be confident that the Syracuse and Binghampton railroad will be built. The amount of stock appropriated to Syracuse has been subscribed.

The Legislature of Virginia, at its last session, made appropriations and authorized loans to various railroad projects, to the amount of $2,920,000.

According to the Albany Freeholder, four very enthusiastic Anti-Rent meetings were held at Greenbush, Stephentown, Poestenkill, and Schodack, all on the same day, Saturday, the 10th inst.

An *Abbot* has just been consecrated in England—the first since the Reformation. Rev. J. Palmer, now Father Bernard, was the individual. There are 30 or 40 monks under him at St. Bernard.

The Kentucky Legislature, during its recent session, passed 671 acts and 14 joint resolutions. Among the acts, were 196 granting divorces. A pretty respectable number for one session.

During the year 1848 the Maryland State Bible Society have spent $5,367 12 in buying and distributing Bibles. They propose to spend $6,000 next year.

The Members of Assembly at Albany, have presented Mr. Prindle, their Clerk, with a valuable gold watch, as a token of their appreciation of his character and services.

The whole number of persons engaged in selling liquor in Boston without a license, exclusive of apothecaries, is 1,170; over 800 of whom are foreigners.

John Adams, a hero of the Revolution, and a relative of Ex-Gov. Isaac Hill, of New Hampshire, recently died in Montrose, Pa., at the advanced age of 104 years.

Hon. Elisha R. Potter has been appointed by the Governor of Rhode Island School Commissioner, in place of Mr. Barnard, resigned, and he has accepted the appointment.

The St. Louis Republican estimates the number of emigrants to California, this spring, by the overland route, at from fifteen to twenty thousand.

There is a proposition before the Legislature of New York to turn the buildings of the Clinton Prison (now that the prison is to be abandoned) into an Asylum and School for Idiots.

The Free Soilers of St. Louis, Mo., have determined to establish a paper there advocating their cause.

A slave man in New Orleans has drawn $1,500 in the Havana Lottery.

The recent flood at Chicago destroyed property valued at two hundred thousand dollars, and occasioned the loss of several lives—how many is not known.

On the 27th of February, there were in the City of Mexico 117 Americans bound for California, two ladies included.

While some laborers engaged in the deep cut at the lower end of Ogdensburg village, were at their work, the bank caved in, instantly killing three men, and also fatally injuring a fourth.

H. Dillenbeck and S. Klook were crushed to death at Fort Plain on the 28th ult., by the falling of the beams of a bridge which they were repairing.

By the forty-fifth section of the new Canadian Election Law, it is provided that no woman shall vote.

A National Convention of the friends of Common Schools has been called to meet in Pennsylvania on the 22d of August next.

Gold has been discovered in Union County, N. C. Four men found 12 3-4 pounds in two days.

David Benedict has been appointed Postmaster at Pawcatuck, R. I., in place of F. A. Sumner, removed.

The city of Cincinnati is about to borrow $200,000 for water purposes.

Judge Burnett, of Cincinnati, has recently given $500 to the cause of Colonization.

The prize of five hundred dollars offered by the American Peace Society for the best Essay on the Mexican War, has been adjudged to the Rev. A. A. Livermore, of Keene, N. H.

A person writing from the capital of Michigan, says there is no probability of the passage of the law restoring capital punishment.

A great bell for the City of Brooklyn has been cast in Boston, by H. N. Cooper & Co. Its weight is 7,686 pounds.

A joint resolution to call a Convention for the revision of the Constitution of Michigan has passed both Houses of the Legislature of that State.

There are 39 Baptist periodicals in the United States, of which 21 are weekly, 1 semi-weekly, 15 monthly, 1 tri-monthly, and 1 quarterly.

The report of the directors of the Erie railroad estimates the entire cost of the road at $16,000,000.

Sixty-five young doctors were graduated at the recent commencement of the Medical Department of the University of Maryland, at Baltimore.

It is stated that the frost has killed thousands of orange trees in Florida this month. One orchard of 4,000 trees, near Apalachicola, was swept by the board.

The small-pox prevails quite extensively in the vicinity of Norfolk, Va.

Congress voted $10,000 to Dr. Locke for his great invention of the "Magnetic Clock."

The Grand Jury have found a true bill against Thomas A. Walker, committed for the murder of Mrs. Martha A. Walker.

The local and national tax of England is equivalent to $17 50 a head, per annum.

Mrs. Banker, aged 67 years, wife of W. L. S. Banker, of Monroe, N. J., was burned to death the other day by her clothes taking fire.

Slavery has been abolished at Cayenne. The blacks assembled in thousands and thanked God and the governor for liberty.

D. D. S., Dr. of Dental Surgery is the title conferred on its graduates, by the "Baltimore College of Dental Surgery."

A French Catholic Bishop is about to be sent out to San Francisco.

Fast day in New Hampshire, Tuesday, the 5th of April.

There are 54 banks in Ohio, viz: 11 independent banks, 38 branches of the State Bank, and 15 old banks.

The Lowell Advertiser says there are four hundred and twenty-five places in that city where ardent spirits are sold contrary to law.

Telegraphic messages of ten words from New York to New Orleans cost $2 50.

A man named Reimer, at New Orleans, was gagged by two men, and robbed of fifty dollars, in his own house, in open day, on the 3d instant.

One hundred and twelve deaths occurred at New Orleans during the week ending March 2—25 from cholera.

The Free-Soilers of Ohio are talking of a grand festival to be held on the 13th of July to celebrate the passage of the Ordinance of 1789.

The grand jury of the Municipal Court, Boston, have returned 96 indictments, 50 of which were for violation of the license law.

### MARRIED,

In the Chapel of Alfred Academy and Teachers' Seminary, on the 14th of March, by Eld. N. V. Hull, Mr. Orra Stillman, of Alfred, to Miss Maria M. Greenough, of New York.

In Alfred, N. Y., Feb. 22d, by Eld. N. V. Hull, Mr. Samuel B. Shull, of Dansville, to Miss Harriet A. Norton, of Alfred.

### DIED,

At his residence in Scott, Cortland Co., N. Y., March 13th, Mr. Perry Burdick, in the 93d year of his age. He embraced religion at the age of 21 years, and connected himself with the 1st Seventh-day Baptist Church in Hopkinton, R. I., in which he retained his standing until he removed to Scott, in 1829, and united with the Church here, of which he continued a member until his death. He has left a wife, and numerous friends, to mourn their loss.

Bro Burdick was a patriot of the American Revolution, and entered with zeal into the exciting scenes of that sanguinary struggle. He enlisted as a "minute man" at the first organization of those defensive operations in his native State, and continued as one during the continuance of the law under which he enlisted. He was a non-commissioned officer during the war, and was in actual service from six to nine months, in guarding the shore against the encroachments of the British army. In him were united a sound understanding, a rich and vigorous imagination, and much precision of character. Although his learning was not extensive, yet his judgment was profound. He was indeed a pillar of the church, and all looked to him as a guide and particular friend. His Christian character was not merely speculative, nor merely practical, but it was the blended influence of thought, feeling, and action. He had learned divinity as a Christian, and taught it in the every-day transactions of life. His love for mankind flowed in the purest currents, and in all his associations with others he was charitable and indulgent. In his dying moments the virtues of religion shone brightly; and when the companion of his bosom asked him if he felt that he was going home, he answered in the affirmative, and added, that his "hope was strong and sure, for it was based on the promises of Him who never spoke amiss." In short, his talents and piety recommended him to the notice and gave him a place in the affections of all.

In Rodman, Jefferson Co., N. Y., on the 2d inst., Sally Ann Whitford, wife of Edward S. Whitford, and daughter of Paul and Mary Green, aged 33 years. Sister Whitford was brought to a saving knowledge of Christ about 11 years since, and united with the Seventh-day Baptist Church in Adams, of which she remained an acceptable member till her death. For the last five years she had been in feeble health, and constantly declining, till within the last few months it became evident that she was in a consumption, and destined soon to leave her family and friends, and become an inhabitant of another world. When it became apparent that her stay on earth was short, the thought of leaving her husband and an only child, a daughter nine years old, occasioned a very severe conflict; but she finally evinced a calm resignation to the Divine Will, which was as comforting to her surviving friends, as it was evidential of a preparation for her exit to another world. Her funeral was attended by a very large concourse, which was addressed from Rom. 9: 22, 23, after which her remains were conveyed to the grave to await the final summons at the resurrection of the just.

J. G.

In Alfred, N. Y., March 2d, Mrs. Rebecca Ballard, in the 75th year of her age. She was a worthy member of the 1st Seventh-day Baptist Church in Alfred.

In Alfred, March 2d, Ann Eliza Ford, in the 17th year of her age. She was a student of Alfred Academy and Teachers' Seminary. Her parents reside in Howard, some nineteen miles distant. She had only been with us a few weeks, but during her stay she had obtained a hope in Christ; and although she died almost without a moment's warning, yet we believe that she has gone to be with her Lord.

In Westerly, R. I., on the 16th of February last, Mrs. Eunice Chapman, wife of Joseph Chapman, in the 72d year of her age. She professed religion in early life, and became a member of the First Seventh-day Baptist Church in Hopkinton, where she remained an honor to her profession, until she left for the church triumphant.

### New York Market, Monday, March 26.

ASHES—Pots $6 62; Pearls 7 00.——FLOUR AND MEAL—Flour has declined since the steamer arrived; Genesee 5 50 to 5 87, common and fair brands 5 25 a 5 37, New Orleans 5 06. Rye Flour 3 12. Meal 2 50 a 2 56.——GRAIN—Genesee Wheat 1 30; prime Long Island 1 15. Corn from 50 to 60c. Rye 60c. Barley 65c. Oats 37 a 38 for River, and 40 a 41 for Canal.——PROVISIONS—Pork, Prime 9 00, Mess 11 00. Beef, Prime 7 75 a 8 75, Mess 11 50 a 13 50. Butter 10 a 11c. for Ohio; 13 a 20 for State. Cheese 7c.

### LETTERS.

Daniel Coon, Varnum Hull, James Hubbard, Clarles Potter, N V. Hull, W. C. Kenyon, Joel Green, George Crandall, James Hill, P. L. Berry, R. W. Utter, L. M. Cottrell, G. W. Hinkley, Obed Snowberger.

### RECEIPTS.

| | | | |
|---|---|---|---|
| Albert Utter, New London, Ct. | $2 00 | pays to vol. 6 | No. 39 |
| D. P. Curtis, Preston, | 2 00 | " 6 | " 39 |
| Moses Maxson, Richburg. | 2 00 | " 6 | " 9 |
| Joel Kenyon, Wirt, | 2 00 | " 6 | " 19 |
| J. D. Ayars, " | 2 00 | " 6 | " 35 |
| C. Wheeler, Nile, | 2 00 | " 5 | " 52 |
| M. Stillman, " | 1 00 | " 4 | " 26 |
| B. Babcock, Friendship, | 1 00 | " 5 | " 52 |
| A. Bennett, Lowell, | 1 00 | " 4 | " 26 |
| R. Saunders, Adams, | 2 00 | " 5 | " 52 |
| G. Armesbury, " | 2 00 | " 5 | " 52 |
| N. Babcock, " | 2 00 | " 5 | " 52 |
| J. Green, Watertown, | 1 00 | " 6 | " 14 |
| Mrs. N. Spaulding, Leonardsville, | 2 00 | " 6 | " 39 |
| P. Randall, Petersburg, | 2 00 | " 5 | " 52 |
| O. Snowberger, Quincy, Pa. | 2 00 | " 6 | " 20 |
| James Hill, Port Jefferson, O. | 3 00 | " 6 | " 26 |

**Our Accounts.**—The fifth volume of the Sabbath Recorder will close on the 14th day of June next. As the accounts of the establishment up to that time will have no connection with subsequent accounts, it is important that they should all be settled before the volume closes. Most of those who owe the establishment, know the amount of their indebtedness; and it is hoped that they will forward the same immediately. The accounts remaining unsettled on the 15th day of May will probably be placed in the hands of a traveling agent for collection, and in all such cases $2 50 per volume must be charged, to pay the expenses. An early settlement, therefore, is for the interest of all concerned.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.

Genesee, December 20th, 1848. 29m3.

## TO CLERGYMEN AND THEIR PEOPLE.

All Clergymen who will send their address to Messrs. Comstock & Co., 21 Courtland-st., New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn-Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

### LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W B. Maxson.
Lockport—Leman Andrus.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.
CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.

NEW JERSEY.
New Market—W. B. Gillet.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph.
OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
Pratt—Eli Forsyth.
MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.
WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich.
" Stillman Coon.
Walworth—Wm. M. Clarke.
ILLINOIS.
Farmington—Sam'l Davison.

# Miscellaneous.

## BURNING OF A SHIP.

On the 14th of March, the schooner Duxbury arrived at Norfolk from Jeremie, having on board the crew of the ship Riga, of Boston, which was burned at sea on the 2d of March, in lat. 30 deg. 30 min., lon. 76 deg. 35 min. The following is the Captain's narrative of the disaster, published in the Norfolk Beacon:—

*March* 2, 11 1-2 *P. M.*—Smoke began to fill the cabin, and before we could get anything out the smoke was so dense as to cause suffocation and compel us to abandon everything there, having only saved a barrel of bread. We then shut up the cabin, and I took part of the crew and tried to keep the fire under, while the mate was employed with the rest getting out the long-boat and yawl. Let go anchors, which brought the ship head to wind and kept the fire and smoke aft, giving us a chance to leave the ship. After getting the long-boat in the water we found her of no use, as she would not float, and we were obliged to abandon her.

We then commenced building a raft, which we constructed with spare spars and four of our water-casks, one cask being lashed at each corner. We got the raft into the water, and found it floated very lightly. There being no fire in the forward part of the ship, as yet, the men were enabled to save a small portion of the dunnage. We then got a barrel of bread lashed upon the raft, and a bag in the boat with several pieces of pork. Not having suitable vessels in which to put water, of that most necessary article we were very short, our whole stock amounting to about two gallons. At 6 1-2 A. M. of the 3d, it being then 6 hours and 30 minutes from the time the smoke drove us from the cabin, finding there was no possible chance of getting the fire under, and as the decks were getting very hot, being fearful they would soon burst, we prepared to leave the ship, the two mates and five men on the raft, and myself and four men in the boat with the raft in tow. The mates, steward, and myself had but what we then stood in.

As we left the ship, the smoke was forcing its way out of the seams in her side aft; and at 7 A. M. the fire burst out of her cabin windows and companion-way. After pulling a short distance from the ship, and finding that little headway could be made, with the raft in tow, I concluded to stop in sight of the ship for a while, in hopes that some vessel might be attracted by the great light and run down to us.

At 8 30 the mizen mast went over the side, and the deck appeared to burst up, the flames gradually working their way forward. At 10 A. M. the main mast went by the board, and the fire burst out of the main hatch. The ship by this time appeared to be burnt nearly to the water, aft; although forward, about the fore-mast and bowsprit, every thing yet remained as usual, owing to the anchors acting as a drag, and keeping the ship's head to the wind. At 12 M. the fire worked its way up the fore hatch and the sails on the fore-mast caught. In a short time the fore-top-mast went over the side, leaving the fore-mast standing. The fire now found its way out on the bowsprit, and caught the jibs.

The ship was now one solid mass of fire, presenting a grand, and to us, in our situation, a most awful and appalling appearance. Throughout the night we kept in sight of the ship, still having hopes that some vessel might be attracted by the light. After passing a sleepless, though silent night, all hands seemingly occupied in watching the progress of the flames, just as the day dawned on the 4th, the remainder of the ship suddenly disappeared. It now seemed as if the last link was broken; and endeavoring to cheer one another as much as possible, and commending ourselves to God, I put the boat's head to the windward, with the raft in tow.

The weather being fine, and the sea tolerably smooth, raft made very good weather, though but little headway. Throughout the day the weather continued fine. Toward night I dropped down alongside of the raft, and gave those on it their portion of the water, cautioning them to keep a good look out through the night for vessels. Toward morning the wind increased and the weather looked threatening; and by daylight on the 5th it was blowing a strong gale from the N. E. with a rapidly increasing sea; so that I found it necessary to put the boat's head to the sea, to keep her from swamping.

Our situation was now very critical, as every sea was making a complete breach over the raft. In the afternoon of the 5th the wind moderated, and we again put the boat before the wind, making what sail we could on the raft, with blankets.

The morning of the 6th dawned, and no sail in sight. The men, though much exhausted by being constantly wet, still seemed to show great fortitude, and throughout the day were in good spirits. About 3 P. M. the joyful cry of "sail ho!" from the raft, made all hands leap. The sail appeared to be a schooner, bearing about S. S. E., and distant about 12 miles. The wind being light from the eastward, I immediately cast off from the raft, and pulled so as to cut off the strange sail if possible, which I had no doubt of doing if the wind continued light. After pulling about three hours, we succeeded in coming up with her, and were taken on board. She proved to be the schooner Duxbury, of Duxbury, Capt. James Cunningham.

After securing our boat, Capt. C. kept away in search of the raft, which he had lost sight of, as it was then dark. At about 9 1-2 A. M., of the 7th, the raft was discovered, and about 11 A. M. we came up with it and took the remainder of the crew from it, seven in number, including the mate, who reported having been passed that morning by several vessels, two of which came so near that the men upon the decks were distinctly visible moving about.

**The Use of Lime.**—In the summer of 1833, when the cholera spread all over Middle Tennessee, its course from Nashville, where it first made its appearance, was south, the authorities of Columbia, a town forty-two miles south of Nashville, and containing about two thousand inhabitants, caused fresh lime to be placed at the door of every house, and the citizens were requested to spread it freely on their premises, and in all open lots where there was any stagnant water. It soon reached Franklin, nineteen miles south of Nashville, then Pulaski, thirty miles south of Columbia, where it was terrific; thence to Shelbyville, east of Columbia forty-five miles, where it was worse than at any other place in Tennessee; two miles north of Columbia, in the country, it was very bad—nearly half of the negroes and whites died on some plantations. In fact, it was all over the surrounding country. Not a case originated in town. The system of *liming* continued throughout the summer and fall, and it was found that the usual fall fevers were light, so much so, that the custom of liming has been strictly adhered to annually, ever since, and, from a sickly town, it is now one of the healthiest in Tennessee.

## A PATIENT MAN.

Forty years ago, in St. Paul's Churchyard, that famous place in the metropolis of England, there was a dry-goods store, the favorite resort of ladies. The partners of the house, and all the clerks were known for their respectful and indulgent conduct; but one of the clerks had earned the appellation of the 'patient man.' He had never been known to lose his temper or polite attention, under the trying tedium of a lady's whim—a thing of course very remarkable.

A lady of title and large fortune determined that she would test his patience. She induced another lady to accompany her, dressed in the most courtly style; drove in her elegant coach, with coachman and two footmen, in their elegant livery, to the store, and singled out the patient man.

She first desired to see some satins, and after handing down all that were there, none of them suited her. She then requested to be shown the velvets. These were as little to her mind, and they were left for muslins. These were unfortunate in price and quality, or else in breadth or length, or something; and she then asked to see their ribbons. Some were too plain, and others too much fringed; some were too narrow, and others too broad. At last she bought a yard of calico, and, (not without grumbling,) paid for it one shilling.

The patient man folded it up, handed her to her carriage, and politely bowing, went back to his counter to put up his satins, velvets, muslins, ribbons, calicos, &c., an occupation which cost him an hour or more.

'He is a patient man!' exclaimed the lady, when she had relaxed the tension of her face and mind, which had been requisite to the performance of her part. 'He is deserving of encouragement; I will return to-morrow, and really purchase.'

She went again, and singling him out, pleasantly apologized for her behavior the preceding day, and said that she *meant* to *buy* to-day. He said that no apology was needed; he never wished to sell when the ladies did not wish to buy.

She now had down the satins, and took a piece. She looked the velvets over, and selected the best piece. She took two or three pieces of muslin, and several rolls of ribbon. Her purchases amounted to £50, for which a check on her banker was given, and she asked the patient man to go home with the articles.

He went with her, and as the carriage drove along, she asked him, 'Why do you not go into business for yourself?' 'I have no capital,' he replied.

She told him that if he would select a place where business could be done, she would help him to set up a good store, and promised to secure him several families.

He was not prepared for this, and pleaded inexperience, and his fears of failure.

She insisted that his indomitable patience would surmount everything, and she would run all risks if he would make the experiment. He wished to inform his worthy employers, and ask their advice. She consented; and he was advised to accept the offer.

The lady sent her own surveyor and lawyer, and they chose a place on Ludgate Hill. She advanced two thousand pounds in cash, and backed his credit for a similar amount. He commenced and was successful. He took in partners, and in thirteen years, retired from the Ludgate Hill Great Shawl Establishment with forty thousand pounds, the basis of all of which was one hour's patience.

## THE MOTHER OF HENRY CLAY.

We copy from Mrs. Ellett's Memoirs of the Women of the Revolution, the following sketch of Mr. Clay's mother:—

Our country offers abundant examples of men who have attained its highest eminence, ascribing all to early influence and training. For the mother of Henry Clay, that great man—has ever professed feelings of profound affection and veneration. Though her life offered no incidents of striking or romantic interest, she was what expresses perfection of female character—an excellent mother. She was the youngest of two daughters, who were the only children of George and Elizabeth Hudson. Her name also was Elizabeth; she was born in the county of Hanover, in Virginia, in 1760. Her education was such as was attainable at that time in the Colony. In her fifteenth year she was married to John Clay, a preacher of the Baptist denomination, and became the mother of eight children. Mr. Clay died during the war of the Revolution.

Some years afterward Mrs. Clay contracted a second marriage with Mr. Henry Watkins, and in course of time eight children more were added to the family. The cares devolving upon her in the charge of so many children, and the superintendence of domestic concerns, of course occupied her time to the exclusion of participation in matters of public interest.

Her son Harry was separated from her when only thirteen years of age, having before that period been frequently absent from home for months in going to school. In 1792 his step-father removed with his mother and family, from Hanover County to Woodford County, in Kentucky, leaving him in Richmond, Virginia. He did not again see his mother until the fall of 1797, when he himself emigrated to Kentucky. His estimable and beloved parent died in 1827, having survived most of her children, of whom there are but four now remaining—two by the first, and two by the last marriage.

It costs as much to govern the city of New York one year, as it does the whole State of Pennsylvania for six. The Courier says there are sixteen States in the Union which could have their aggregate expenses paid *twice over* by what it costs to govern that single city.

## THE TOILING HAND.

All honor to the toiling hand,
Or in the field or mine;
Or by the hissing steam machine,
Or on the heaving brine.
Whatever loom, or bark, or plough,
Hath done to bless our land,
Or wrought around, above, below,
We owe the toiling hand.

It battles with the elements,
It breaks the stubborn sward;
It rings the forge, the shuttle throws,
And shapes the social board.
It conquers clime—it stems the wave,
And bears from every strand
The sweetest, best of all we have—
Gifts of the toiling hand.

## FREE SCHOOLS IN NEW YORK.

The Legislature of New York has passed a bill to extend Free Schools throughout the State. The following are its provisions:—

Section 1 declares the schools to be free to *all persons* over five and under twenty-one years of age.

Sec. 2 provides for the levying of a County tax equal in amount to the moneys apportioned by the State, and this divided among the towns in the same proportion as the State school moneys; then they shall also cause to be levied and collected an amount equal to the State apportionment from each of the towns in their respective counties, in the same manner as town taxes are raised, (thus adding to the State bounty a sum twice as large.) It also provides that each shcool district shall make an estimate of the money necessary to be raised for the payment of the expenses of the school district, for fuel, furniture, school apparatus, district libraries, repairs, insurance, teachers' wages, &c., *exclusive* of the public money and the money required by law to be raised by the counties and towns, and the income of the local funds, and shall give due notice thereof and for a meeting of the district, and so much of said estimate as is approved of shall be levied on the property in the district liable to taxation.

Sec. 4 provides for the collection of the taxes levied.

Sec. 5 provides for an extension of time to prepare estimates in certain cases.

Sec. 6 provides that if the voters refuse or neglect to raise such sum *in addition* as will support the school for six months, then it shall be the duty of the trustees to cause a school to be kept *four* months, and raise the necessary amount by tax.

Sec. 7 provides that in all places where free and gratuitous instruction is not provided for, laws and ordinances shall be passed without delay to secure the same.

Several sections provide penalties for the non-performance of the law. Secs. 11, 12, and 13, provide for the submission of this law to the people at the November election, and directs that the ballots shall be endorsed "*School;*" as many as approve the law will vote "*For Free Schools,*" and those that disapprove the law will vote "*Against Free Schools.*" And the Inspectors of Elections are directed to furnish a separate ballot-box, in which shall be placed the ballots for or against the proposed law—the ballots to be canvassed and the returns to be made in the same manner as votes given for Governor and Lieut. Governor. In case a majority of the votes in the State shall be cast against the new school law, then the act to be null and void, and if the contrary, the act to go into effect on the first day of January, 1850.

## HABITS AND CUSTOMS AT PANAMA.

The Independent publishes a familiar letter from Rev. Mr. Willey, Home Missionary to California, dated at Panama, January 22, 1849. Here is an extract:—

"This Panama is a queer place. They eat here twice a day; breakfast at 10, and dinner at 4. Coffee, however, as soon as you get up, and tea before you go to bed—but nothing to eat. They have a great fondness for the cock-fight. Fighting cocks are kept in nearly every house, with great care. We rent several rooms in the second story of a house, and the old woman below has tied in the corners and angles of the staircase along up the hall, three or four cocks, poor, mean looking things. But here they are kept and fed, till a thing, resembling a knife-blade, is tied to their toes, and a couple of them are set to cut each other's heads off; after which their tender bodies are served up for food. Women smoke; how it looks. They keep shops along the streets, and literally, absolutely, they manifest no more care for their appearance than pigs in the streets. But it is not noticed, and all passes well enough. There are women of a better class that dress and appear better. The houses, the best that I have seen, would be considered by you at the East, to be pretty good wash-houses, white-washed inside. There is not a wheel carriage, or even a wheel, in Panama. They have an aqueduct, but no fountains or jets. The aqueduct consists of a procession of mules, with a cask of water fastened on either side, coming continually from the mountain springs, outside the town. I saw a little child's funeral passing along. They had it on a little red hearse, carried by four men, accompanied by a small band of musicians, playing a lively march! I did not at first know what it was; thought it might be some Catholic emblem of plenty, or something of the kind; but was told it was a funeral. The prisoners of the public jails do the street repairing and paving, and work chained together in pairs. They are going by now, clanking their chains."

**Turnip Meal.**—A kind of meal made out of turnips has been introduced in Scotland. It is made by passing Swedish turnips through a potato starch mill. After having been passed through the washing machine, they are ground down by the rasping apparatus, and the pulp is passed between rollers which squeeze out the greater part of the moisture. The squeezed fibre is then dried on a kiln and ground into meal by mill stones. The liquid which is expressed is evaporated, and the dry solid part is mixed with the meal. The meal therefore contains nearly all the solid parts of the turnip, in a state which prevents decay, and in a light and portable form. It is confidently expected that this article will prove a good substitute for grain for feeding stock in that country. Prof. Johnston, analyzing it, found it to contain 13.68 per cent. of protein compounds, 48.72 of sugar, 4.14 of gum, and 1.11 per cent. of oil.

## PENSION LAWS.

Among the documents ordered printed by the last Congress, was one embracing the pension laws now in force, together with certain regulations touching the subject. As the matter is one of pretty general interest, the National Intelligencer has taken the care to prepare a brief abstract of the more important features of these laws, which is in substance as follows:—

In substantiating a claim, all evidence shall be taken on oath or affirmation before the Judge of the District, or one of the Judges of the States or Territory in which the claimant resides, or before some person specially authorized by commission from said Judge. . . . Pensioners in States and Territories where there are no pension agents are to be paid at the seat of Government. . . . Volunteers disabled in the service are to be pensioned. . . . Pensions are granted to all officers who served to the end of the Revolutionary war in the continental army. . . . The widow or children are entitled to receive the balance due in the case of a deceased pensioner. . . . Provision is made for all persons who served six months in the army, militia, or navy, during the Revolutionary war. . . . Widows and orphans of officers and soldiers of the militia, rangers, sea fencibles, and volunteers, who have died since 1818 are entitled to five years' half pay. . . . The widows of Revolutionary officers are allowed pensions for the time that they remain unmarried. . . . The brothers and sisters of deceased soldiers of the Mexican war are entitled to the land which would have been claimed by the soldier if living. . . . Soldiers of the war of 1812 may select new land if the first warrants were located on land unfit for cultivation. . . . Invalids of the navy are allowed pensions. . . . Five years' pensions, amounting to half the monthly pay to which the deceased was entitled at the time of his death, are allowed to widows and children of navy officers slain in service. The same is true with regard to all persons slain in the naval service, including men, marines, engineers, and coal heavers.

## A LESSON FROM EXPERIENCE.

The editor of the Madison (Wisconsin) Democrat, who was for many years a lead-miner in the territory, thus recalls that period of his life, and the delusion which led to it, for the purpose of enforcing the warning to the enthusiastic adventurers to California, that 'all is not gold that glitters':—

"Many in these parts will recollect the published accounts of the wealth of our Wisconsin lead mines but a few years since, confirmed by official reports, as in the present instance; and how many of us were made to feel the force of the adage, that 'all is not gold that glitters.' Mr. Owen, the geologist sent to these mines by the Government, reported that a man and a boy could easily raise thirty dollars worth of lead ore in a day—which was very true, in cases where the man and boy could find it to raise—and that every where, through a very large area of country, the same evidences of the presence of these minerals were to be found. Like Governor Mason, Mr. Owen reported in good faith, from the evidence which presented itself to his mind by the facts before him; but he did not take into account the vast number fruitlessly employed in the search for that which was so easily made available when found. We were among those who were deceived into trying their fortunes in the mines, believing, as we most religiously did, that a very short application would place us in competence for life. The result was, that for nearly four years of labor, compared to which that of a galley-slave would be a pleasant occupation, we did not obtain fifty dollars worth of mineral. Neither was our case a singular one—thousands have met with similar results. From the statistical facts, made up by us while engaged in digging, we came to the conclusion, that the whole amount of lead obtained in the Wisconsin lead mines, does not pay, on the average, a shilling a day for labor expended in the pursuit. Fortunes, it is true, are occasionally made very rapidly, but the instances are as rare as the obtaining of a grand prize in a lottery."

**Hail Columbia!**—Among the letters of excuse for non-attendance received by the Committee of Arrangements for the recent Franklin Festival in New York, was one from "Old John," a father of the press. He relates the following incident in his early life:—

"One day, when I had got to be foreman in the office of the Philadelphia Gazette, an evening paper, a piece of poetry came in at a late hour, and as was supposed was all set up. But just as we were going to press, it was discovered that the copy was written on both sides, and that we had omitted half. By dint of great scratching, we got the remainder up in pretty good time. That piece of poetry has made considerable noise in the world since that day. It was the song of 'Hail Columbia,' in the original manuscript of the author, Judge Hopkinson."

**An interesting Geological Fact.**—Professor Agassiz has been delivering a course of lectures in Boston, on the Trees of North America. The Philadelphia Ledger says that in his last lecture he stated one remarkable fact, in connection with his remarks upon the family of the *rose*, which includes among its varieties not only many of the most beautiful flowers which are known, but also the richest fruits, such as the apple, pear, peach, plum, apricot, cherry, strawberry, raspberry, blackberry, &c.—viz., that no fossils belonging to this family have ever been discovered by geologists! This is regarded as conclusive evidence that the introduction of this family of plants upon earth was coëval with, or subsequent to, the creation of man.

**Doctors.**—The Literary World says that at a meeting of the Academy of Medicine in New York, Dr. Manly stated, that "at the present time, Doctors were made at the rate of from 1,500 to 1,600 a year, not for the benefit of the public or the profession itself, but for the benefit of the very men who made them doctors. There were forty medical colleges throughout the country, which gave diplomas, and at many of them there were but two and three professors—no clinical instruction whatever, and no practice of anatomy."

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Secretary's Office,
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# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PUBLISHED AT NO. 9 SPRUCE STREET.

VOL. V.—NO. 42. NEW YORK, FIFTH-DAY, APRIL 5, 1849. WHOLE NO. 250.

## The Sabbath Recorder.

From the Democratic Review.

### SABBATH LAWS IN PENNSYLVANIA.

[Concluded.]

Leaving, however, these melancholy evidences that the law is not always "*summa ratio*," let us return to the point more particularly under consideration. Without enlarging further on the argument of Judge Bell, enough we think has been said fully to establish, with every unprejudiced mind, the proposition that the act of 1794 gives to the first-day Sabbath a legal preference over any other similar religious establishment. In support of it, we have at least high judicial authority, since Judge Coulter has given it his full and unhesitating assent. To his opinion let us now give a slight attention:—

> "I concur cordially in the judgment of the Court, that the Act of Assembly of 1705, and the Act of 22d April, 1794, are constitutional. The question has been so often decided by every court in the Commonwealth, and so repeatedly by this court, that I feel astonished at its being now entertained as a debatable or open question. * * * I wish it to be distinctly understood, that I believe the laws constitutional, because they guard the Christian Sabbath from profanation, and, in the language of the act of 1794, they prohibit work or *worldly* employment on *the Lord's day*.
>
> "We are a Christian people and State; we are part and parcel of a great Christian nation. All over the length and breadth of this great nation, the Christian Sabbath is recognized and guarded by the law as a day of sacred rest. Our national Congress recognizes it. All the State Legislatnres recognize it. Every convention of the people for the establishment of State or United States Constitutions, recognized and regarded it as a day of sacred rest. All our courts, national or State, so regard it William Penn, in the form of government and laws which he brought over to regulate the people of the new colony, so regarded it, and enacted that as such it should be observed as a day for worshiping the Almighty, in imitation of the primitive disciples.
>
> "The Pilgrims in the Mayflower, after being long tempest-tost, when they reached the shores of this continent, declined to land on the Sabbath day. It comes to us as a holy day, from the very dawn of our existence as a people, and was so regarded by the people from whom we sprung, since the days of King Athelstan. It is one of the primitive institutions of Christianity, one on the existence of which its continuance depends. General Christianity enters into the very frame of our social existence; it is part of the common law of the State. Law and order, springing from the same source—the bosom of the Almighty—lean upon it for support. Our memories of the past, our hopes of the future, are dependent upon it. Why then should the Supreme Court not regard it, as our forefathers regarded it, and as the statute declares it to be—the Lord's day?
>
> "In many other statutes it is so denominated, and in my humble judgment ought to be so regarded by this court, according to precedent, and for the establishment of conservative authority. I do not recognize the right of legislation to make a day of secular cessation from labor, independent of the Christian Sabbath. It never was attempted in any Christian country, except in France, when it formally abolished Christianity, and set up the Goddess of Reason, and established the tenth day as a day of rest. But the Goddess, the tenth day, and the government, have perished, or faded into the calmer lights of the mild philosophy of the Encyclopedists. Like water that flows, and the air we breathe, the Sabbath of rest, when the bondman and the free, the master and the apprentice, and all men, meet in equality at the Christian altar—comes to us secured by the very organization of society, and the formation of the social compact. And it is therefore protected and guarded by our laws."

With all respect for the learned Judge, this dissertation is surely much more rhetorical than logical—much more appropriate to the pulpit than to the bench. It is not easy to seize the precise chain of reasoning, whereby Judge Coulter defends the constitutionality of a law admitted by him to establish a religious precedence. "I believe the laws constitutional," says he, "*because* they guard the Christian Sabbath." This is at least not very cogent. The Constitution of the State no where enjoins that the laws shall guard the Christian Sabbath—how then can the fact of their doing so be a proof of conformity with that instrument? This declaration certainly exhibits great looseness and confusion of ideas in relation to the question at issue. If the law is constitutional at all, it most assuredly cannot be for the reason assigned. The Judge's *major* is utterly unfounded.

We are told that the Pilgrims "declined to land on the Sabbath day." And what authority can this present? Why are we not as well told that the Catholics under Lord Baltimore were much more liberal in their views? or that the Quakers under William Penn were much less rigid in their sabbatism? The Puritans did not discover, neither did they settle this country; and if they had done both, it is not seen how this could affect *our* legislation, or help to interpret *our* Constitution. It is to be hoped that we have made some advancement in republican institutions since the time when Sabbath-breaking was a capital crime, and it was held a civil offense for a mother to kiss her child. Why are we referred back to those times, in determining a simple question of constitutional law in the year of grace 1848?

The view taken by Judge C., so far as it can be collected from the opinion before us, appears to be, that although the act of 1794 was manifestly designed to give preference to a religious ordinance, it is not to be considered as coming within the intent of the constitutional prohibition, since Christianity "is part of the common law of the State." If such be the ground taken by Judge C., we must protest against it. We utterly reprobate the principle that the Constitution can be modified by any human law whatever. It stands—as the express will of the sovereign people—above all laws, whether common or statute. It is law for the law-maker; it defines the appointed bounds by which his delegated powers are limited. It is that by which all other laws are measured and proportioned. It is a wretched fallacy, then, to say the Constitution cannot mean thus, for the "common law" is otherwise. Rather, the common law *cannot be*, if it *is* otherwise than the apparent meaning of the Constitution. Discarding, therefore, every thing but this naked charter, we have only to consider what is the plain purport of the terms there used; and we have the language—(too perspicuous for explanation)—no political preferment shall be given "to *any* religious establishment."

But granting for a moment that this provision might properly be relaxed in favor of the Christian religion, how far would this admission help the Judge's argument? How far would it establish the day he designates as "the Christian Sabbath?"[*] Judge C. has here totally neglected his *minor* premiss. The sanctification of Sunday is not an essential of Christianity; it is only a part of the "mode of worship" of *Lord's day* sectaries. Alas! we are here involved in the very whirlwind of theologic controversy. On the one side, "a very large majority" assure us that the fourth commandment is by all means to be strictly observed—*excepting so far* as relates to "the appointed day," which they very confidently assume to have been changed by a subsequent amendment;—not indeed by any express statute—not even by an indirect implication from any doctrinal precept of the New Testament—but by an inference from certain *historical* passages therein contained, and by the slightly vague and disputed "authority of the Church." Another class of believers warmly denounce this corruption of the Scripture regulations, and contend that no part of the enactment can be repealed, except by a legislation as authoritative, as public, as specific, and as unmistakeable as was the enunciation of the original law itself; and that to *except* any part of the commandment, is to destroy the entirety of the decalogue, which was plainly designed as a complete and immutable code of universal duty. And as an *hypotenuse* in this recto-triangular warfare, the Anti-Sabbatarians arise, and declare that *both* are wrong; maintaining that the Sabbath was a purely Jewish *ceremonial*, commemorative of Israel's release from Egypt, and typical of the Christian's release from Sinai;—that the whole institution was abrogated by the new dispensation, as completely as circumcision; (Acts 15: 20, 1, and 28, 9;)—and that its observance is discouraged in Rom. 14: 5—condemned in Gal. 4: 10—and expressly forbidden in Col. 2: 16. How shall the State decide between these conflicting claims, in attempting to establish Christianity? Shall the question be settled by a popular vote? Shall it be learnedly argued by attorney before the Supreme Court? or shall the penal law summarily dispose of it, without an argument and without a hearing? But first of all, where is the State's *authority* for meddling with the question at all? * * * *

Although the doctrine laid down by Judge C., that "Christianity is part of the common law of the land," is wholly unconnected with the question under discussion, since it is clear that working at any trade on Sunday was no offense at common law, (1 Strange, 702,) it has yet been so often asserted judicially, and extrajudicially, that it merits a slight examination. Considering that only so much of the common law, as well as the statute law of England, was extended to this country as was necessary to the exigencies of the colonies, (3 Bin., R. Jud.,) it might naturally be supposed, that in rejecting the oppressive *political* Christianity of the mother country, tearing assunder the chains that had bound together in monstrous alliance the Church and State, and proudly standing on the broad ground that an unfettered worship, according to the dictates of conscience, was the natural and indefeasible right of all—that the young republic would sweep away every vestige of the ecclesiastical "common law," as unsuited to its genius and its aspirations. How could it effectually secure itself in its boasted religious freedom, or hope to continue the purity of its institutions, except by discarding every tenet of that spiritual despotism, which, through long centuries, had interwoven itself with the British code? Said Judge Brackenridge, in 1813,—"The Church establishment in England has become a part of the common law. But was the common law in this particular, or any part of it, carried with us in our emigration and planting a colony in Pennsylvania? *Not a particle of it.*" (5 Bin. R. 562.)

In 1824, Judge Duncan, however, held that "Christianity is, and always has been, a part of the common law of Pennsylvania." (Updergraph *vs.* the Commonwealth. H. S. & R. 400.) The worthy Judge was evidently considerably puzzled in attempting to attach a definite idea to his announcement, and adds in explanation, "Not Christianity with an established church, and tithes, and spiritual courts, but Christianity with liberty of conscience to all men." An established religion, with universal liberty of conscience! Law, (an authoritative rule of action,) on a particular subject, with absolute personal immunity on the same subject! It must be confessed that the definition is not remarkable either for precision or perspicuity. Judge D. afterwards proceeds to explain that he does not refer to any Christianity in particular, but only in general. "By general Christianity is not intended the doctrine of worship of any particular church or sect." Christianity is not embodied in any particular sect! We opine that such Christianity would be rejected with wonderful unanimity by *all sects*, as a rank heresy. And shall that which all Christians look upon as heresy, be held to be the religious law of the land? Now if this "*general* Christianity" is truly the established law, since the Constitution of the State—the supreme law—prohibits "*any religious* establishment," it inevitably follows that "general" Christianity is *no religion* at all! which brings us back to the conclusion aforesaid, entertained by all good Christians. Be the "common law" ever so sacred, not one particle of it can be enforced beyond what the sovereign Constitution may tolerate. In other words, just so much of Christianity as is no religion, may be constitutionally established by law—not one whit more can be. If no political precedence can be given to any *religious* establishment, it needs no argument to prove that none can be given to any *Christian* establishment.

So much, then, for this vaunted *dictum* theoretically. Nor has it any greater value practically. Nothing of "*general* Christianity," as vaguely described by Judge Duncan, has been, or can be, enforced by legal authority. Neglecting the Sabbath law, which is here assumed to be clearly unconstitutional, (and which forms no part of "general" Christianity—since it is only a "doctrine of worship of particular sects," and is violently opposed by other sects,) there is not one distinctive feature of the popular religion permitted to intrude itself into our institutions. Let us hear Chief Justice Gibson in 1829:—

> "Christianity," says he, in Harvey *vs.* Boies, "has been indefinitely said to be a part of the law of the land. The law undoubtedly *avails* itself of the obligations of Christianity, as instruments to accomplish the purposes of justice But judicial oaths are not founded exclusively on the belief of the Christian's revelation—a Jew or a Gentoo being allowed to swear in the form prescribed by his faith.[*] Christianity is indeed recognized as the predominant religion of the country, and for that reason are not only its institutions, but the feelings of its professors, guarded against insult from reviling or scoffing at its doctrines; so far it is the subject of special favor. *But further the law does not protect it.* Happily, it neither needs nor endures the patronage of temporal authority." (1 Pa. R. 13.)

The assumption that Christianity forms part of our political law—this "form of sound words" without meaning, so common in judicial sermons—appears to be founded on the vague idea that a State, like an individual, if without any religion, is but a mighty Infidel. "We are a Christian people—*and State*," says Judge C., as though, by some kind of implication, the former involved the latter. The notion is most mistaken. The righteousness of the citizen can no more be imputed to his government, than can his stature or complexion. A political "State" is but a mutually defensive league. It is simply an associative *machinery* for the repression of violence and the protection of its constituents. "*To secure their rights*, governments are instituted among men." Being then so clearly the creature of worldly relations and of worldly necessities, with the sanctions of another life the State has, and legitimately can have, no concern. These are as utterly foreign to the true purposes of its establishment as would be a vindication of the systems of Copernicus and Newton. Like every other organism, it will then most perfectly fulfil its functions, when most strictly circumscribed within its appropriate range of operation. It is from inattention to this fundamental—vital element of republicanism, that the awakening world has so long suffered all the unnumbered miseries of oppression and misrule. Such is the impressive lesson read to us by universal history.

"A *Christian* State!" Why, it has only a corporate existence. It has neither a soul to be saved, nor even a body to be baptized. It can neither join the "communion-table" of the pious below, nor the chorus of departed saints above. A Christian State! How perfectly incongruous the conception. As well a Christian engine or a Christian clock!

Here, then, we may safely leave the subject. If we have been successful in making apparent, that a law giving preference to any Christian or other religious establishment, is in direct derogation of the language and the genius of the State Constitution, since the act of 1794 has already been fully proved to do so, the conclusion is forced upon us beyond all possibility of confutation or escape, that it is unconstitutional. The very decisions indeed, which have been under consideration, fully corroborate this position. Says Judge Coulter, "I do not recognize the right of legislation to make a day of *secular* cessation from labor—independent of the Christian Sabbath." Says Judge Bell, "Such a requisition, [that of a 'recognition of the day as the true Sabbath,'] we agree with the plaintiff in error, would be a palpable interference with the rights of conscience." The former denies the right of Sabbath legislation except in recognition of the Christian Sabbath, and the latter considers it a palpable wrong to require its recognition. Thus it is settled by the highest judicial authority in the State, that whether the Sunday act of Pennsylvania is regarded as a civil, or as a religious establishment, it is, in either case, equally a flagrant violation of political right.

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[*] It might not have been improper in the learned Judge, while laying down *ex-cathedra* the religious law, to give some authority for his "*Christian Sabbath.*" So far as the New Testament is concerned, there is but *one* Sabbath, either spoken of, referred to, or in the most distant manner hinted at; and that is the Sabbath of the fourth commandment—"the seventh day."

[*] The Deist who may "conscientiously refuse to take an oath," cannot be required to swear at all. It is certainly somewhat strange that any one could ever have pretended that judicial oaths were *founded* on the New Testament Revelation, when a large number of Christians reprobate all oaths as expressly forbidden by it! How far judicial oaths are supported by *primitive* Christianity, may be seen in Matt. 5: 33, 34; and in James 5: 12;—passages whose comprehensive and unqualified language, not all the ingenuity of juratory commentators has ever been able to extenuate or explain away.

### CHRISTIAN TIMIDITY REBUKED.

"On going to a settlement, I was told of an infidel so depraved and wicked, that no one could approach him on the subject of religion, although he had been long confined to his bed by severe sickness. On this account I deferred visiting him, until I had passed through the settlement. When I called, I was received coldly but respectfully. I found him intelligent and communicative. I showed him my books, with the appearance of which he was highly pleased. He purchased two copies each of the Primer and Almanac, remarking that the circulation of these books ought to be encouraged, because they were finished in a style so much superior to any books ever offered for sale in that part of the country. I gradually introduced the subject of personal religion, our duty and accountability, and also spoke of death and the judgment. He listened apparantly with interest. As I left, I gave him James' Anxious Inquirer. He took my hand, said that he would read them carefully, and warmly invited me to call again. My conscience smote me. Had I called as I ought, at first, I might have had other opportunities for conversing with him. Now I may see him no more until the throne is set, and filled by Him whose eyes are as a flame of fire, to whom all must give account of duty discharged and of duty omitted." [Am. Mess.

### CLOUD OR SUN.

This beautiful hymn, by the late Mrs. Sarah Flower Adams, was sung at her grave, August 21, 1848, by a few of her most intimate friends.

He sendeth sun, he sendeth shower,
Alike they're needful to the flower;
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! thy will, not mine, be done.

Can loving children e'er reprove
With murmurs whom they trust and love?
Creator, I would ever be
A trusting, loving child to thee;
As comes to me or cloud or sun,
Father! thy will, not mine, be done.

Oh, ne'er will I at life repine,—
Enough that thou hast made it mine.
Where falls the shadow cold of death,
I yet will sing with parting breath—
As comes to me or shade or sun,
Father! thy will, not mine, be done.

From Chambers' Edinburg Miscellany.

### THE PLAGUE IN LONDON.

The year 1665 was an awful period in the annals of London. During the two previous years the plague had raged in Holland, and reports of that dire calamity had formed the staple of many a conversation by the firesides of England. People had heard from their parents of a similar visitation in their own country, in the days of King James. Cases of plague, too, it was believed, had frequently occurred at home since then, and therefore the tidings of the continental pestilence might well fill them with alarm. Two men sickened in Drury Lane, December, 1664. On inquiry, headache, fever, a burning sensation in the stomach, dimness of sight, and, above all, the livid spots upon the chest, indicated beyond all dispute, that the plague had reached London. The affecting intelligence soon spread. The weekly bills of mortality for the next four months exhibited an increase of deaths. The fears of the people rose to a higher pitch. The month of May showed that the dreaded disease was continuing and extending its ravages; and in the last week of June, two hundred and seventy-six persons fell victims to the destroyer. The plague had indeed come, and was spreading its wings over the great city. Men fled in terror; coaches and other vehicles were seen hastening along the highways, filled with those whose means enabled them to change their residence. But multitudes remained, especially persons of the poorer class, who, crowded together in narrow streets and alleys, seemed marked out by the Angel of Death as his certain prey; among them his ravages were most awful; they chiefly swelled the amount of deaths reported from week to week, rising from hundreds to thousands, till during the month of September, the terrific number of ten thousand, at least, was the weekly average of the bills of mortality. In one night, it is said, four thousand died—a night long to be remembered.

One shop after another, one dwelling after another, was closed. The long red cross, with the words, "Lord, have mercy upon us," inscribed on the door, indicated that within Death was doing his work. The watchmen appointed by the magistrates stood at the entrance, armed with halberts, to prevent all communication between the inmates and other persons; and thus to limit, as far as possible, the spread of contagion. Instead of the busy crowds that once lined the thoroughfares, a few persons might be seen walking cautiously along in the middle of the path, fearful of each other's touch. "The highways were forsaken, and the travelers walked in by-ways." A coach was rarely met, save when, with curtains closely drawn, it conveyed some plague-stricken mortal to the pest-house. The wain, laden with timber and other materials, had disappeared; for men had no heart to build; and the half-finished structure was left in premature ruin. The cart bearing provisions came not within the city gate; the market was held in the outskirts, where the seller feared to touch the money of the buyer till it had been dropped in a vessel of vinegar. In many of the streets the grass sprung up, and a fearful silence brooded every where, in harmony with the wide-spread desolation. The London cries, the sounds of music, the murmur of cheerful groups, the din of business, had ceased. That deep solitude, in a great city, must have been overwhelming. And how must the lonely passenger, as he walked along, have shuddered while now and then this portentous silence was broken, as there darted from an open window the shrieks of some miserable being, in the agony of disease or bereavement! In some cases no human sounds, even of terror, broke the awful tranquillity of the scene. Whole streets were desolate—the doors left open—the windows shattering with the wind—the houses empty—the inmates gone.

Suddenly did the disease smite the patient. Sometimes they suddenly dropped in the streets; others, perhaps, had time to go to the next stall or porch, "and just sit down and die." The man who drove the death-cart expired on his way to the huge pit dug for the reception of thousands, or fell down dead upon the heap of corpses that he was tumbling into that rude place of burial. A person went home, hale and strong; "at even-tide there was trouble, and before the morning he was not." As the mother nursed the babe, the purple spot appeared on her breast; and in a short time the helpless little one would be clinging to its lifeless parent—to follow her, in a few brief movents, to another world. Every man who was affected with sickness naturally thought his hour was come; and who but must be deeply affected with the following passage in Pepys' Diary: "June 17.—It struck me very deep this afternoon, going with a hackney-coach down Holborn, from the Lord Treasurer's; the coachman I found to drive easily and easily, and at last stood still, and came down, hardly able to stand, and told me he was suddenly struck very sick, and almost blind; he could not see. So I alighted and went into another coach, with a sad heart for the poor man, and for myself also, lest he should have been struck with the plague."

In some cases the disease lurked for several days in the system without discovering itself, yet all the while contagious; and it was very sad to reflect how such a person had been a walking destroyer, perhaps for a week or a fortnight—how he had ruined those whom he would have hazarded his life to save, and had been breathing death upon them, even, perhaps, in his tender kissings and embracings of his own children. When the disease reached its crisis, it was often attended with delirium in the most appalling forms, and the pitiable sufferers would start from their beds—rave on the passer-by whom they saw from the casement—perhaps rush down stairs—burst into the street—screaming in the most terrific manner—then haste to the river, and there terminate their earthly agonies by suicide. Awful as were the real horrors of the plague year, they were augmented by excited imagination. Men saw in the heavens portentous forms, blazing stars, and angels with flaming swords; and on the earth they discerned spectres in significant and menacing attitudes. Some fancied themselves inspired; one of these persons made the silent streets ring with the deep cry, "Yet forty days, and London shall be destroyed." And another, with nothing but a girdle round his loins, and bearing a vessel of burning coal upon his head, paced the city by night and by day, exclaiming, "Oh, the great and dreadful God!"

### A CONNECTICUT SAILOR BOY.

A minister who had been on a sea voyage, relates a thrilling scene which took place on board the ship Cornelia in a storm. The winds had lashed the ocean into foam; the ship was rolling fearfully, and all began to fear it was her last voyage.

Some of the rigging became entangled at the mast head, and it was necessary to send some one aloft to adjust it. Who could climb those ropes to such a giddy height in such a fearful storm? On board was a Connecticut boy, the son of a poor widow, who had left home to brave the storms, and bear the perils of life on the ocean wave, for his mother's sake. But we will let the minister, who was eye-witness, describe the scene:

I was standing near the mate, and heard him order that boy aloft to do it! He lifted his cap and glanced at the swinging mast, the boiling, wrathful sea, and the steady, determined countenance of the mate. He hesitated in silence a moment, then, rushing across the deck, he pitched down into the forecastle. Perhaps he was gone two minutes, when he returned, laid his hands on the ratlines, and went up with a will. My eye followed him till my head was dizzy, when I turned and remonstrated with the mate for sending that boy aloft. He could not come down alive! 'Why did you send him?' 'I did it,' replied the mate, 'to save life. We've sometimes lost men overboard, but never a boy. See how he holds like a squirrel.' He is more careful. He'll come down safe, I h-o-p-e.'

Again I looked, till a tear dimmed my eye, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about 15 or 20 minutes, having finished the job, he came down, and straitening himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance.

In the course of the day I took occasion to speak with him and ask him why he hesitated when ordered aloft? Why he went down into the forecastle? 'I went, sir,' said the boy, 'to pray.' 'Do pou pray?' 'Yes, sir; I thought I might not come down alive, and I went to commit my soul to God.' 'Where did you learn to pray?' 'At home; my mother wanted me to go to Sunday School, and my teacher urged me to pray to God to keep me—and I do.' 'What was that in your jacket pocket?' 'My Testament, which my teacher gave me. I thought if I did perish, I would have the word of God close to my heart.' [Christian Sec.

### A PREACHER WITHOUT ONE HEARER.

In a cotemporary print of recent date, I have read with pleasure, a notice of sermons preached to one hearer! What heroism is that, compared with preaching without a single hearer? Of such a case I have had a very graphic account from the preacher himself. He was then a Methodist circuit rider, in a district where stern Puritanism still kept the people carefully from all preachers except those of the right *stripe*.

His appointment was of a Saturday, at a school-house, a short distance from a small village. A few boys had repaired, for sport, from instinct or from habit, to their old play ground.

The preacher tied his horse, entered the school-house, placed his Bible and hymn book upon the teacher's desk, and waited for an audience. In vain he waited. Not a soul appeared. He gave out a hymn, which he sung himself. He prayed, but there was no response. He sang again, when, ever and anon an urchin's head would be seen at a window, or at the door, curiously spying out what *could* be going on. He took his text and preached his sermon. To the very conclusion no soul appeared. Uninvited and dinnerless, he went his way. It was a monthly appointment. When next he was seen tying his horse to the old place, off trooped all the boys from the play-ground, and soon ingathered a curious, eager crowd. No further hindrance was presented to the gathering of a small but flourishing society of Methodists.

Memory of a Mother.—John Randolph, some years ago, addressed himself to a friend as follows:—

"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French Atheist, if it had not been for one recollection, and that was the time when my departed mother used to take my little hands in hers, and cause me on my knees to repeat, '*Our Father which art in Heaven.*'"

The Sabbath Recorder.

New York, April 5, 1849.

## CHOOSING AND CALLING MINISTERS.

In former times, it was customary to precede the choice of a minister by seasons of fasting and prayer; and when, after such preparation, the minds of the people were directed to a person who seemed suited to their circumstances, he was called to the pastoral office with the understanding that he should continue in it until some good reason was discovered for a change. The natural consequence was, that the pastor regarded his relation to the people as permanent and responsible, the people felt a deep and lively interest in whatever concerned the welfare and reputation of their pastor, and the intercourse betweeen the two was both pleasant and profitable. The history of the older churches in New England furnishes many illustrations of this custom; and to it, no doubt, those churches are greatly indebted for the intelligence and stability by which they are now characterized.

How different from this is the course pursued by many of the churches now-a-days in the settlement of their ministers. Instead of preceding their choice by fasting and prayer, the choice is not unfrequently made at a business meeting, with little or no reflection, and perhaps under electioneering influences. And then, instead of selecting the candidate with a view to his *permanent* settlement, he is chosen only for *a year*, with the expectation that at the close of his term of service the whole question will be again brought under review. It is hardly necessary to say, that such a course of proceeding is as impolitic as it is unscriptural. The minister who is chosen for so short a period, sees that it will be impossible for him to carry out any enlarged plans for the improvement of the people, and is therefore compelled to content himself with discharging the duties of a *preacher* in the most common-place way possible. The people, knowing that another election day will come round in a twelve-month, are always tempted to be on the look-out for a successor of the present incumbent, instead of endeavoring to make the most of the advantages they now enjoy. Indeed, preacher and people, all, are liable to be kept in a state of constant excitement, prejudicial alike to their religious interests and their social enjoyments.

The remedy for these evils is to a certain extent in the hands of the ministers. They know that "rolling stones gather no moss." Let them, then, as they regard their influence and usefulness, set themselves against such frequent changes. And, as the first step, let them, when called to take for a few months at a time the oversight of churches which need permanent pastors, make known their views of propriety in the case, and act accordingly. If all ministers were to adopt this course, attention would be effectully called to the evil, and it would rapidly diminish, and soon disappear.

—Since writing the above, our eye has fallen upon the following paragraph in one of our Baptist exchanges, for which we bespeak a thoughtful perusal. The editor, in answer to an inquiry as to the expediency of annually electing pastors, says:—

> "Our churches, instead of electing pastors, hire by the month, or year, as they do plantation overseers. The only difference is, the overseer is paid what is promised him, and the minister *seldom is*. It is, we say it fearlessly, an abomination of no common magitude. The working of the unscriptural system is, like that of every other departure from the teachings of the Bible, deleterious and ruinous to the cause of Christ. There is perhaps no one practice that tends more directly to depreciate the character and lessen the influence of our ministers, or to retard the prosperity of our churches, than these *yearly hirings*. The evils springing from these are LEGION."

## AN INTERVIEW WITH THIEVES.

The English papers give the particulars of an interview between Lord Ashley and a congregation of London Thieves. It seems that a city missionary, named Jackson, had attempted to hold religious meetings among the thieves, and had thus obtained their confidence. In his intercourse with them, he found some who professed to be desirous of abandoning their former mode of life, if they could see a way of obtaining a livelihood and rising in society. Mr. Jackson questioned them in regard to emigration, and found that they would jump at the chance. He then proposed to assemble such of them as were inclined to emigrate, and invite Lord Ashley to meet them, and consult upon the subject. On the day appointed, 207 professed thieves were assembled, each of whom expressed his earnest desire to renounce his dishonest course, if it were possible. Lord Ashley and five or six gentlemen met with them. Several of the best and most experienced thieves were stationed at the door, to prevent the admission of any but thieves. Some four or five individuals, who were not at first known, were subjected to examination, and only allowed to remain on stating that they were, and being recognized as, members of the dishonest fraternity; and before the proceedings of the evening commenced, the question was very carefully put, and repeated several times, whether any one was in the room of whom others entertained doubts as to who he was. The object of this care was, as so many of them were in danger of "getting into trouble," or, in other words, of being taken up for their crimes, to ascertain if any who might betray them were present; and ano her object of this scrutiny was to give those assembled, who naturally would feel considerable fear, a fuller confidence in opening their minds. The meeting was opened by singing and prayer; after which Lord Ashley addressed the thieves for a considerable time upon the subject of emigration and changing their modes of life. The impression made by the conference, is said to have been very favorable, and it is hoped that many may be induced to forsake thieving and seek an honest livelihood in some new and distant country.

☞ We copy the following article from the Pennsylvania Telegraph, published at Harrisburg. The Bill passed by the Seuate remains to be acted upon by the House We can hardly believe that body will allow it to lie over, much less reject it.

## THE SEVENTH-DAY BAPTISTS.

As a bill for the relief of the Seventh-day Baptists has passed the Senate Pennsylvania, and will be up before the House of Representatives in the course of a few days, permit me, through the medium of your paper, to address a few remarks to the Guardians of the People's Rights in behalf of these oppressed Christians.

Conscientiously regarding the *requirement* of the Lord, to hallow the *seventh day* as the *Sabbath*, and finding no *repeal* of the obligation it imposes, nor any *transfer* of the *day* to be *sanctified*, in the Scriptures, they are constrained to honor that day, and that day alone, unto the Lord. This service does not arise from any capriciousness in them, but from an abiding obligation, imposed by the Majesty of Heaven; which they can not throw aside at any sacrifice short of incurring his displeasure and indignation. This service is not of their own election; neither is the day a matter of their choice. The institution —the specific day—is imposed by the Most High; and until he abrogates it, or absolves them from the service, they must regard it as their solemn, imperative duty, strictly to adhere to, and conscientiously to obey. "Remember the Sabbath day to keep it holy; the *seventh day* is the *Sabbath* of the Lord thy God; in *it* thou shalt do no work," is the sacred and awful injunction.

This is the source of their conscientious scruples on this subject. It does not satisfy them to be told, that that is the "*Jewish Sabbath.*" The Scriptures no where speak of a "*Jewish*" or a "*Christian*" Sabbath. The Sabbath is but *one*, and has but one name—"*the Sabbath of the Lord thy God;*" which the Scriptures declare, is the *seventh day;* instituted more than two thousand years before there was a Jew in the world; and consequently could not have been a "*Jewish Sabbath.*" "The Sabbath," Christ, who is Lord of the Sabbath, asserts, "was made for man"—the *whole race of man*—not a particular race or people, but for mankind at large. I shall only add on this point, that if it can be shown, by a single passage in the New Testament, that Jesus Christ, our Lord and Master, or his inspired apostles, have transferred the Sabbath, from the *seventh* to the *first day of the week*, the advocates for the sanctification of the *seventh day*, one and all, will cheerfully recognize the validity of the change, and yield implicit obedieuce to the requirement, when that requirement is adduced; but until that transfer is shown, in the clear, explicit language of Holy Writ—not based on vague, *strained inferences*, they will protest as in duty bound, against such a perversion of the Word of God, and will adhere, despite of all coërcive penalties to drive them from their profession, firmly, immoveably, to the express injunction of the Lord, to hallow the *seventh day*—the only heaven-appointed weekly *Sabbath*.

Until quite recently the German Seventh-day Baptists of Pennsylvania, enjoyed the privileges secured to all the citizens of the State by their republican Constitution; but within a few years past they have been wantonly and maliciously persecuted and mulcted in fines, time after time, for not yielding *two*-sevenths of their time to holy rest, whilst but *one*-seventh is required of their neighbors. In these circumstances, and when forbearance was no longer a virtue, they appealed to the Supreme Court of the Commonwealth, to test the constitutionality of the law imposing this grievious burden on them. The Court, in sustaining the law, abandoned, entirely, the ground of the *first day of the week* possessing any *sacredness*, save what it acquires from the *civil law;* repudiated the *motives* of the makers of the law, in claiming for it a *sacred character*, and declined to recognize it as a *holy day*—as the *Sabbath*, but affirmed it, solely, on the ground of its being a "*civil regulation*"—a political rest-day, which the Legislature is competent to impose, and change to any day of the week, or abolish, at pleasure; at the same time intimating the propriety of providing, for these people, exemption from the operation of the statute, as other States have done.

The Seventh-day Baptists have never asked any protection for the Sabbath they honor; have never desired to force it upon others; have never attempted to interfere with the law at large—they never asked for aught but exemption from the penalties of an unjust and invidious law—a law destructive of their *equal rights* and the free exercise of *religious conscience;* and this only *in virtue* of being *Sabbath-keepers*—having claimed no more than most of the other States of the Union have cheerfully acceded—nay, spontaneously provided for them in advance of their asking for it; which a reference to the statutes of Maine, Rhode Island, Connecticut, New York, New Jersey, Ohio, Kentucky, Missouri, Michigan, Wisconsin, Indiana, Illinois, and Arkansas, fully attest. Other States may have been equally liberal, but I have not within my reach the statutes of the remainder to examine them. Louisiana has passed no Sunday law; consequently has no restriction whatever.

Without making any pretensions to any special favors, if any denomination of Christians in the Commonwealth deserve any particular consideration from the Government of Pennsylvania, or indeed from the Federal Government, it is these "harmless" German Seventh-day Baptists. Persecuted in their "*Vaterland,*" they left their homes and their kindred, to seek an asylum in the wilds of America, where they might "sit under their own vine and fig-tree, and worship Almighty God according to the dictates of their own consciences," there "being none to make them afraid;" and arrivad at Boston, early in the last century; but suffering from the rigor of the Puritan dynasty, they, on assurances of perfect religious freedom, removed, in 1720, to Pennsylvania, then commonly called *Quaker Valley*. They settled in the interior of the Province, and were among the first pioneers who penetrated the wilds beyond the Schuylkill. As a quiet and industrious people, they improved the country, and made "the wilderness blossom as the rose;" and from the earliest period of their occupation of the soil, they have rendered important services to the country.

Regarding conflict with arms as unbecoming the Christian profession, still they were ever the advocates of *equal rights*, and succored the struggle for "*Liberty and Independence,*" to an extent no other denomination, as a denomination, can boast. During the French War, (the war of 1756,) the doors of their whole establishment at Ephrata, then their only settlement, were thrown open, as a refuge to the scattered inhabitants of Paxton and Tulpehocka, the extreme frontiers, from the incursions of the hostile Indians—all of whom were received and *entertained* by the Society, without charge, during all the period of danger and alarm; upon hearing of which, the Royal Government sent a company of Infantry from Philadelphia, to protect that retreat. At this seat of learning and piety, the *Declaration of Independence* was translated into seven different languages, by Peter Miller, to whom it was sent for that purpose, at the suggestion of Charles Thompson, the distinguished Secretary of the Continental Congress, to be forwarded to the different Courts of Europe. After the battle of Brandywine, in the year 1777, the whole establishment was again thrown open to receive the wounded American soldiers, sent thither by Washington, himself; great numbers of whom (400 to 500) were taken to that place, on wagons, a distance of 60 or 70 miles; were nursed, fed, and comforted under their sufferings, and one hundred and fifty to two hundred of whom, who sunk under their wounds and camp fever, had their dying eyes closed by the pious hands of the brethren and sisters, and were interred in Mount Zion Cemetery, where their mouldering bodies still repose.

These are some of the services and sacrifices which the German Seventh-day Baptists made for the cause of civil and religious liberty. Their only reward has been *persecution*. They have never received—they never asked—any thing at the hands of Government, but *liberty of conscience* and *equality of civil rights*. They ask for no exclusive privileges. They disclaim all right of human government to exercise authority over, or fetter in the least, the religious rights of any being. While, in *civil affairs*, they respect "the powers that be," and strive "to obey those in authority," yet, they contend for the indefeasible right of observing the laws of God, as declared in His *Word*, without abridgement therefrom, in their *civil rights*. They recognize the laws of the land in *secular* matters, and honor the laws of God, and God alone, in religious faith and practice. These are the inalienable rights of all the members of the Republic. There are rights *reserved*, by the people, to themselves, in the formation of the Government; which they consider no power can legitimately wrest from them.

It remains to be seen, whether the State of Pennsylvania, in this enlightened day—whether the *present Legislature*, will *endorse* and *continue* the bigoted intolerance which the Act of April 22d, 1794, inflicts on that people, and persevere in their stringent efforts to crush an humble and harmless band of disciples of the lowly Jesus, who conscientiously endeavor to do the will of God their Maker. We do hope that the present Legislature will not rise, without displaying a magnanimity, commensurate with the enlarged policy of her sister States, above alluded to, in reference to this matter, and wipe out, the injustice inflicted on the seventh-day people, and at the same time remove the disgrace of *intolerance* from our institutions.

Commending this important matter, in this brief manner, to the members of the Legislature, and trusting to their patriotism, I close by the earnest, yet respectful admonition: *Do unto these perseeuted brethren, as you would others should do nnto you* in like circumstances.

W. M. F.

## A GRAVE PRESENTMENT.

The following extract from the report of the Grand Jury of the city of Albany, N. Y., may suggest profitable reflections. It is rather mortifying, we confess, to have a common method of raising money for benevolent purposes represented as "originating" lotteries and raffling. But if the facts justify such a representation, it is time the matter were understood, and the evil reformed.

GRAND JURY ROOM, Jan. 12, 1849.

The Grand Jury of the city of Albany respectfully submit, That a practice exists in this city, which, while those who are engaged in it may not be aware of it, is a violation of the law, and in its tendency is so manifestly evil that they cannot refrain from presenting it. We refer to the disposition of property by private lotteries. *The practice, originating in the fairs connected with the charitable objects of the various religious societies of our city*, has come to be indulged in by the respectable merchants, for the disposition of their costly goods—artists, for the disposition of their works—booksellers, of expensive and elegant books—jewellers, of their wares—and extending downward to small grog-shops, in the disposition of different and cheaper articles, fitted to the tastes and fancies of those who resort there. While the Grand Jury regard this practice as a palpable violation of the law, yet the benevolent motives from which many engage in it, have induced them to refrain from preferring bills against any. It might be unwise, without previous admonition, to select any individuals from the great number engaged in it for punishment. It is therefore deemed just that the evil be brought publicly to the notice of all, before setting in motion the machinery of the law for its suppression, that the good may be admonished to refrain from it, and those who pursue it for personal gain may be warned that to continue it would call down upon them the penalties denounced by the statutes against them.

H. H. BUCKBEE, Foreman.
PROVOST VETAZIE, Secretary.

## "WHO IS ON THE LORD'S SIDE?"

This question is a trite one. It was originally proposed in seriousness, to be answered, not in word, but in practice. It is now often asked from the pulpit, and in our social religious meetings; and the response expected, is a short public speech—a repetition of some matter-of-course confessions, which mean everything in general, but nothing in particular—a confession that we are great sinners, &c., while, if our brethren or our consciences accuse us of any *one* sin, we readily deny or excuse it. We confess that we love God, yet continue in practice to deny his authority—to disobey him. Many are on the Lord's side to *speak* for him; but who to *act* for him? Many are on the Lord's side to commend his precepts; but who to obey them? Many there are to eulogize his meekness, love, benevolence, self-denial, and charity; but *who* to imitate them? Reader! be not deceived; the Lord knoweth all that is in thine heart, and taketh cognizance of all thy ways. He says unto thee, "If thou love me, keep my commandments." And again, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." GORDON.

MYSTIC VALE, March 29th, 1849.

**MISSION TO CENTRAL AFRICA.**—The Missionary Journal publishes the report of a Committee of the Southern Baptist Missionary Board, recommending the organization of a mission in Central Africa. Two persons have offered themselves for the mission, and there seems a good prospect that the enterprise will be undertaken. Should the Board determine to establish the mission, the Committee recommend that the missionaries, whom they may appoint, should sail to some port on the coast of Africa; and there decide, whether to take an overland route to the Niger, or proceed down the coast to the mouth of the River, and ascend it until they reach a suitable place for location.

**EMIGRANT CHRISTIANS AT THE WEST.**—Under the head of "A Painful Subject," the Puritan speaks of "the apostacy of emigrant professors as the common complaint of Western missionaries," and says that "in many cases the missionaries avow that their work would be comparatively easy, if the ungodly lives of back-sliding professors were not in their way." So great is the evil at the present moment, that the Home Missionary "affectionately and earnestly calls upon Presbyteries and Associations at the East to bring up the subject in their deliberative meetings," and remarks that "they are likely to have no topic of greater importance to occupy their discussions and their prayers."

**ENGLISH BISHOPS AND ROMAN CARDINALS.**—The English Bishops, says the N. Y. Observer, receive much larger salaries than the Roman Cardinals. Some years ago Parliament reduced their salaries. The Archbishop of Canterbury now receives £15,000, equal to $75,000; the Archbishop of York £10,000; the Bishop of London £10,000; the Bishop of Durham £8,000, &c. The lowest salary of a Bishop was fixed at £4,000, equal to $20,000. At the same time, 2,000 clergymen of the Church of England have incomes under £100 a year; and some as low as £50, and even £20. The Cardinals at Rome receive each $4,000 a year.

**DENOMINATIONS IN ENGLAND.**—Some of the most prominent, aside from the national establishment, are, according to a correspondent of the Watchman and Reflector, Independents, with chapels, 1920; Baptists, 1450; Wesleyans, 3,000; Primitive Methodists, 1420; Papists, 534. In Scotland, Free Church, 847; Presbyterians, various, 579; Congregationalists, 141; Baptists, 120; Papists, 80. Neither in England nor Scotland do Papists hold any comparison with the prominent dissenters as a body, and either of them singly exceed them greatly in numbers.

**FIRST CHURCH IN GENESEE.**—From a letter of Eld. James Bailey, dated Little Genesee, March 24, we copy the following: "For a number of weeks past, the Church in this place has been enjoying a season of revival, in which most of the members have been quickened and comforted. We also hope that several have passed from death unto life. Seven have been baptized, and become members of the Church. There are some others of whom we have hope, that they have been born of God."

**REMOVAL OF MADISON UNIVERSITY.**—It is said that Chancellor Walworth has given it as his opinion, that there are no legal obstacles to prevent the removal of Madison University to the city of Rochester. He also gives it as his opinion, that the Baptist Education Society of the State of New York are equally free to remove to that city with their property. His opinions are said to be supported by an elaborate and exceedingly able argument.

**MUNIFICENCE.**—The Boston Atlas states that the Rev. Charles Avery, of Alleghany City, has given a lot of ground on Library street, in that city, worth $2,000, and has put under contract a building worth $10,000, for the benefit of the colored Wesleyan Methodists. The building is intended to be used for a church, college, and primary school. It is the intention of the donor that the highest branches of education shall be taught.

**ELD. ALFRED B. BURDICK** requests his correspondents to address him at Westerly, R. I.

## DECLINE OF INFANT SPRINKLING.

The inconsistency of denying the doctrine of baptismal regeneration, and yet advocating the practice of infant sprinkling, is the subject of a long article in the high-church Episcopal paper published in this city. In that part of the article which treats of the consequences of this inconsistency, we find the following statement relative to the decline of infant sprinkling, which is calculated to suggest serious reflections:—

> "It is demonstrable from facts and figures, that, if infant baptism grow as rapidly into disuse among Presbyterians for the time to come as it has done for fifty years past, one hundred years hence the Presbyterian Church as a pœdobaptist society will exist no more. It is already, as we have called it, a semi-Baptist denomination. In the Presbytery of St. Louis the number of adults baptized the last year wanted but eight, to be equal to that of baptized infants; that of Cincinnati wanted but twenty-two; that of New Brunswick, including Princeton, wanted but twelve; the adults being 153, the infants 165.
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> "The Baptists see distinctly that infant baptism cannot be maintained, and is not worth maintaining, on the popular grounds adduced by Presbyterians in its defense. In fact, they see that, separated from regeneration, it ceases to be a sacrament; and not knowing "a more excellent way," and laying themselves the stress which Holy Scripture lays upon the ordinance, they will stand firm, and must necessarily increase by continual accessions from the Presbyterians, who will find it more and more out of their power to resist the encroachment."

**DANE COUNTY, WISCONSIN.**—A correspondent of the Morning Star gives the following account of the physical and religious condition of the County in which the Seventh-day Baptist Church of Albion is located. We copy it for the benefit of any who may be looking to the west as a place of residence:—

> "Dane County contains 35 townships, each six miles square, and a population of some 15,000 inhabitants. The soil is very fertile. There are thousands of acres of entered land, of the choicest quality, unoccupied, as yet. In this County are the four lakes. In the center of the County, at the capital, is a University, which has just been opened. A railroad route to connect with the Chicago railroad has been laid out, and the grading is to be commenced in the spring. There are great inducements for emigrants, but more particularly for ministers. The right kind of ministers are very scarce. I believe there are only 22 in the County, and only about 20 evangelical churches—11 Baptist and 9 Pedo-Baptist. But it may be said, There is not room for more ministers. And there is not for the aristocratic and opulent, but plenty of room for those who really care for souls. Dane County really needs 10 or 12 humble and devoted ministers. The people need to be visited and looked after. Many ministers here do not care for the flock. They preach perhaps twice on the Sabbath, and the rest of the week are about the secular concerns of life."

**"I NEVER READ A NEWSPAPER."**—A gentleman in London, in conversation with a Christian minister, found him ignorant of the great events that were transpiring on the Continent, and upon expressing his surprise, the minister answered, "I never read a newspaper," seeming to think this a thing quite beneath his profession. He was one of those who, because he must preach the Gospel, thought he must have nothing to do with the revolutions, reforms, and stirring scenes of this world. And so he sunk into an ignorance that unfitted him to preach the Gospel. *Such* a living above the world is a poor qualification for any duty. Better come down and dwell amid the realities and activities of life, and gather motives and materials therefrom for doing the Lord's work.

All ministers and people in this country read a newspaper, but should some Christians be questioned by their minister about the moral changes of our own and other countries, they might be driven to the confession, "I do not read a *religious* paper." It is a shame to any Christian to be ignorant of the progress and triumphs of Chiristianity in this age of the world. And yet he will be ignorant if he does not read a religious newspaper. [Bost. Rep.

**TEMPERANCE IN MAINE.**—The editor of the N. Y. Tribune, who has recently returned from a tour in Maine, says: "We were surprised and delighted at the general prevalence and onward march of Temperance in that State. We saw no man even partially intoxicated during ten days' constant intercourse with the people of her largest towns and most traveled thoroughfares. In no tavern was any liquor displayed, while many of the best are thoroughly purified from the poison. Nearly every where what grog-selling is still prosecuted is under the ban of the law, and the enforcement of that law is becoming more and more strenuous."

**AN UNKNOWN CITY BROUGHT TO LIGHT.**—The *Courier des Etats Unis* states that an ancient city has been accidentally discovered in Asia Minor, situated on the borders of the old kingdoms of Pontus, Cappadocia, and Galatia. Seven temples and about two hundred houses have been found, although in a partially ruined condition. Dr. Brenner, who has visited these structures, has not, as yet, been able to find any inscription, or bas-relief, that could furnish the least trace to the name or history of this city, situated in the midst of extensive excavations, which no traveler has been known ere now to visit.

A work on the Geology and Natural History of New York, authorized by the Legislature, has, it is said, already cost the State four hundred and thirteen thousand dollars, and is likely to cost much more before it is finished.

The property question in dispute between the northern and southern branches of the Methodist Church will probably be submitted to arbitration.

The Girard College is said to be in a most flourishing condition. It now contains 208 orphans.

# General Intelligence.

## CALIFORNIA ITEMS.

The New Orleans Picayune has received papers from California to the 25th of January, (thirty days later,) from which the following items are gleaned :—

A new paper has been started at San Francisco, called the Alta California, edited by Edw. Gilbert, Edw. C. Kemble and Geo. C. Hubbard. It is creditable to the American press, the tone of its articles being much above what we might have looked for.

The winter has been a very severe one throughout the country, but we have no account of distress among the miners.

The papers give the proceedings of several meetings of citizens to consider of the necessity of forming a Provisional Government and appointing delegates to a Convention for this purpose. This Convention was to have been held on the 5th day of March, but in order that all parts of the Territory might be fairly represented, and to give time to Congress to provide a Territorial Government, the day for the Convention to assemble has been changed to the 1st day of May next.

The latest news which had been received at San Francisco on the 25th January, reached there that day by the American schooner Swallow, fifteen days from Mazatlan. Thereby the Californians learned the election of Gen. Taylor.

Gen. Lane was in San Francisco, on his way to Oregon. He took the southern route from Santa Fé to Los Angelos.

Gold is scarcely mentioned in the papers received from California.

The Alta California copies a paragraph about a meeting of sempstresses in New York, complaining of their hard work and poor pay, and comments thereon as follows: "We would advise a colony of these same working girls to come to California as soon as possible. They can earn from $5 to $35 per day in the manufacture of clothing; and if they are anxious to do still better than that, they will find hundreds of young, good-looking, and enterprising men ready to embrace an opportunity which promises a good wife."

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COL. FREMONT'S CALIFORNIA EXPEDITION.—Last fall Col. Fremont, a son in-law of Senator Benton, left the State of Missouri, with thirty odd men, for California, intending to cross the Rocky Mountains at some point among the head springs of the Rio del Norte, and ascertain by surveys whether there is a pass thence over the mountains to the waters of the Colorado, and a practicable route in that direction for a great national highway to the Pacific. On arriving at California, on the Pacific, it was the intention of Col. Fremont and his party to establish themselves in a permanent settlement some where on the Sacramento. Mrs. Fremont, with her brother-in-law, Mr. Jacobs, left New York in the last steamer for Chagres, *en route* for San Francisco, with the expectation of meeting Col. Fremont at that point, in April.

But last week a telegraphic dispatch was received at New York, stating, that letters had been received at Independence (Mo.) from Taos, New Mexico, giving information that the winter on the mountains has been unusually severe; that Col. Fremont, while passing through one mountain gorge lost 130 mules in one night; that he was then left to make his way on foot; and, determining it was impossible to proceed farther, finally dispatched three men to seek some settlement. Succor not arriving in 20 days, Fremont started for Taos, distant 350 miles, where he arrived in nine days. Major Beale immediately dispatched a party of dragoons, with mules and provisions to relieve Fremont's party. Fremont was much emaciated, but accompanied the expedition. The sufferings of the party are represented as having been very great, having even been forced to the extremity of feeding upon one another. Later reports assert that all of Fremont's party perished except the Colonel, who is badly frost-bitten.

The friends of Col. Fremont do not fully believe this report. They think that the animals were lost, and that the men suffered much, perhaps some of them were lost, but that they were too well provisioned to have occasion for feeding upon each other.

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FROM THE RIO GRANDE.—A telegraphic dispatch to the N. Y. papers, dated at New Orleans, March 30, says that the steamer Globe has arrived from Brazos Santiago, bringing later dates from the Rio Grande. The most important advice received by her is the intelligence of the breaking up of Col. Webb's California expedition, *and that eight of their number have been swept off by the cholera*, on the Rio Grande, four of whom were from New York. The Globe brought eighteen of the company to New Orleans. Audibon, a son of the eminent American Naturalist, whose company embarked from this city in January, had been robbed of $12,000 in gold, $4,000 being subsequently recovered from the robbers. Messrs. Webb and Audibon remained behind in order to recover the residue of the money. There is much sickness reported along the Brazos.

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LOSS OF A WHOLE FAMILY BY A FLOOD.—The Keokuk (Iowa) papers contain accounts of the loss of a whole family by the breaking up of the ice in the Des Moines River, which formed a gorge and caused the water to back up at a great distance and overflow farms and houses. Two families, named Frederick and Cross, finding themselves suddenly surrounded by water, attempted to make their escape in a canoe to the highlands; but as the canoe was too small, it was determined that Frederick and his family should go on first, while Cross, his wife, and two children—one four and the other one and a half years old—remained on a log. Frederick and family reached the shore nearly frozen. A man named Colvin then took the canoe and went to the relief of Cross and family. After taking them into the canoe he set out for the shore. The canoe upset, and Colvin took the children, and by holding on to the branches, with their feet in the water, all kept afloat. Although the shore was within hailing distance, and their situation was made known to the people, all efforts to save them were unavailing. Cross and wife, after remaining an hour and a half in this situation, sunk. The children froze to death in Colvin's arms. He was relieved by a float constructed of two cabin doors.

COLORED MEN IN PARIS.—Robert Walsh, in one of his letters to Littell's Living Age, writes:

"The black man—the ebony—in the delegation of the Antilles, who sits in the center of the Montagnards in the Assembly, was the servant of a white General resident in the capital. An intimte acquaintance of the master told me, a few days ago, that the Representative had not resigned his domestic post, whether from personal attachment or prudential motives, he would deserve credit for either. A gentleman from New Orleans, on a visit to Paris, relates to me that, about a fortnight since, while seated in a side box of the first tier of the grand opera, he distinguished a colored family in the one immediately opposite; by his opera glass he discovered that the head of it, whom he recognized, distinguished him, and was about to come around to him by the lobby. A feeling natural to a southern American, induced him to prefer that the interview should not be in the box which he occupied. He met the visitor in the lobby; the latter grasped his hand, and reminded him that he had been his tailor in New Orleans. 'I retired,' he added, 'with a good property; we are well settled here; that's my box once a week; we shall be happy to see you at our apartments.'"

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INSTANCE OF HONESTY.—The editor of a N. Y. paper says he has been shown an order on Bell, McLaughlin & Co., Agents of the Bank of British North America in this City, for £3, in favor of Mrs. Arnett, widow of Geo. Arnett, who died here about 22 years ago. The money was forwarded by Mrs. O'Neil, widow of Chas. O'Neil, of Navan, County Meath, Ireland, who died about 18 years ago. The money had been lent to O'Neil by Arnett, 30 years since, when both of them were single men. Arnett came to this country, married, and here died. O'Neil died in Ireland 4 years afterwards, leaving his widow in very narrow circumstances and with many debts to discharge. Since that time she has continually labored to repay every thing he owed, and finally, after the lapse of 30 years, returns this loan of £3, which her husband borrowed from a friend before their marriage. The letter enclosing the order was written by the curate of the parish in Ireland, to Mr. John Fitz Patrick, of this City, at whose house Mrs. Arnett is residing.

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AMERICAN PORK.—Last week, says an English paper, the steamship Niagara brought, among other goods, an importation of fresh American pork, to the extent of 200 pigs. The way this has been accomplished was by packing the carcases in ice, no salt having been used. The Niagara left Boston on the 28th ultimo., and was about eleven days in making her passage. To show the extent of the supply of American provisions, we may state that at one sale last week, and that not a very important one, 200 tons of butter, 179 tons of lard, and 65 tons of cheese were disposed of.

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## SUMMARY.

A telegraphic dispatch dated Louisville, March 25, says: "A number of steamers have arrived at this port from New Orleans, with the cholera on board, which is said to be again quite prevalent in that city. Fourteen deaths had occurred on board the steamer Bride, and many more were still sick. The George Washington lost 15 of her passengers previous to her arrival at Memphis. On board the Creole 3 deaths had occurred."

On the 26th of March the boilers in Fife's cotton factory in Allegany City, Pa., exploded, carrying away the roof of the building, and throwing the boilers 40 feet. Five bodies were dug out of the ruins, but there were others badly injured. Such was the terrible force of the explosion, that five dwellings situated near the factory were destroyed!

The Gloucester News says that over 80 vessels engaged in the fishing business have commenced their voyages from that port this season, and there remain about 70 more to be fitted out. The fleet will employ about 1,500 men and boys. At Annisquam, from 35 to 40 vessels will be engaged in the business, and probably about 60 vessels from Rockport.

At Montreal on the 24th a verdict of $18,000 damages was given against the proprietors of the North Upper Canada stages, for injuries sustained by Mr. Russell, in consequence of the intoxication of a driver. He was precipitated into the water, which resulted in the loss of his feet and hands.

The recent Report of the Clerk of Otsego county in this State, for the year 1848, gives the number of marriages in the county at 295; births 686; (males 391; females 395;) deaths 436—of which 40 males and 54 females died of consumption, or 94 in all, from this one disease.

The different churches in Springfield propose to raise the sum of $500, to purchase a female slave with her two children at Richmond, Va. She is the daughter of a colored printer at Springfield, who has not the means to procure her freedom.

The Newport (R. I.) News says that a worthy widow in that town has received a letter postmarked at Boston, enclosing $200, which the writer says was due to her husband on an old unsettled account. She has not the remotest idea from whom it came.

The Pope designs nominating a Bishop for San Francisco, says the *Journal du Havre*. The dignity will be conferred upon a French Ecclesiastic, who will be accompanied by several missionaries.

The steamers Dr. Franklin and Atharanth came in collision near the mouth of the Illinois, March 26, by which the latter was sunk. The loss is put down at $30,000, on which there was a slight insurance.

The New Orleans Bulletin of the 19th of March announces the arrival at Panama of a brig from San Francisco, which reports $5,000,000 of gold at that port to be shipped on board the steamer California.

There were 13 cases of cholera and 9 deaths at St. Louis, during the week ending 12th of March. At Clarksville, Tenn., up to the 20th, 17 cases and 4 deaths had occurred.

The Jefferson Medical College, in Philadelphia, graduated 188 young doctors last week.

A telegraphic dispatch, dated Wheeling, Va., March 30, says that the steamer Virginia, while on her way to Steubenville, about twelve miles above Wheeling, burst her boiler, near a place called Rush Run. Three persons, were instantly killed by the disaster, while thirteen are missing, and twelve badly wounded. Nearly all on board suffered more or less injury. It was a most fearful explosion. The boat is a perfect wreck.

The Louisville Democrat says that from Tuesday, the 13th, to Monday, 19th ult., twenty-seven deaths have occurred among the troops now stationed at Jefferson Barracks. The informant states that the fatal disease, in all its symptoms, was that of cholera.

Mrs. Farnham has issued a circular containing the articles of the "California Association of American Women." The ship Angelique, in which passage has been engaged, will be ready to sail about the 15th of April. The price of a share, including passage, freight, and medical attendance, is $250.

A correspondent of the Day Book, writing from Grand Rapids, Wisconsin, March 2, says: "Three bloody murders were committed here a few days since, in a drunken row between a band of Pottawattomies and some of the Menomonies living here. Two Pottawattomies, a squaw and a warrior, and one young Menomonie were the victims."

Iron and coal are found in abundance near Tuscaloosa, Alabama, and a company of practical iron-workers from Tennessee are about commencing operations there. Coal has long been dug there for home use, but rudely and unskillfully.

Rev. Mr. Burrows, a Methodist minister, being attacked at Sandy Hill, Worcester Co., Md., by a Mr. Bishop, who owed him an old grudge, shot him dead in self-defense, as he alledged. He has surrendered himself to await the result of a judicial investigation.

Two houses in Fell's Point, Md., inhabited by German families, were destroyed by fire, March 28, and, sad to relate, a man with his wife and child, were burned to death.

A bill has been introduced into the Legislature of Michigan, making the selling, giving, or in any way furnishing liquor to Indians, an offense punishable by imprisonment.

The *Pilot* newspaper, published at Montreal, having been mulcted in the sum of $2,500 for libel, announces that the establishment is ruined, and that the property belonging to it will be sold at public auction on the 28th of April next.

The Boston Bee says that the quantity of rain which fell during the 2 1-2 hours ending at sunrise on Thursday, March 22, was 2 1-2 inches, or very nearly as much as had previously fallen (including melted snow) in the year 1849.

In two days, recently, three thousand seven hundred and seventy loads of dirt were carted from the 1st, 2d, 3d, 4th, 7th, and 20th Wards in New York, and from the whole city ten thousand two hundred and twenty-three loads.

A paper called the "Panama Star" has been started at Panama. The first number bears date of Feb. 24th, and contains an account of the celebration of Washington's birth-day by the citizens of the United States congregated at that place.

The Wayne County Democrat publishes a long letter from the Rev. W. Kenney, protesting against Gen. Taylor's violation of the Sabbath on his way to Washington. The letter is couched in strong denunciatory terms.

The Edenton (N. C.) Sentinel says that Mr. James Norcom caught at one haul, at his fishery, upward of six thousand shad. The same paper states, that three negro men, two slaves and one free, were drowned at a fishery in attempting to get the seine in, the boat in which they were having filled and sunk.

A joint resolution was offered in Congress, the last night of the session, by Mr. Greeley, of New York, in favor of officially designating the United States by the name of *Columbia*. The resolution was read twice and went over among unfinished business.

The steamer Marshal Ney arrived at St. Louis from New Orleans, March 11, with 360 French emigrants on board. They belong to what is styled the Society of Communists, and are bound for Fort Madison, Iowa.

The peach buds have nearly all been destroyed in Massachusetts—and apprehension is also expressed for the cherry trees. Either the severe winter or the warm weather of December is the cause.

The Cincinnati Atlas says that the Ohio Legislature did not pass the law for a Homestead Exemption. The bill passed both Houses, but was amended in each, and fell through from a disagreement between the two Houses.

The body of a young woman having been stolen from the burying-ground in Foxboro', the selectmen of that town have offered a reward of $100 for the detection of the perpetrators of the outrage.

A writer in the Providence Journal says that all the gold mined since Columbus, in America, would not fill a large room in one of our common houses.

A Californian writing from Vera Cruz says it is the cleanest place he ever saw. The sidewalks are swept daily. The Mexicans are hospitable and kind.

A plan is in agitation at Boston to establish a charitable institution under the cognomen of "Retreat for Indigent Females." It is thought the Legislature will grant the petitions for land for the edifice.

The custom revenue at all the ports of the United States for the months of January and February, is only a fraction under five millions three hundred thousand dollars.

Gold dust to the amount of half a million of dollars, has been melted into bars at Valparaiso, destined for the United States, via Panama.

The Cincinnati Organ and Messenger says that a member of a Division of the Sons of Temperance of that city, was recently expelled for marrying his mother-in-law.

E. B. Washburn, the newly-appointed Judge of the Territory of Minesota, was formerly a printer, and worked in the office of the Kennebec (Me.) Journal.

The steamers Alphonso and Lamartine were totally destroyed by fire opposite Bath, Illinois, March 25. The books were all saved, as were also the passengers and crews.

The ship Czar, Capt. Kennedy, has arrived at Boston, having left the Sandwich Islands November 10, and Tahiti December 8. She brought $70,000 in California gold.

The trial of Hyer, the prize-fighter, which has terminated in Kent Co., Maryland, resulted in his conviction, and a fine of $700, with costs, which swell the amount to $1,000.

The Charlotte (Va.) Journal states that something like ten pounds of gold was obtained from a mine in Albemarle County, Va., in an hour and a half, on the 15th of Feb.

The Auburn Daily Advertiser says that a malady, with cholera symptoms, prevails in the town of Marcellus, Onondaga Co., N. Y., from which several deaths ensued.

The joint resolution to amend the Constitution of the United States, in favor of an election of U. S. Senators by the people, has passed both branches of the Wisconsin Legislature.

James Rotbird and Richard Stevens were arrested last week, at Baltimore, for kidnapping and attempting to sell as a slave a free negro boy named James Smith who was brought to Baltimore in the brig Amesbury, from New York.

The Hickman (Ky.) News Letter says: The citizens of this town experienced the severest earthquake on Monday night, March 12, that has been felt in these regions since the year 1811.

Mr. Herschel V. Johnson, of Georgia, in the course of a debate in the U. S. Senate on the 28th of February, stated the estimated valuation of property in slaves at the astonishing sum of $1,000,000,000.

The name of McGrawville, Cortland Co., N. Y., has been changed to Cortland Center.

According to the Chicago Journal, there was in store in that city, on the 1st of March, 618,000 bushels wheat and 18,000 bbls. flour.

The Free Soilers of Michigan are to hold a State Convention at Jackson, on the 2d day of May next, to nominate candidates for Governor and Lieutenant Governor.

The bill "to Provide for the Protection of Married Women in the Enjoyment of their Property," which passed the Senate of Wisconsin, was killed in the Assembly.

The New Orleans Picayune says that a woman of color, named Felicitie Maxan, died in that city on the 8th of February last, at the extreme advanced age of 131 years, without having been sick a day in her life.

The bark Warsaw, of Stonington, Ct., which recently sailed from New York for San Francisco, was burnt at sea on the 22d of March, in lat. 39, lon. 73. The captain and crew escaped in the boats.

One hundred and eighty passengers arrived at St. Louis on the steamer Niagara, on the 13th, en route for California. The People's Organ says:—"Our hotels are now teeming with California boys."

The loss of property at Chicago, by the great flood, is estimated at $200,000.

The Lowell Advertiser asserts that there are four hundred and twenty-five places in that city where grog is sold contrary to the law.

A clergyman, named Russell, has been arrested and fined, in Illinois, for marrying a couple of children—the girl fourteen, and the boy sixteen years of age.

The Worcester Spy chronicles the death of two of its old subscribers, one of whom had taken the Spy for more than seventy years.

A young lady, 20 years old, was killed on the 23d, at Quincy, Mass., by being run over by a railroad train.

Mr. Fogger, salt-boiler at Liverpool, N. Y., was killed on the 21st by falling into a boiling salt-kettle.

A Free Soil State Convention is to be held at Lewistown, Me., on the 6th of June.

Two steamboats were recently burned near Augusta, Ga., consuming 1,200 bales of cotton. Loss about $25,000.

The cholera is increasing again in New Orleans.

### New York Market, Monday, April 2.

ASHES—Pots $6 69; Pearls 7 00.——FLOUR AND MEAL—Flour, common and good brands 5 12 a 5 25; pure Genesee 5 75 a 6 00; New Orleans from 4 87 to 5 06. Meal 2 56. Rye 2 75 a 2 87.——GRAIN—Wheat, Genesee 1 23; Ohio 1 08. Corn 52 a 53c. for white and mixed; 58c. for yellow. Rye 60c. Barley 65c. Oats 33 a 36c.——PROVISIONS—Pork, Prime 8 87; Mess 10 62. Beef, Prime 6 50; Mess 11 25. Butter is in good demand, and good State sells for 16 a 17c. Cheese 7 a 8c.

### MARRIED,

In Hopkinton, R. I., on the 30th of November, 1848, by Eld. Henry Clarke, Mr. WASHINGTON DANIELS, of East Lyme, Ct., to Miss ELIZABETH GREEN, of Hopkinton, R I.

In Hopkinton, R. I., on the 23d of March, by Eld. Henry Clarke, Mr. ARCHIBALD G. COON, of Brookfield, N. Y., and Miss PHEBE A. CRANDALL, of the former place.

### DIED,

In South Kingston, R. I., Mrs. SARAH T. HOLLAND, widow of Mr. Henry H. Holland, in the 77th year of her age. The deceased was the mother of ten children, and leaves seventy-seven grand-children. She was a member of the Baptist Church, was faithful unto death, and we trust has gone to receive a crown of life. "Blessed are the dead who die in the Lord."

In the town of Lima, Wis., on the 16th of Feb., 1849, of a lingering disease, ALBERT H. TRUMAN, second son of John and Maria Truman, aged 20 years. Also, on the same day, an infant daughter of said John and Maria Truman.

In Wirt, Allegany Co., N. Y., March 12th, of scrofula, WILLIAM CLARK, son of Squire P. and Mary Ann Witter, in the 16th year of his age.

Thou art not here—no more to me
 Shall life its former aspect wear;
How dark and dim all things will be,
 Which once appeared so bright and fair!
While Mirth's gay laugh falls on the ear,
 We only feel, Thou art not here.

Thou art not here—and memory dwells
 On each long-treasured look and tone;
And sadly in our bosoms swells
 The bitter sigh o'er joys long flown;
And when Hope whispers words of cheer,
 We but reply, Thou art not here.

### LETTERS.

Samuel Davison, James Bailey, Henry Clarke, W. M. Fahnestock, D. E. Lewis, S. P. Stillman, A. B. Burdick, J. Goodrich, J. Hill, Wm. Tew, M. Green, Daniel Pierce (right,) Oran Vincent (extend till end vol.)

CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality iti s not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.
GENESEE, December 20th, 1848. 29m3.

THE BOOK

For every Clergyman—For every School District—For every Educated Man.

"Will not the enlightened and liberal furnish *their clergymen* with a copy, as an indispensable volume in their libraries?"—*Rev. T. H. Gallaudet.*

Extract from a Lecture addressed to a Teacher's Institute, by William Russel, Principal of the Merrimack [N. H.] School for Teachers, and formerly Editor of the *American Journal of Education:*

"The edition of Dr. Webster's Dictionary, revised by Professor Goodrich, I would earnestly recommend to the attention of all teachers who are desirous of becoming fully qualified to give instruction in the English Language. The copious information which that work embodies, on all topics connected with Etymology—the extreme exactness, as well as the number, extent, and fullness of the definitions which it furnishes to every important word, render it a mine of philological wealth to instructors. The volume is, in fact, the teacher's encyclopedia, as well as lexicon, for daily reference. Could a copy of it be provided, as the permanent property of every district school, the effect, as regards the improvement of instruction, would be deeply and extensively felt, in the increased skill of the teacher, and the higher attainments of his pupils, in the most important part of education—the acquisition of an adequate knowledge and proper use of our own language."

"It has come to be a necessity to every educated man."—*Lord Brougham*

Kitto's Cyclopedia of Biblical Literature.

TO CLERGYMEN AND OTHER STUDENTS OF THE BIBLE.—The undersigned beg leave to ask your attention to the following Work, which they now offer for sale. Cyclopedia of Biblical Literature, in two thick volumes of 1,878 pages royal octavo, beautifully and substantially bound, by JOHN KITTO. D. D., F. S. A., &c., published by MARK H. NEWMAN & Co., 199 Broadway, New York.

This Work contains such information as is indispensable for the right understanding of the Bible and its historical interpretation. It comprehends Criticism, Geography, Natural History, and Antiquities, in all their branches, religious, political, social, and domestic.

The Works of Horne, Calmet, and others, are now found to be wholly inadequate to the wants of the student. Theological science is progressive, as well as every other, and the "old learning" of the "Bible Dictionaries" which have for so long a time been in use, is felt to be unequal to the advancement of mankind at the present time.

The efforts of the German Rationalists, of the Strauss school, to resolve all the facts of Bible History into *myths* and fables, has awakened a corresponding spirit of research among sound and Christian scholars; a determination to place the Scriptures upon a basis of indisputable evidence. The result has been, the discovery and accumulation of a mass of information from every portion of the field of biblical learning. A multitude of new, striking, and most useful facts have thus been placed at the disposal of the editor of this work. He has accordingly availed himself of all the latest discoveries down to the very year of its publication.

Nor is the Cyclopedia compiled by one man alone. Dr. Kitto distributed the subjects discussed to more than *forty different individuals*, of the first eminence in those departments. Their names are attached to their articles, and they are thus individually responsible for them. The Natural History of the Bible was written expressly for this work, by two distinguished Naturalists. The Botany of Scripture, by Dr. Royle, of King's College, London. The articles on Scriptural Zoology, by Hamilton Smith, President of the Devon and Cornwall Natural History Society. The articles in the department of Criticism, by Dr. Davidson, Professor of Biblical Literature in the Lancashire Independent College. Those on the Books of the Old and New Testament, by Havernich, Hengstenberg, Dr. Wright, of Dublin, and others.

The articles on the New Testament were furnished by Dr. Tholuck, Dr. Alexander, and others.

Various subjects are discussed, by Dr. John Pye Smith, Dr. Woods, of Andover, and others.

The Scriptural Geography exhibits the results of Dr. Robinson's biblical researches in Palestine.

It will be seen, therefore, that the work is a compilation of biblical learning, by the ablest biblical scholars of the age.

The undersigned ask the attention of students of the Bible to the Cyclopedia, in full confidence that no one acquainted with its character will suffer himself to be without a copy. The low price at which it is offered, (less than half the price of the English edition,) places it within the reach of all.
MARK H. NEWMAN & Co.

NOTICES OF THE CYCLOPEDIA.

*From Horne, Author of "Horne's Introduction to the Study of the Scriptures," last edition.*

"This Cyclopedia surpasses every Biblical Dictionary which has preceded it, and leaves nothing to be desired in such a work which can throw light on the criticism, interpretation, history, geography, archeology, and physical science of the Bible."

*From the Biblical Repertory and Princeton Review.*

"Dr. Kitto comes recommended even to those not acquainted with his other writings, by the well-known general facts of his experience and success as a book-maker, and of his long familiarity, in this capacity at least, with Biblical subjects.

"He has boldly and faithfully acted on the principle that such a plan can be worthily executed, in the present state of learning, only by distributing its parts among many hands, and such hands too as have been fitted by anterior experience to perform them most successfully."

*From the Biblical Repository.*

"The limits of a notice like the present forbid such a description of this learned work as its merits deserve, or sufficient to give the reader a just idea of its plan. We regard it as a most important and practically useful contribution to the cause of sound Biblical learning, and have no doubt that it will soon take the place, in the estimate of scholars, of every compilation of the kind.

"The enlistment of so many scholars in the production of a single work, each one presenting in a brief compass the results of a life-time of research, in precisely the matters where he is most at home, could not fail of enriching it with an amount of learning and scholarship to which, of course, the work of no single mind, however great, could pretend."

*From the Methodist Quarterly Review.*

"This work was not compiled in the method hitherto usual with works of similar character, namely, on the basis of Calmet and the old learning of his day, with a few shreds of modern discovery interwoven. All the more important articles are written expressly for their present use, not by one individual, but by an arrangement between not less than forty different scholars in Europe and America, all of whom stand high in their several departments."

The Cyclopedia can be ordered through the local Booksellers in every part of the country.

# Miscellaneous.

## ALL IS ACTION—ALL IS MOTION.

BY J. HAGEN.

All is action, all is motion,
In this mighty world of ours!
Like the current of the ocean,
Man is urged by unseen powers!

Steadily, but strongly moving,
Life is onward evermore;
Still the present is improving
On the age that went before.

Duty points, with out-stretched fingers,
Every soul to actions high;
Woe betide the soul that lingers—
Onward! onward! is the cry.

Though man's foes may seem victorious,
War may waste and famine blight,
Still from out the conflict glorious,
Mind comes forth with added light.

O'er the darkest night of sorrow,
From the deadliest field of strife,
Dawns a clearer, brighter morrow,
Springs a truer, nobler life.

Onward, onward, onward ever!
Human progress none may stay;
All who make the vain endeavor,
Shall like chaff be swept away.

## SHIPWRECK—TWO HUNDRED LIVES LOST.

The following are the details of the shipwreck on Long Sands, Essex Coast, Eng., of which a brief account was given in our foreign news last week:—

The vessel lost was the bark Floridian, 500 tons burden, Captain E. D. Whitmore master, from Antwerp. She was the property of Mr. E. D. Hurlbut, of New York, and had been chartered by a German company for the conveyance of emigrants to the United States. She sailed from Antwerp on the previous Sunday, when she left that port and proceeded down the river. She did not, however, finally take her departure from the coast until Tuesday. The number of emigrants that had taken passage by her at Antwerp, and had come on board before her weighing anchor, is stated to have been from 170 to 200. They comprised German agricultural laborers with their wives and families, and many mechanics; among the number on board were from 50 to 60 women, and between 20 and 30 children. The ship was worked by a crew of nearly 20, part of whom were Englishmen, a surgeon being on board. It was late on Tuesday evening when the Floridian put out to sea, at which time the weather was fine. The course taken after clearing the Flemish banks was westward for the Straits of Dover. At midnight the wind shifted round to the S. W., blowing very hard, with a fall of hail and snow, and so heavy was the fall that it became impossible to see the length of the vessel. They tacked ship and bore to the N. W. until four on Wednesday morning, and then altered her course. Daybreak brought fearful weather; the wind had sprung up terrifically, with a great fall of snow and a heavy rolling sea on. At about eight the chief mate expressed some misgivings as to the course they were then pursuing, it being their intention to make for the South Foreland Lights; and calling to the second officer, requested him to take charge of the watch while he went below to look to his directory.

Scarcely had he quited his post before the ship struck with such force that her planks and false keel immediately rushed up alongside. The emigrants hastened on deck in frantic dismay. Within a few moments of the vessel striking, the sea broke into her hull, driving up the hatchways, and sweeping many of the poor creatures overboard, while others were drowned in their berths, being unable to rise from sea sickness. Capt. Whitmore gave orders to his men to launch the boats, which were carried out with dispatch, but they were utterly inefficient for the purpose of saving all on board; they were not capable of containing even one-third of the emigrants. The first boat broke adrift the moment she was launched, and it is said capsized immediately with two men who were in her. The moment the second boat was lowered, the Captain jumped into it with Mrs. Whitmore, his wife. This led to a desperate rush towards the craft. Some 20 or 30 poor creatures, men and women, leaped from the quarter deck of the foundering ship into the boat. The result was, that it also instantly capsized, and the whole party were precipitated overboard and instantly lost.

There being now no possible means of escape left for those on board, the crew took to the rigging, to which they lashed themselves, and upward of 100 of the emigrants congregated on the quarter deck. Here they had not been more than an hour, before the ship broke in two amidships. The mainmast fell over the side, and a tremendous sea carried away the whole of the quarter deck, with the mass of human beings on it. By great efforts, 8 or 10 were rescued by the men, who had secured themselves in the rigging. The moment the ship broke in two, her cargo floated, and men, women, and children were floating about on the packages. Ere night had set in, however, all had disappeared. The then survivors, about 12 in number, continued in the rigging of the foremast, (which, with the forepart of the vessel, was all that remained of the wreck,) the whole of the night, enduring the greatest suffering. The sea kept breaking over them, and the cold being most intense, rendered their condition the most painful.

When Thursday morning broke, it was discovered that six of the poor fellows had died, apparently from cold, in the course of the night, and their bodies were dangling in the rigging. All that day the same fearful weather continued, and no aid could be rendered those who still floated in the rigging. They could see vessels passing at a distance, but they were too far off for the crews to observe their situation. Thursday night and a great portion of Friday passed away, yet no help came. Only four now remained, three sailors and one passenger, the other two were frozen to death in the course of the preceding day and night. About seven on the third evening the revenue cutter Petrel came to the aid of the survivors. The crew belonging to her, by direction of the commanding officer, lowered their boat and pushed off to the spot—the heavy surf beating round the wreck in such a manner as to render the running of the cutter alongside the wreck exceedingly dangerous. After considerable difficulty the poor fellows were gotten off and taken on board the cutter, where every thing was done for their comfort. The names of the seamen saved are Henry Hill, William Harry, and a Swede, name unknown. The fourth is one of the emigrants, apparently a mechanic. He has been deranged ever since he has been landed.

## SLAVE MARKETS AT THE SOUTH-WEST.

The following is an extract of a letter from Memphis, Tenn., to the Syracuse Star:—

Perhaps I have not given Memphis all the credit it deserves as a business place, and will add, that here is also a great market for slaves. They are brought from the more northern slave States, and here sold to the negro traders, to supply the demand of the newer and more sickly portions of the South. The average life of slave laborers on sugar plantations does not exceed five years—consequently, new supplies are in constant demand.

There are two slave markets or pens, in the city, where human beings are confined like cattle, and exposed for examination and sale. They are here, and also at New Orleans, arranged upon the side-walk for show, precisely as a merchant would expose his goods, or a mechanic his wares. Negro auctions, where men, women, and children, are sold in the streets to the highest bidder, are of almost every-day occurrence. Never shall I forget one of the sales that I attended. A large lot was offered, and the auctioneer stated, by way of excuse for their travel-worn appearance, that they had "walked from Virginia, a distance of 700 miles, and were somewhat tired—but if he could keep them a week to recruit, he would make them look $100 apiece better." Among the number was a slave mother, and her five young children. After being sold herself, she stood holding her master's horse in the crowd, and with all a mother's anguish depicted in her countenance, she was watching the sale of her children, as one by one they found an owner and were taken from her, to go she knew not whither. I could not repress the tear of sympathy as I looked upon her, and remembered, too, that this scene was one of every-day occurrence in this fair land. I may possibly be laughed at for my sensibility, by those who think the slave almost destitute of humanity; but I saw enough in the hour I stood there to show that they are not the soulless beings they are sometimes represented. Would to Heaven they were, for then they would not feel the wrongs which are so cruelly heaped upon them. I fancied many in the crowd looked ashamed of the transaction in which they were engaged.

## CHLOROFORM APPLIED TO THE SKIN.

Some cases have recently occurred in which fatal consequences were attributed to the *inhalation* of chloroform; surgeons have been turning their attention of late to the employment of this powerful sedative *locally*, in order to deprive of sensation parts intended to be operated upon. A very interesting experiment of this kind was made at the Royal Cornwall Infirmary, as related by the Cornwall Royal Gazette, by Mr. Spry, on a young man from the parish of Breage, who had been suffering for seven years from a very painful tumor in the sole of his left foot. The pain had been gradually increasing with the size of the swelling since December last, so that he could not make a single step without greatly aggravating his sufferings. Folded lint saturated with chloroform was applied to the tumor, over which a piece of oiled silk was placed, to prevent its too rapid evaporation, and a few turns of a roller were made around the foot to retain the lint in contact with the skin. After a quarter of an hour had elapsed, more chloroform was added to the lint, but the quantity used was rather less than two teaspoonfuls; and in about half an hour from its first application, it was found that the skin, which would not before bear the slightest touch without pain, might now be compressed with impunity. The operation was then proceeded with, the patient betraying no sign of suffering, either by the retraction of the foot, or by the expression of the countenance; and he afterwards assured the gentlemen present, that the only part of the process at which he felt any pain, was in the deepest part of the incision, but that it was so little as not to be worth talking about. Every one is aware of the peculiar sensitiveness of the skin of the sole, and therefore this case was selected as a fair test of chloroform efficacy when applied externally. The result was highly satisfactory, and the poor man looked on with the greatest composure, not moving a limb while the diseased part was being removed, although he had been taught to expect, before coming to the Infirmary, that the operation would occasion great pain, and perhaps even a locked-jaw.

## EXTRAORDINARY CIRCUMSTANCE.

The Hannibal (Mo.) Journal has a fearful story, to the effect that a Mr. Weatherford, sheriff of Schuyler county, in that State, and ex-officio collector of the county revenue, conceiving a design to cheat the commonwealth out of some $2,200, which he had collected—left the money in the care of his wife, part in silver and part in paper, with the declaration that he would be gone several days, and enjoined upon her that she should permit no one to stay all night at the house during his absence.

At night a traveler, rather an aged man, applied for entertainment. The woman, at first refusing, under instructions of her husband, was finally persuaded to permit him to remain.

About eleven or twelve o'clock the same night, some persons demanded entrance into the house, and upon being permitted to come in, they were found to be disguised as negroes, and immediately demanded of the woman money, which they said they knew was in the house. The woman handed them the paper money. They told her there was also silver money, which she must surrender. She replied that she would go up stairs (where the traveler was lodging) and get it. She informed the old gentleman of the state of things below.

He told her to take one of two pistols which he had—to put the money into her apron, with the pistol concealed behind it, and when either of the robbers came forward to take it, to fire, and he would serve another of them with the remaining pistol. She did as instructed, and one of the men fell dead at her feet. The old man fired and killed another, and the third made his escape. Upon examination, it was found that *the guilty husband had fallen by the hand of his own wife.*

## GOSSIP-MONGERS.

There is a description of trade, we believe confined to China, and highly characteristic of its social condition. The Chinese name, which literally signifies gossip-monger, may sound rather new to British ears in connection with a paying vocation; yet such it is, and it is handsomely remunerative. A number of elderly ladies, generally widows, make it their business to collect gossip, *on dits*, and stories of all sorts, with which they repair to the houses of the rich, announcing their arrival by beating a drum, which they carry for that purpose, and offer their services to amuse the ladies of the family. When it is reccollected that shopping, public assemblies, and even morning calls, are all but forbidden to the beauty and fashion of China by their country's notions of both propriety and feet, some idea may be formed of the welcome generally given to these reporting dames. They are paid according to the time employed, at the rate of about half-a-crown an hour, and are besides in the frequent receipt of presents—their occupation affording many opportunities of making themselves generally useful in matters of courtship, rivalry, and etiquette. On these accounts they generally retire from business in easy circumstances, but are said never to do so unless obliged by actual infirmity; and the Chinese remark that theirs is the only profession to which its practitioners are uniformly attached by inclination.

◆

Patent Flour Barrel Manufactory.—Messrs. Humphrey & Dodge having secured the right for the State of New York, to use improved patent machinery for the construction of barrels, have established an extensive manufactory at Kasoag, Oswego county, on the head waters of Fish Creek, in the town of Williamstown. It employs from 50 to 75 men, and turns out easily 400 flour barrels in a day. They are manufactured entirely by machinery, each stave taking, in the process of manufacturing, the same position it occupies in the barrel, when set up; consequently all the barrels must be precisely alike. All the staves are of the same width, and after they have been seasoned, are passed through the finishing machine, where they are planed, joined, crozed, and champered. The planing gives the barrel a beautiful appearance; the croze is similar to the croze for tight work, and the chime is left thick and strong. The heading is also passed through machinery, which gives it the same accuracy as the staves. Oswego affords the largest market for flour barrels in the world, requiring for its own use at least a million of barrels per annum, beside the ordinary Canadian demand and the demand for other Lake ports on the American side.

◆

Funeral Ceremony over a live Man.—It is said that the Emperor Charles V., after his abdication and retirement to a monastery, where he put his body to torture for the good of his soul, ordered his tomb to be erected, and every preparation to be made, and Charles was clothed in the habiliments of the grave. In slow and solemn procession did the monks and his domestics wind their way through the cloisters into the chapel, a dim light being cast on the scene from the black tapers which each carried; after them followed Charles in his shroud. The service for the dead was chanted, and Charles joined with agonizing earnestness in the prayers which were offered up for the repose of his soul, mingling his tears with those shed by his attendants, as if they were celebrating a real funeral—the event which was soon to follow cast its shadow upon them! At length he was solemnly laid in his coffin, and the office for the dead being concluded, the ceremony was closed by the coffin being sprinkled with holy water in the usual form. Then all the attendants retiring, the doors of the chapel were shut, and Charles left to his own meditations.

◆

Liquor and Tobacco.—It is a singular fact, that man is the only creature that delights in tobacco and ardent spirits—he is the only creature that will even taste them; so far is he placed above or so much does he sink himself below the brute creation. Few ever learn to use tobacco in any way, without at first suffering the most distressing sickness; and were it called medicine, and administered by a physician's advice, a second dose would never be very willingly taken. John Q. Adams says: "I have often wished that every individual of the human race afflicted with this artificial passion, could prevail upon himself to try but for three months the experiment which I have—giving up smoking and chewing—I am sure it would turn every acre of tobacco land into a wheat field, and add five years of longevity to the average of human life."

◆

Teeth Blacking.—In the east of Asia, where black teeth are admired, from China to Kamtckatka, the profession of a tooth-stainer is quite as extensively followed, and in no less repute, than that of the European dentist, whose place it occupies. Dental diseases are by no means of such frequent occurence in those regions as among the nations of Europe; and physicians have ascribed the fact to the simpler diet of the people, and the thoughtless, indolent current in which their lives flow on. The blacking business is practiced by both sexes, and some of its chiefs enjoy considerable reputation and emolument from the permanence of their dye, and the jetty polish imparted by their art; the secrets of which are kept with oriental tenacity.

◆

Drinking Like a Horse.—The Christian Register relates, that at a funeral in Boston, about fifty years ago, when it was the custom to have *refreshments* (spirits of some kind) on funeral occasions, the Rev. John Murray, Universalist, declined partaking, and being urged, he said, "No—but when I do drink I shall drink *like a horse*." Shortly after, some of his friends said to him, "Your remark, sir, has caused much surprise, and many have expressed their opinion of the impropriety of an expression of that kind from you on this solemn occasion." "Why," said the Rev. gentleman, "I always drink like a horse—for *a horse drinks only water, and leaves off when he has enough.*"

◆

The way to attain strength and power of endurance, is to be strictly temperate in all things, to avoid all debilitating stimulents, such as alcoholic drinks, tea and coffee, tobacco, &c.; to rise early, to take an abundance of exercise in the open air to bathe often and observe the most rigid system of cleanliness, and abstain from all licentious practices.

# VARIETY.

The Salem Gazette records an instance of honesty which occurred recently in that vicinity. Mr. Edward Lamson was compelled to suspend business in Salem in 1834, paying his creditors but 62 1-2 per cent. He is now a partner in the firm of Twombly & Lamson, Boston, and has placed in the hands of M. Sheppard, Esq., his late assignee, a sum sufficient to pay the balance of his former liabilities, together with compound interest to the present time.

Colonel James Davis, of Franklin county, Tenn., died on February 21st, aged 93. He was born in Albemarle county, Va., entered the revolutionary army at the commencement of the war, distinguished himself at Brandywine, was made a captive with the few men remaining of his regiment at Germantown, and was in prison a year, after which, on his discharge, he again entered the service, and remained in it till August 1, 1779.

The ship Isaac Wright, of the Black Ball Line of Liverpool Packets, since she has been running, about two years, has brought over 2,500 emigrants, and but three deaths have occurred among them all. These deaths were of infants, one was occasioned by being overlaid by the mother, and the other two from croup.

The whole number of inmates of the House of Industry, at South Boston, Mass., on the 1st inst., was 726, of whom 187 were born of American parents, and 142 were born in this country of foreign parents. The balance, 397, were born in foreign countries, and 153 arrived in the United States since January 1, 1848.

The Hartford Times has a letter from the Rev. C. Lyman, dated San Francisco, Nov. 18, in which he says: "Gold does not quite absorb every thing here. The people of this town have employed a minister, the Rev. L. D. Hunt, of Rochester, N. Y., a graduate of Yale, and a fair preacher, at a salary of $3,500."

A pedlar in Chicago, a few days since, fell in a fit, in the street. Attached to his clothes was a card, upon which was written, "If I fall in a fit, light my pipe—it is the only thing that will relieve me." This was done, and the man was relieved in the manner prescribed. So says the Chicago Tribune.

Mr. Henry Collins, the celebrated Gretna Green Blacksmith, who married so many runaway couples, died recently at Lambeth, Till, Scotland, aged 70. In twenty-three years he celebrated 7,000 marriages, and left a considerable fortune, the avails of his matrimonial fees.

The New York Globe tells a tough story about a quantity of gold dust found in the sediment of some ancient *tan vats* in that city—supposed to have been deposited from *California hides* tanned there, "long, long ago."

Rev. Dr. Cox, in a sermon before the Brooklyn Bible Society, mentioned the singular fact, that until he was nineteen years old he had never owned a Bible; and that the first he ever had, was given him by a distributor. It was over a borrowed Bible that he devoted himself to Christ.

The Journal of Health, in cases of croup, advises instant, sudden, and free application of the coldest water, with a sponge, to the neck and chest; then, after wiping the patient dry, wrap in warm covering, giving it freely of cold water to drink.

A woman, who always used to attend public worship with great punctuality, and though residing at a distance, took care to be always in time, was asked how it was that she could always come so early. She answered, very wisely, "that it was a part of her religion, not to disturb the religion of others."

Dr. Johnson being once in company with some scandal-mongers, one of them having accused an absent friend of resorting to rouge, he observed: "It is, perhaps, after all, much better for a lady to redden her own cheeks, than to blacken other people's characters."

A Dutch auction is conducted as follows:—The article is set up at any price the auctioneer pleases—if nobody bids, he lowers the price, and thus continues lowering until some one cries "mine," and the person who so claims is then entitled to it.

A distinguished surgeon in New York, in one of his recent addresses, stated that throughout the civilized world the duration of human life has increased, and is steadily increasing, with the advancement and diffusion of medical science.

Since the introduction of railways into England, the turnpike roads have been a dead weight upon the country. The annual expense of keeping them in repair is about thirteen millions of dollars.

In the formation of a single locomotive steam-engine there are not fewer than 5,416 pieces to be put together, and these require to be as accurately adjusted as the works of a watch.

Pens made of bones are now in use in England, and sell at the rate of 50 for 25 cents. They are pronounced to be flexible as the quill, and far more durable.

The Biography of De Witt Clinton is announced in the press at Buffalo, and the authorship is attributed to George W. Clinton, son of the distinguished deceased.

No man is so foolish but he may give good counsel sometimes; and no man is so wise but he may easily err, if he takes no other counsel than his own.

When one praised a good man liberally before his face, he exclaimed, "Hold! do not strike fire so near my tinder."

There is a *lad* in Calais, who is only 15 years of age, and who weighs two hundred and fifty-five pounds, and stands nearly six feet.

Gun-cotton was used by the Bombay column of the British forces in cannonading Moultan. It is said to have been fearfully effective.

The Legislature of New York has passed a bill to provide for the preservation of newspapers by County Clerks.

The bill before the Senate of New York, to repeal the act for the removal of Madison University, has been disagreed to.

The Senior Class of Union College is the largest that ever graduated in America, and now numbers one hundred and forty.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting
Other experienced Teachers are employed as Assistan

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " " April 4, " July 11.

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 0 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructious in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

## THE BOOK

For every Clergyman—For every School District—For every Educated Man.

"Will not the enlightened and liberal furnish *their clergymen* with a copy, as an indispensable volume in their libraries?"—*Rev. T. H. Gallaudet.*

Extract from a Lecture addressed to a Teacher's Institute, by William Russel, Principal of the Merrimack [N. H.] School for Teachers, and formerly Editor of the *American Journal of Education:*

"The edition of Dr. Webster's Dictionary, revised by Professor Goodrich, I would earnestly recommend to the atention of all teachers who are desirous of becoming fully qualified to give instruction in the English Language. The copious information which that work embodies, on all topics connected with Etymology—the extreme exactness, as well as the number, extent, and fullness of the definitions which it furnishes to every important word, render it a mine of philological wealth to instructors. The volume is, in fact, the teacher's encyclopedia, as well as lexicon, for daily reference. Could a copy of it be provided, as the permanent property of every district school, the effect, as regards the improvement of instruction, would be deeply and extensively felt, in the increased skill of the teacher, and the higher attainments of his pupils, in the most important part of education—the acquisition of an adequate knowledge and proper use of our own language."

"It has come to be a necessity to every educated man."—*Lord Brougham*

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All Clergymen who will send their address to Messrs. Comstock & Co., 21 Courtland-st., New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

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Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

For the Sabbath Recorder.

### THE SABBATARIANS—NO. 1.

Through sectarian spectacles, we sometimes see men as trees walking. Long-established usages, and educational prejudices, are apt to blind us to our own faults, and sometimes to darken the tenets of others, however truthful. I shall not attempt to elucidate the laws of reflection and refraction which give to these curious instruments this wonderful power of discrimination. It appears most evident to a candid inquirer after truth, that this intolerant sectarian spirit, which leads persons to expect that truth will die with them, is the death-worm that is gnawing out the vitals of the church, and rearing on its ruins high temples to the loathsome gods of bigotry and superstition. This accursed spirit hid the sixteenth century in the gloom of death; and when its icy chains had crushed the soul of man beyond the power of endurance, and when the light of the Reformation dawned on this cheerless night of death, it drank the blood of slaughtered millions. The Romish Church is a sad picture of excessive sectarianism. Hers is a faith handed down by the inexorable laws of hereditary transmission.

Whence comes this selfish spirit? It is the legitimate offspring of mental indolence. A non-thinking people *must* be a sectarian people. Content with the traditions of their fathers, however absurd, they rest in the arms of mental somnolency. Their faith being inseparably linked with paternal regard, when assailed it calls up the strongest emotions of the mind, and awakens the strongest powers of resistance. This is the secret of sectarianism. But though such fatal effects follow the excessive development of sectarianism, I am not sure but its complete inaction would result equally unfavorable. There will be differences of opinion growing out of the unequal development of mind in the world; so that, if a man has any belief, it must be in opposition to the belief of some one else. Thus are we sectarians of necessity. We conclude, then, that a *consistent* sectarianism is an element of the perfected Christian character. Such was Christ, the great model character. A want of this element paves a way to skepticism and infidelity.

We, as Sabbatarians, derive our sectarian character from the advocacy of a single doctrine or two in opposition to the mass of the church. Without preferring any charges, I may express the conviction, that quite too many of us occupy the two extremes of sectarianism. Are there not a few hereditary Sabbatarians, and consequently rabid sectarians? Opposed to these, may there not be found a few who are so horrified at the name of sect, that they would yield God's holy law to disgrace, rather than be sectarians? Striving to avoid these two extremes, let us make an effort at self-examination, hoping to arrive at some definite view of our true position as a people professing godliness. It shall not be with a complaining spirit that I endeavor to point out our weak points as a church, but with humiliation, and prayer that God may inspire us to greater activity in his cause.

Perhaps that which first strikes the observer is the paucity of our numbers. Hence the frequent question, "If your principles are right, why are your numbers so few?" Now, although this interrogation is prompted by a philosophy as false as it is senseless, I can but believe, that there is in our midst an active agent which, till checked, will constantly diminish our *strength*, though it *may* increase our numbers. We often remark, that truth will triumph, and then sit down and look to see it go forth to battle. What do we mean? Do we suppose that *truth* is a living, moving, resisting, embodiment in *itself*, which can take hold on falsehood, and break it in pieces? The mind of man is the vehicle of truth; and if that sleep in inaction, no truth, however nearly allied to Heaven, can progress a single step. It seems to me, that this mistaken notion, that truth will go forth of *itself* to triumph, has inclined us to comparative inaction, and hung upon us the onerous pall of non-progression. This non-progressive spirit is the destroying element alluded to. It cripples us in every department of action. I appeal to the consciousness of every Sabbatarian—Are we prepared to meet the demands of the age? and, more, are we preparing the young to meet the tenfold greater demands which coming ages will make upon them?

Of all our various spheres of action, if one can claim superiority in point of influence and responsibility, the ministry stands preeminent. I have the most profound respect for those faithful servants of God whose dauntless bosoms have so nobly met the arrows hurled at us. They have done much—more than could have been expected, when we consider the obstacles which even the church itself has placed in their way. Still, who can deny that they could have done much more under other circumstances? The ministers will not deny it. Often have I seen the tears of regret and disappointment fall from the eyes of our ministers, in view of their disabilities, arising from a want of early training. Whoever may declaim against an educated ministry, it is sure that our ministers will not. It has ever been remarked, that such declamations come from the uneducated. Now we may well ask, how such men know what they say? They can neither appreciate the minister's duties, nor the necessity of education in the discharge of such duties. We should pity rather than blame such men, for they know not what they say. The guilt of this inefficiency rests not wholly upon the ministers. Far from it, for in their early days they had not the opportunities for improvement; and since they entered the ministry, most surely they have found enough to do besides study; for they, like other men, have to eat and drink and be clothed, and are as much obligated to clothe and feed a family as other men are. It probably takes a minister just as long to produce a bushel of corn or wheat as it does others. Now, most men find ample employment for much of their time in this way, ministers not excepted. How, then, can they exceed others in literary attainments? But it will be said, that we pay our ministers. Well, grant that we pay them. But how much do we pay them? I speak within bounds when I affirm my honest conviction, that a majority of our ministers are not paid enough to defray the extra expenses incident to the calling, and support them and their families during the time of actual service in the church; so that the balance of time, if any, must be devoted to the demands of their families, and if they spend all their time in actual service, then surely none is left for study. The minister then is not alone accountable for his inefficiency. He is dragged down and held to the earth—he can not rise. The fact that *most* of our ministers are compelled to spend much of their time *out* of the ministry for the support of their families, should make us blush. Now, is it strange that the spirit of non-progression hangs upon us? A church will not go ahead of its minister, and no minister can in such circumstances keep pace with the age. He then must wander up and down the beaten paths of the past, and the church follow along, gazing vacantly on the oft-seen objects in their accustomed wandering, excited by nothing, save as they occasionally hear the rush of the swift car of progression, bearing immortal minds to their high destiny. The amount of labor, care, and responsibility involved in the minister's calling is not understood. Were Gabriel, with his mighty powers, to descend from heaven, and devote all his energies to a single church, he could no more than meet the demand. Then surely *less* than *all* the powers of punny man can not suffice. How insulting to Heaven, and the dignity of the minister's calling, to suppose that a moiety of any man's labor can meet the demand. Yet this singular sentiment we subscribe to by placing our ministers in such a position that they *can not* devote their undivided energies to the work. If we admit that the work demands the minister's entire attention, then surely he can not be obligated to spend his time in the support of his family. But who shall support it? Why, most surely, by all the laws which govern social intercourse, those to whose benefit he devotes his time are *bound* to do it. This custom of *giving* to the minister is a curse to the church, and an insult to him; for, to support a minister by *giving*, is a virtual denial that his labors are worth any thing. Now, when the minister is thus held upon the *charities* of the church, what can we expect him to be but a crouching slave? How can he, with the dignity of a man and a Christian, meet the duties of his profession? It is no wonder that some ministers speak just as their masters say. The constant condition of a servile dependent will crush any man's dignity of character. How can his wife and children meet the duties of their stations, thus thrown as paupers upon the charity of community? If any thing could drag the ministry, and every thing exalted in the church, down to earth, this would do it. Why do we talk about giving to the minister? Why, if we would *pay* him what *justice demands*, he would have no need of our *gifts*. We do not comprehend the extent of our indebtedness to the ministry. Stop, and think a moment. To what are we indebted for the facilities of acquiring wealth, for that order in society which renders person and property secure? To the preached gospel we are indebted for every thing above heathenism. It is the center and circumference of all our social and civil intercourse. Blot this from existence, and a night of death will cover the earth, upon which no morn can rise. Let us stop *giving* to the minister, and go to *paying* him. We can never fully compensate him, but we can support him, and let him labor for God. His expenses are more than ours are. His library must often be replenished, else how can he keep pace with the world? He should have religious and political newspapers; he should visit the conventions of other churches, and different parts of our own church; his children should all be well educated. Is this all? What do *we* mean when we talk about laying up a little something for old age and our children? Do not ministers grow old; and can they, better than we, endure the thought of dying and leaving their families dependent upon the cold charities of the world? Now, do I misapprehend the true state of affairs when I thus speak of a crippled ministry? D. E. M.

### MUSIC AT MIDNIGHT.

It is related of the saintly George Herbert, the quaint old English church poet, that once in a walk to Salisbury to join a musical party, he saw a poor man with a poorer horse that was fallen under his load. They were both in distress, and needed present help; which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man; and was so like the good Samritan that he gave him money to refresh both himself and his horse. Thus he left the poor man; and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and clean, came into that company so soiled and discomposed. But he told them the occasion; and when one of the company told him "he had disparaged himself by so dirty an employment," his answer was, "that the thought of what he had done, *would prove music to him at midnight*; and that the omission of it would have upbraided him and made discord in his conscience whensoever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure that I am bound, so far as it is in my power, to practice what I pray for; and let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise God for this occasion." O, how many might have the anxious thoughts which infest often their midnight hours, changed into sweet music, if they would only be more frequently seen, with full hands and friendly words, in the abodes of poverty and suffering! These are the places in which to attune one's conscience to midnight harmonies!

### GENTLE WORDS—LOVING SMILES.

The sun may warm the grass to life,
  The dew the drooping flower,
And eyes grow bright, and watch the light
  Of autumn's opening hour;
But words that breathe of tenderness,
  And smiles we know are true,
Are warmer than the summer time,
  And brighter than the dew.

It is not much the world can give,
  With all its subtile art,
The gold and gems are not the things
  To satisfy the heart;
But O, if those who cluster round
  The altar and the hearth,
Have gentle words and loving smiles,
  How beautiful is earth! [Chr. Intel.

For the Sabbath Recorder.

### EXAMPLES OF BENEVOLENCE.

It has been common of late, for the newspaper press to record the benefactions of certain wealthy men, and to speak of them as noble examples of benevolence. We may, indeed, learn from them something of the true value of property, as a means of doing good; yet the New Testament presents before us far more illustrious examples of benevolence.

The first example, is that of the Saviour of mankind. He was owner of the created universe. "All things were made by him and for him." Yet, "though he was rich, for our sakes he became poor, that we through his poverty might be rich." During the period of his ministry, he dwelt in no stately mansion; he was a wanderer, not having "where to lay his head." He rode in no splendid carriage, but traveled on foot, to preach his own gospel, and to relieve the distressed. "Being found in fashion as a man, he made himself of no reputation, and humbled himself to death, even the death of the cross." And the heavenly mandate to men now is, "Let this mind be in you, which was also in Christ Jesus."

The next instance I shall mention, is that of the "poor widow" whom our Lord commended. While he saw "the rich men casting their gifts into the treasury, he saw also a certain poor widow casting in thither two mites; and he said, Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast into the offerings of God, but she of her penury hath cast in all the living that she had." And Jesus *now* beholds how people cast into the treasury of the Lord, and puts a just estimate upon their various offerings. He sees who they are that cast in much, who little, and who nothing. And he approves the "two mites," the full extent of the widow's ability, and perhaps disapproves the large donation, applauded in the newspapers, which costs no sacrifice, and which was less than duty demanded.

Still another example of noble benevolence, is that of the churches of Macedonia. Paul writes as follows concerning them: "Brethren, we make known to you the grace of God bestowed on the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded to the riches of their liberality; for to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." 2 Cor. 8: 1—4. We learn from this passage—1st. That the grace of God bestowed upon churches or individuals produces benevolence. 2d. We learn that, though the brethren of Macedonia had been much afflicted, and were very poor, yet their willingness to impart for the benefit of the "poor saints," was fully equal to their ability. O that it were so now, with those who cultivate productive farms, and follow lucrative trades! 3d. They were willing of themselves, to do this. They needed no agent to visit them to plead the cause of benevolence, or to excite their sympathies in favor of the needy. Their conduct was the natural result of the religion of love that dwelt within them.

The benevolence of rich men now-a-days, who practice little or no self-denial to do good, and who, while they bestow thousands, retain more for themselves, is very much unlike these illustrious cases recorded in the Bible. Nor does it equal the benevolence of some in modern times. Those missionaries who are willing, for the sake of Christ and the Gospel, and the souls of the heathen, to deny themselves of all unnecessary articles of clothing, and to wear only that which is of the plainest kind, far exceed in true benevolence these rich men. So did the little boy who denied himself of the use of sugar, that he might have the means of doing good.

Reader, are you poor in this world? Think not, that because you can not count the property God has lent you, by thousands, or tens of thousands, or even by hundreds, of dollars, that you may neglect the cause of benevolence without guilt. While "the world lieth in wickedness," while hundreds of millions of eternity-bound souls are destitute of the Bible and the preached gospel, it is no time to compare yourselves with the rich, or to wait till your possessions have become great, before you attend to the calls of God and perishing souls.

Are any of my readers rich in this world? Such, especially, should "set their affections on things above, and not on things on the earth." Let them "not be high-minded, nor trust in uncertain riches, but in the living God." Let them be *rich* in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternal life.

C. A. O.

### TOLERATION OF RELIGION.

BY JOHN WALKER, OF ENGLAND.

Toleration is not the *opposite of intolerance*, but is the *counterfeit of it*. Both are despotisms. The one assumes to itself the right of *withholding liberty of conscience*, and the other of *granting it*. The one is the Pope armed with *fire and faggot*, and the other is the Pope *selling indulgences*. The former is *Church and State*, the latter is *Church and traffic*. But intolerance may be viewed in a much stronger light. Man worships *not himself*, but *his Maker*; and the liberty of conscience which he claims is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated idea of *two beings*; the *mortal* who *renders* the worship, and the *immortal Being* who is *worshiped*. Toleration, therefore, places itself, not between Church and Church, nor between one denomination of religion and another, but between the *being who worships*, and *the Being who is worshiped!* and by the same act of assumed authority by which it tolerates man *to pay his worship*, it presumptuously and blasphemously sets itself up to *tolerate the Almighty to receive it*. Were a bill brought into any Parliament, entitled, "*An Act to tolerate or grant liberty to the Almighty to receive the worship of a Jew or Turk*," or to "*prohibit the Almighty from receiving it*," all men would be startled and call it blasphemy. There would be an uproar. The presumption of toleration in religious matters would then present itself unmasked; and the presumption is not the less because the name of "*man*" only appears to those, for the associated idea of the worshiper and the worshiped cannot be separated. Who, then, art thou, *vain dust and ashes*—by whatever name thou art called, whether a King, a Bishop, a Church or a State, a *Parliament*, or any thing else that obtrudest thy insignificance between the *soul of man* and *its Maker!* Mind thine own concerns. If he believes not as thou believest, it is a proof that thou believest not as he believes, and there is no earthly power can determine between you.

### THINGS IN HAYTI.

The Oberlin Evangelist publishes a letter from the wife of Rev. Mr. Cushman, missionary at St. Marc, Hayti, giving some account of the annoyances and customs of that Island. The following are specimens:—

"We have been exceedingly annoyed by a species of insects called *chigres*, that bury themselves in the flesh of the feet and there lay their eggs. I have had *twenty* extracted from my feet within the last two weeks, *thirteen* of them yesterday morning. The pain was excruciating, and I am still quite lame from this cause. My husband has had *eleven* taken from his feet. He thinks the musquitoes are more troublesome still, but their bites do not annoy me so much. Cockroaches are very abundant, but the ants are by far the most troublesome. I had supposed that by a little perseverance these might be to a great measure exterminated, but I find it true that 'Hayti is one vast ant-hill.' The ants are of three kinds. The red ants (or white as they are often called) are very destructive, but the others trouble us more by their omnipresence. It is unsafe to set a dish of food down, even for a moment in the kitchen. One has to be exceedingly cautious while kneading bread, and even our dining table is not safe from their presence. We shall have our cupboard feet stand in tin cups containing turpentine and oil. Our store-room would present a singular spectacle to your eye. Our barrels of flour, beef, vegetables, &c., are all suspended from the roof by ropes. And we have a large shelf suspended in the same manner to hold dishes of food. It is perfectly astonishing how quick metals of every kind tarnish here. There is a passage of Scripture which cannot be fully appreciated except by one residing in a tropical climate. 'Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal,' &c. This is an apt description of things here, for this is a nation of thieves."

"O, Mary, you would feel very bad, often, if you were here to see how cruel this people are. The day before we landed here, the Catholic priest beat a servant of his, an old gray-headed man, nearly to death, so that they thought he would die. The priest obliges the people to burn candles in the church before the images, and as soon as they are gone, he makes his servant steal the candles away for his own use; but once the servant stole a few for *himself* and he was beaten for this reason.

"They never punish their children here except when angry, and then they beat them so cruelly that I feel almost faint to hear it. And they are just as cruel to their donkeys and other dumb beasts. They love to beat and torment them, and seem to enjoy their suffering. There is one verse in the Bible, that describes Hayti; it is, 'The dark places of the earth are full of the habitations of cruelty.'

"I sometimes see animals that have been dreadfully mangled and beaten dragging their broken, putrid limbs along in the utmost agony. It is a dreadful sight, and makes me think of what the Bible says: 'The tender mercies of the wicked are cruel.' One would not probably kill a cat here even to save his soul. They will not take the life of any creature except for food, they are so full of 'tender mercy,' but they will *nearly* kill them and then let them go."

### ANCIENT NINEVEH.

A year or two since it was announced that a number of interesting ancient sculptures had been discovered on the site of ancient Nineveh, by certain travelers who made excavations under ground among the ruins of that city. Within the past year, many of these relics have been transported down the Tigris and Persian Gulf, to Bombay, and thence to England. Some of the articles were destroyed or badly mutilated on the passage, but those which remain entire, possess great value as antiquities. These reveal, in an unexpected manner, what was supposed to be totally lost, a knowledge of the costumes, dwellings, art of war, and private life of the Ninevites. A description of some of these sculptures has recently appeared in the London Athenæum, from which we have gathered the following particulars:—

One of the relics is an obelisk, covered with sculptures, divided into compartments.

The first compartment represents the great King, who, holding two arrows, and attended by his eunuch and bearded domestics, the captain of the guard, receives the homage of a newly-subjugated province, of which the person standing erect before him is constituted governor. The King seems to be in the act of presenting the arrows and the bow, as insignia of office. High in the back ground, between the great King and the satrap, are two remarkable emblems, one resembling the winged globe of the ancient Egyptians, the other a circle surrounding a star. The same emblems occur on other sculptures.

The second compartment comprises the same number of figures, and similarly arranged, except that the eunuch behind the King holds an umbrella, and in the place of his satrap stands the cup-bearer with his fly-flap.

In the third compartment are two men, each leading a camel of the two-humped species. The men wear the fillet round the head, and the short tunic, and are without boots and sandals.

The fourth compartment exhibits a forest in a mountainous country, occupied by deer and wolves. This is an episode in the story related on the mountain, intimating the vastness of the dominion of the King of Nineveh, which extended not only over the people, but over the forests and the mountains inhabited solely by wild beasts. Thus in Daniel, "And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given unto thine hand, and hath made thee ruler over them all."—Dan. 2: 38.

The fifth compartment represents a short-bearded race of people, wearing long robes and boots, and a remarkable cap like a bag, the end of which is made to turn back, instead of falling toward the front like the Phrygian. They carry wood or bars of metal, baskets with fruit, bags and bundles.

Other slabs and blocks of stone are covered with sculptures in relievo. One of these is remarkably interesting, as showing the military tactics and discipline of those days. Ranks of soldiers are sheltered behind a wicker breastwork. In front of the soldiers is a war-engine, on wheels, protected by a hanging, which has been impelled against the wall of a fort up a steep ascent, on which stands a city, a levelled roadway having been evidently formed by the besiegers for the purpose. The two spears of the engine have made a breach in a tower, on the top of which is a man extending his hands as if imploring a cessation of hostilities. In front, and within view of the citizens, are three men impaled, to strike terror into the besieged.

In another relievo is an impetuous assault upon a town and citadel fortified by two ranges of embattled walls, the lowest of which is higher than a full-grown date tree. A moveable castle containing arches is thrust forward against the walls, and the battle is vigorously maintained on both sides. The dead are falling into the ditch beneath. Farther from the town are soldiers felling the date trees, and advancing with spear and shield.

In another relievo is the passage of a river by the army of the great King and his allies. The soldiers have taken off their clothes and accoutrements, which, with the chariots, are ferried over in boats. The horses, likewise, being relieved of their trappings, are guided by swimmers. All these are supported by skins, which they blow up as they proceed.

The above curious remnants of antiquity have been deposited in the British Museum. They are justly regarded by the antiquaries of London as among the most interesting and valuable illustrations of ancient history and ancient manners that the researches of modern travelers have produced. [Boston Courier.

# The Sabbath Recorder.

New York, April 12, 1849.

## OUR PUBLISHING SOCIETY.

The Convention of Delegates from the several Associations, which met in New Jersey last fall, formed a Constitution for a Seventh-day Baptist Publishing Society, and appointed a Committee to carry out the plan. That Committee have employed Bro. Lucius Crandall to visit the different churches, for the purpose of explaining the objects of the new organization, and obtaining members. He has already gone through the Eastern Association, and is now on his way westward. His success thus far gives good evidence that out our publishing interests are regarded as important, and encourages the hope that they will be placed upon a sure foundation.

It may not be amiss, in this connection, to re-state the plan of the organization. There exists in the State of New York a general law for the incorporation of literary and benevolent Societies, according to which any number of persons may associate together for a specific object of a scientific or religious nature, and by recording certain certificates in the proper Courts they become a body corporate, capable of transacting business and holding property. Under this law it is proposed to organize our Publishing Society. Any person may become a member of it by the payment of five dollars, or an Honorary Director by the payment of twenty-five dollars. The money obtained for memberships goes to form a capital with which to carry on business—the printing of a weekly newspaper, and the publication of such periodicals and books as the circumstances of the denomination may seem to require. The officers of the Society are to be chosen annually, and under their supervision the whole business is to be transacted. And finally, the profits of the concern, should any accrue, are all to be appropriated, under the direction of the Society, to certain benevolent objects specified in the Constitution.

Several important advantages, it is believed, will be attained by the new organization. In the first place, the *permanent* establishment, and *satisfactory* conducting of a denominational paper will be secured. As things now are—(and as they always have been and always will be where denominational publications are left entirely to individual enterprise)—the permanence of our publications is by no means secure, nor is there any certainty that while they are continued they will be conducted in a manner to honor and benefit the denomination. Very slight changes in the circumstances and feelings of individuals, might produce important changes in our publications, and changes too which would be exceedingly troublesome and disastrous to the denomination. It is proposed, therefore, to take these interests out of the hands of a few individuals, and place them in the hands of a Society composed of persons scattered throughout the churches, whose feelings as a body will be less liable to change, who may be supposed to understand the wants of the denomination, and who will be interested in their several spheres to promote the objects of the Society, and thus secure the permanence of our publications.

Another advantage which, it is hoped, the new organization will attain, is security against a collision of publication interests. Persons at all acquainted with the history of denominational publications, know that there is great danger of such collision, and that it often produces most serious consequences. Scarcely a week passes in which we do not find, in some of our exchanges, sad evidences of ill feeling between cotemporary publications connected with the same denomination. Nothing else could reasonably be expected, where such publications are established with reference to individual interests rather than to the wants and interests of denominations or truths. Even small denominations are not exempt from this evil. There are small denominations, as well as large ones, in which the evil exists; and, on the other hand, there are denominations of both classes, in which the adoption of some general plan for the regulation of publication interests, has proved an effectual barrier to the evil. Let us profit by the experience of others. We are at present free from all collisions of this kind. Now is the time, therefore, to make such arrangements as will effectually prevent them in future. The Constitution adopted by the Convention was framed with wise reference to this. It throws open the door of admission so wide that all may enter; and at the same time it guards the distribution of any surplus that may arise from the transaction of business, so as to prevent its going into the pockets of individuals, and secure it for benevolent objects which all approve. By this means it is hoped that a great evil will be averted, and a great advantage secured.

—For the benefit of those who may not have examined the Constitution of the Publishing Society when first printed, we copy it below:—

Art. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

Art. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist Denomination, and promote the cause of Christ generally.

Art. 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

Art. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body.

Art. 5.—The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

Art. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

Art. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (25th day of the month;) and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a Report of their transactions, together with the Treasurer's account.

Art. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

Art. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

## POLITENESS OF THE CHINESE.

From a letter of Mrs. L. M. Carpenter to Mrs. T. B. Stillman.

With what trembling anxiety I look for every word written about our beloved Khoo-a. I know that nothing but the religion of the blessed Jesus, can keep him in the midst of the temptations by which he is surrounded. The Chinese, notwithstanding their national pride, and their reverence for ancestors, seem peculiarly subject to extraneous influences. The very characteristic which one would think should preserve them, is the one most of all liable to work their downfall. They are taught from their childhood, not only to reverence and respcet their ancestors, whom indeed they worship, but also, that deference to superiors, and politeness to all, is the great virtue, the constant practice of which constitutes their "golden rule," and the violation of it, the only unpardonable sin. Could you see two Chinamen of the better sort, meet in the street, or at the door, or inside the house, you would see a greater display of politeness, and humiliating gesture,

> "And scrupulousness of ceremonious rite,
> Each to each bowing most respectfully,
> And large profession make of humble service,"

than is to be found, I believe, any where this side of the "thousand years fulfilled." Men, women, and children, all are polite. Even the beggar in the street, if you do not chance to find him prostrate, will throw himself into some humble attitude, amid the cries of "Foo-yah, law-yah," [great father, venerable father,] or "Foo-nyang, law-nyang," [great, or venerable, mother,] or "tah-tah," which is a still higher term of respect for a lady; and thus heap his honors upon you until you give him a *cash*, (the fifteenth part of a cent,) or lose his voice in the distance. From the highest to the lowest, all expect to give and receive these flattering titles. For example, our servant—(I don't like to use the word servant, it sounds too much as if there were a *master;* I believe I must call him, as Mr. Syle playfully does in speaking of him, "*our great man*"—that sounds better)—and Mr. Wardner's, whose names are respectively, "Foo-quay" and "Che-quay," call each other by the dignified titles of "Law-Foo," "Law-Che," [venerable Foo, venerable Che.] This very obsequious spirit, joined with the natural tendencies of the human heart, gives them an easy prey to the destroyer; and the very refinement of European vices, renders the downward course still more irresistible. This may seem a strange contrast to draw between heathenish and civilized immortals; but there is too much reason to fear, that the heathen of more than one land—the inhabitants of more than one moral Sodom—will rise up in judgment, to condemn those who, having heard the truth, repent not.

While these things are so, we feel that there are many obstacles in the way of benefiting the Chinese. The great difficulty in talking with them is, they are too polite to dispute, and will tacitly assent to all you say, leaving you nothing to defend. Sometimes, in conversing with our teacher, he will talk heathenism most vehemently, until I suddenly appeal to his judgment or his conscience for the truth of what he says, when he will very coolly tell me, *he* does not believe so, and there are but few educated men who do; it is only the common people. Of course there is little use in fighting an absent opponent; so I can only talk Christianity in the abstract, which he seems to hear very kindly. One day, in speaking of the offerings to the dead, after hearing his usual conclusion, "It is done to honor ancestors," and acknowledging all to be a deception, I asked him if he considered it any apology for us, that our forefathers had been in error; and said, Suppose they believed and practiced a lie, is that any reason their children should do so? He acknowledged it was not, and we dropped the subject. Now, you must know, that all this was very *impolite* in me, particularly as coming from a woman; and yet I did not give up, for, a few days after, we had another and still warmer controversy. It was on the subject of household gods. He persisted, quite contrary to his usual custom, in maintaining that houses were not safe without a door-god to keep the evil spirits from entering. It was in vain that I told him, They have eyes, but see not; ears, but they hear not. He acknowledged that their outward eyes did not see, but the spirit within, took cognizance of passing events, being perfectly adapted to see the spiritual. I then reminded him of the custom of burning these gods, (which, by the way, are only pictures,) and asked what use was a god that lived only a year, and then was burned. But he insisted that it was only the picture that perished; the god within passed into the next picture that was stationed there. I asked him how it happened that the evil spirits never troubled us, as we had no household god. He said we were not unprotected; there was a spirit in the air, that watched over "Yah-joo-loong," (the name of our residence,) and as we were good people, he would not allow the evil spirits to molest us. If we were bad, even this protector would not prevent the necessity of a "mung-tung," or door-god. I had never seen him so firm, and I had never manifested so much earnestness in talking with him. I remained silent awhile, very undecided as to my duty; then, in order to test his mental frame, I told him I wished to say a little more—that I feared I sometimes offended him by speaking too warmly—that I should be sorry to wound his feelings—but I could not believe as he did, and if I talked with him, I must speak what I believed to be truth. He saw that I was much moved, and was nearly as much so himself; he could hardly reply, which he finally did, by begging me never to refrain from speaking on his account—that he was not displeased—that my words were *excellent words*, and he wished to hear them. I think the effect upon both our minds will not soon be forgotten.

As a farther illustration of Chinese politeness, I will translate for you a dialogue which my teacher has written out for me, as a kind of summary of compliments to be used on occasion of calls. He supposes me to meet my neighbor at the door, where she, with another lady, wait to be welcomed.

1. I beg you to enter; pray be seated within.
2. Being within—I beg you will not allow me to interrupt you; I do not wish to have conversation.

1. Be seated. Allow me to inquire after your illustrious family.
2. How dare you inquire after my ignoble house. Your own is truly illustrious.

1. Do your honorable family reside near?
2. Just across the way.

1. In what kind of merchandize is your noble husband at present employed?
2. In the money exchange; formerly he was a grain merchant.

1. Madam, how old are you at present?
2. I am now twenty-eight years of age.

1. And the lady with you is how old?
2. She is my junior by two years; now, twenty-six years old.

1. I presume madam has several sons and daughters.
2. I have two sons and one daughter.

1. Indeed, you have great felicity. Your great son is of what age?
2. My eldest little son is this year twelve years old.

1. Is he attending school?
2. He is at present in school.

1. Allow me to ask what teacher instructs him?
2. Allow me to say it is Lo-Seen-Sang.

1. He has doubtless studied several years?
2. He has studied six years.

1. He is truly talented and learned.
2. O, he is not talented; he is ready to die with stupidity.

1. Allow me to inquire after your second son.
2. He has also been in school a little for three years past.

1. O, you have much enjoyment, truly. How old is the young lady?
2. Nine years.

1. Labors admirably, no doubt?
2. But very little as yet. She can only sew cotton.

1. I have heard that the Chinese ladies are skilled in working cotton. They must be very accomplished girls.
2. O, that is merely coarse work.

1. I wish, hereafter, to visit them and behold their skill. Madam, in calling on me, would it please you to see the ways of foreigners—their manner of doing their work, also their furniture and rooms?
2. Yes; every thing pertaining to their household, I wish to see.

1. Be pleased to enter, and look about; you will find that every thing is very like the Chinese; you may possibly notice some slight dissimilarity, but I fear all will appear to you very mean indeed.
2. What words! Would you have me believe them? Every thing is so exceedingly beautiful. But I must withdraw.

1. Again be seated. You will drink tea before going?
2. Many thanks, many thanks! I do not wish any.

1. Slowly go, slowly go.
2. I beg you will not approach to accompany me one step.

1. Allow me to see you to the door, or at least to the top of the stairs. Hereafter, I hope you will come again and make me a visit.
2. I shall certainly desire to come.

There are other similar questions, used on all occasions, which are equally polite, more common, and, as we should think, no more proper. When you meet a person in the street, if he is not too unsocial, his first question will probably be, "Where are you going?" The second, "Have you had your rice?" And the third, "What time do you eat your rice?" (or dine.) "Where do you live?" "Have you any children?" "How many years have you been in China?" But there are very proper answers to these questions, quite as common, and entirely non-committal; as, for instance, I am going for amusement, or, I am returning, &c.

**Missions in the Sandwich Islands.**—A correspondent of the Independent says that the American Board of Commissions for Foreign Missions have recently received letters communicating interesting intelligence from several missionary stations. Mr. Hitchcock, from Molokai, Sandwich Islands, makes very encouraging statements respecting the revival that has been in progress in his field of labor. He has already propounded 200 for admission to the church, and has a large number more yet to examine. He mentions also, as a result of the revival, and an illustration of the spirit of the people, that their contributions to the cause of benevolence have been considerably increased. During the first seven months of 1848, besides contributing over $200 for the support of a missionary, their monthly concert contributions amounted to $230, $50 of which have been given to the Home Missionary Society, towards the support of a minister of the gospel in Oregon. Accounts of similar success have come from other missionaries. Mr. Kinney has received 75 to the church under his care, Mr. Clark 139, and Mr. Johnson 200 to 300.

## INFORMATION ABOUT THE WEST.

Albion, Dane Co., Wisconsin, March 10, 1849.

To the Editor of the Sabbath Recorder:—

It may be gratifying to some of our Sabbath-keeping friends at the East, to know that there are still flattering prospects held out in our new and growing State. For want of such knowledge, many have wandered away by themselves, and settled their families where they must be deprived of the pleasures and benefits of society, or sacrifice their principles upon the unhallowed altar of convenience.

Impressed with the importance of having another rallying point, where lands can be purchased cheaper than in our old settlements, I have recently visited our brethren who have settled in Marquette county, to inquire into their prospects; and I was happy to find them maintaining religious worship upon the Sabbath, and the most of them, I trust, in the enjoyment of living faith. This society is situated on Fox River, some twenty-five or thirty miles West of Fon-du-Lac, and may be addressed at Dartford, Marquette Co. It consists of some twelve or fourteen families. The Government land in this neighborhood is nearly all claimed or preëmpted, and will be in market this spring; but many of the settlers are not able to pay for the land they have claimed, and will therefore sell their improvements for a reasonable sum. This would be more convenient, and in many cases better economy, for those who have families to provide for, than to purchase an entirely new farm, in which case they would have to buy all their eatables for a year or more while they were subduing the wild earth.

To such, however, as wish to brave the wilds of a new country, as the first settlers here did, many of whom have thereby made their fortunes, there is now considerable inducement held out from the lands lately purchased of the Indians, lying between Lake Winnebago and Wisconsin River, bounded on the South by Fox River, and consisting of about four millions of acres. There will doubtless be a great rush to that tract of country the coming season, and those who are there first will possess the advantage of choice in their location.

Now I would suggest to the friends who intend to come West within a few years, the propriety of coming as soon as navigation shall open this spring. Some will probably argue, that they should remain in the eastern country until they shall have earned money to purchase a farm with when they come West. But while they tarry there to earn one dollar, they lose two, if not five, in the choice of their location. Nor is this all, but inasmuch as the land is a late purchase, it is not yet in market; it will doubtless be surveyed as soon as practicable this season, after which it will take another act of Congress to bring it into market, which will postpone the pay day at least another year; and when brought into market, each settler is entitled to a preëmption for another year, which will postpone the pay day, in all probability, three years, in which time an individual with any degree of prosperity can pay for his land with the avails of his farm; or, if he should not succeed in this, he can sell one eighty-acre lot, with a small improvement, for sufficient to pay for the other lot, and thus secure for himself a farm and a home. Another urgent consideration in this matter, is that our Seventh-day Baptist friends, who are first in the country, not only have their choice in location, but will be able to settle together, where they can enjoy the benefits of society and Sabbath privileges. In view of the importance of securing such advantages, can we not urge with propriety that those who are coming West within a year or two come now. A number of families are intending to emigrate from this place as soon as the ground settles.

But those who prefer settling in an older country, where society, with its attendant blessings, is already established, can accommodate themselves quite to their liking in this part of the country, or upon the rich prairies of Illinois—the garden of the world—in which interesting field I should rejoice much to see a society of Sabbath-keepers permanently planted.

Those intending to emigrate to the new purchase, will do well to land at Sheboigan, thence to Fon-du-Lac, then Dartford, then inquire for Delos Maxson, three miles West of Shaw's Ferry, who can give all suitable information concerning the settlement.

Since writing the above, Elder Daniel Babcock has called at my house, and not only approves of what I have written, but also wishes to give his testimony to the correctness of Bro. Davison's description of Illinois. O. P. Hull.

## REVIVALS.

A correspondent of the N. Y. Baptist Register gives some account of an interesting revival of religion at Three Mile Bay, Jefferson County, N. Y. A meeting commenced on the 26th of February, and continued nearly every day for three weeks. In the progress of it many wanderers have returned, and over one hundred souls have given evidence of being born again. "We have visited the baptismal waters," says the writer, "nine days almost in succession, and eighty-five willing converts have been buried with Christ in baptism; and some twenty-five others have been received as candidates for the ordinance."

The same paper mentions a revival at Sherburne, Chenango Co., N. Y., where the Congregational and Baptist Churches held a sort of union meeting. "It is believed, that nearly a hundred were converted to God, and reclaimed from their wanderings."

Revivals are also mentioned at Acton, Ill., where forty-one were added to the Presbyterian Church, and many more converted; at Lafayette, Mich., where twenty had joined the Congregational Church, and twenty-one the Methodist Episcopal Church; at Erie, Pa., where forty persons, including fourteen heads of families, had joined the Baptist Church; at Geneva, where about forty persons connected with the colored congregation of Rev. H. H. Garnett, had been converted; at Chester, N. J., where above fifty, it is hoped, have been converted.

**Religious Liberty in France.**—One article of the new Constitution of France guaranties to all religions equal liberty and equal protection. But it seems that some of the Prefects of the Departments, saw fit to construe this article as applying "only to forms recognized or salaried by the State;" and accordingly undertook to molest the American Baptist Mission in the north of France. But we are glad to learn that steps have recently been taken to secure high official opinions upon the subject, and that the result is most satisfactory. In reply to a letter setting forth the grievances of the unrecognized churches, M. de Falloux, the Minister of Worship, says:—

"In guarantying to all religions equal liberty and equal protection, the 7th Art. of the Constitution of 1848, has not made between those which are recognized by law and those which are not, any other distinction than that relating to the salary of their ministers. The right which you demand, (as a minister of a Christian church not recognized by the State,) is therefore incontestable, and there can be no objection to your freely celebrating your own mode of worship."

**Preaching in Unsanctified Places.**—The English papers announce that Rev. James Shore, M. P., was arrested on the 9th of March, at the instance of the Bishop of Exeter, and conveyed to Exeter Jail, for the offense of preaching in a dissenting place of worship. The Dissenters, it is said, are taking up his cause heartily, and are aided by the more liberal portion of the Church Establishment.

A Bill is before the House of Commons, to "disclergyfy clergymen" of the Church so as to enable them to preach in dissenting chapels without incurring the penalties and costs, for the non-payment of which Rev. Mr. Shore is in Exeter Jail. It is referred to a Select Committee, and is likely to pass the Commons.

**Another Theological Seminary.**—A Baptist Theological Seminary is soon to be established at Fairmount, one mile north-east of Cincinnati. The site has been obtained, and the grading of the grounds commenced preparatory to building. The location is one of surpassing beauty, and the buildings, it is said, will make a fine appearance, being on a hill, in full view of Cincinnati, Covington, and Cumminsville. Our readers will doubtless remember the recent controversy about the Seminary at Covington, Ky., in which the Kentuckians or pro-slavery interest triumphed. The establishment of this new Seminary in Ohio is probably a result of the controversy.

**Important Decision Respecting Newspapers.**—Jesper Harding, of Philadelphia, has recovered of Henry D'Wolf, of Bristol, R. I., the amount of nine years subscription to the *Inquirer*. He proved that the name was *on his books*, and the papers *regularly mailed*, and *bills sent* from time to time. The defendant denied having ordered the paper. The court ruled that *the regular mailing of a newspaper for a length of time*, was at least prima facie evidence of its reception; and that *receiving a paper for a certain time and not ordering the name discontinued*, was sufficient to hold a person liable for the subscription price, notwithstanding he may never have ordered the paper sent. Verdict for the plaintiff.

**"A Father Pleading with his Son."**—Under this head the Christian Contributor has published a very earnest letter on the subject of slavery, written by a venerable Baptist minister, Rev. Jesse Hartwell, of Perry, Lake Co., Ohio, to his son, Rev. Jesse Hartwell, D. D., of Georgia. Eld. Hartwell is nearly eighty years of age, and from the style in which he pleads with his son, it appears that his feelings are akin to those of the aged patriarch when he mourned over his son in Egyptian bondage.

A bill has passed the Wisconsin House of Representatives to submit the question of Negro Suffrage to the people at the next election. It was passed by a vote of 36 to 22.

# General Intelligence.

## FOURTEEN DAYS LATER FROM EUROPE.

The steamship Niagara, with two weeks later intelligence from Europe, arrived at Boston on the 7th inst.

In England, there has been no improvement in the trade for breadstuffs; in fact, prices at all the leading markets have continued to recede. The cholera is fast disappearing; total number of cases has reached 14,304, of which 1,200 were in the metropolitan districts, about 1,100 in the country, and more than 12,000 elsewhere. The total deaths have been 3,464. The weather has been uninterruptedly mild and fine for the season.

The West and South of Ireland seems to be in a deplorable condition. Several frightful murders are reported. The cholera is committing extensive ravages. In Limerick, to compensate for their sad and distressing visitation, the farmers have commenced tilling the ground, and the potato is again planted to a greater extent. The attachment of the Irish to this their precarious mode of sustenance, cannot be eradicated.

The Hungarian war proceeds with unrelenting fury. The Magyars have adopted a guerrilla warfare, and Prince Windisgrätz no longer taking the field, but remaining at Buda, showing that the war has only just commenced.

The King of Holland has been removed from the scene of impending strife on the Continent, having expired on the 17th ult. His son, now King William III., was in London at the time, but immediately proceeded to his dominion, where probably he has peaceably ascended the throne.

Austria has taken the most extraordinary and unlooked for step. The Diet of Kremsier, which was convoked by the late Emperor, has been dismissed, after having promulgated a Constitution, not only for the countries represented at Kremsier, but for the whole Austrian Empire. The great object which has been kept in view by the designers of this Constitution is, the making of all Austria into a free, independent, indivisible, indissoluble Constitutional Monarchy. The press is not allowed to be put under censorship. The complete equality and toleration of all religions, the independence of every church and sect in the management of its own property and affairs, the extension of education to all languages, and its prosecution as government work, are especially secured. The Imperial Diet is to consist of two Houses, whose Constitution approaches nearer to that of the American Senate and House of Representatives, than the Legislative Assembly of any other State.

At Rome, every preparation is being made for the expected war with Austria. On the 27th of February, the Assembly voted the abolition of the Holy Office. The temporal power of the Pope is at an end. By order of the present Roman Government, it is stated, the prisons of the Holy Office, as the Inquisition was blasphemously called, have been visited and the prisoners liberated. In a gloomy dungeon was found a wretched bishop of Egypt, condemned under Pope Leo XII.; he had nearly lost the use of his legs from long incarceration. Two nuns were among the prisoners; they were removed to a charitable institution.

The Paris papers of the latest dates contain the following startling information, about which it is hoped there is some mistake:—

"In the Convent of Spello, an official letter from the Court at Gaeta to the Superior, has been lately discovered. The following are some passages of this appeal to the massacre: 'The Liberals, the Jacobins, the Carbonari, and the Republicans, are people of like kind; they wish to destroy religion and its ministers. In our turn, we must disperse the remains of all this race. Continue to embrace with your zeal those of your order and the inhabitants of the country. Advise them not to fail at the sacred rendezvous which will be announced to them by the sound of the alarm-bell, and then let each one, without pity, bury his steel in the breasts of the profaners of our holy religion. Bid them repeat their vows to exterminate our enemies, not excepting their children, in order to avoid the revenge which they might hereafter attempt upon us. In a word, prepare all, so that when we raise the cry of reäction, it may be repeated everywhere without fear.'"

## COL. FREMONT'S EXPEDITION.

The following particulars of Col. Fremont's disastrous expedition, are gathered by the St. Louis Republican from Mr. J. W. Folger, who left Santa Fe on the 24th of February, and reached St. Louis on the 29th of March:—

The published letters from Col. Fremont and his friends left him ascending a mountain and within five or six miles of the summit. But this elevation he never reached. A storm came up, which forced him to retreat, and to seek shelter in the valley below. Here, it is said, the snow drifted, and accumulated to the depth of thirty or forty feet, and the party lost all their animals, and were compelled to leave their entire outfit. The snow covered the animals and every thing else from view, and Col. F. and his party were driven to seek safety on the sides of the mountain.

In this emergency, Bill Williams, a hardy mountaineer, and two others, volunteered to seek succor from the nearest settlements; and it was arranged that they should return in twenty days. As they failed to do so, however, Col. Fremont and one or two others resolved upon attempting to reach Taos; and on the sixth day from their leaving camp, they overtook Williams and one of his companions. The other, (Mr. King, of the District of Columbia,) was represented to have died of the exposure and of hunger, and in the extremity to which they were driven, the survivors were forced to eat a part of his body.

Col. Fremont made his way to Taos, obtained aid, provisions and horses, and then set out in search of his party. But more than one-third of his men had, in the interval of his absence, died from exposure and hunger; and one or two had given out, and were left to die, when he came up with them. Capt. Cathcart, of the English army, was among the survivors. Col. Fremont lost his whole outfit—his mules, instruments, baggage, and every thing else of value. On his arrival at Santa Fe he was furnished with horses by the Quartermaster, and with stores by the Commissary of the United States, and after recruiting his party he again set off for California—taking the route pursued by Col. Cook in 1847. He and his party have suffered terribly in this expedition, and it will be a warning to all others never to attempt such a journey in mid-winter.

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The Government Jewels.—A man named Henry T. Jones was arrested in New York last week, on suspicion of being concerned in stealing the Government Jewels. At his house, 121 diamonds of various sizes, 143 pearls, together with three pounds of gold in bars, were found buried in the cellar. One large bottle of ottar of roses, containing nearly a quart, was also found. The original bottle had been substituted by the one found. The scabbard of the sword which had been presented to Commodore Biddle by the Emperor of Russia, and a gold snuff-box presented by the Governor of Morocco, had been melted down into bars. The settings of the diamonds and pearls had been removed and deposited in a tin box. The Grand Jury of Washington have indicted Tom Hand as the individual who stole the jewels, and it is believed that Henry T. Jones proceeded to Washington and brought on the jewels to New York. He recently commenced a suit against George Wilkes for having stated that he was implicated in the robbery, and in the course of the present week the Grand Jury would probably have found an indictment against him for slander, which has been completely done away with by the arrest of Jones and the recovery of the property.

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Mysterious Sickness.—A mysterious sickness prevails in Milbury and Sutton, Mass. The patient is seized with severe cold and shivering, and in a few moments becomes insensible. After this he complains of his head and back. There has been one case of death in less than twelve hours; others have lived twenty-four or thirty-six hours, and one case continued two weeks. In Sutton, a man 40 or 50 years of age, one of the Overseers of the Poor, was taken as he was on the point of going to meeting, and died on Monday. There have been twenty deaths in the two towns of this malady. The Boston Traveler says that a merchant of that city was seized upon 'Change on Monday with precisely similar symptoms, and was carried to his home insensible.

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The Young Incendiary.—The Boston Traveler, of March 31st, says that the lad Adams, ten years of age, charged with setting fire under the Park-st. Church, and to the stable of S. Child & Co., Harrison-av., was examined in the Police Court, and held for trial at the Municipal Court—his bail being fixed at $1,500 in the first case, and $2,000 in the second. The boy's previous good character was established by a large number of witnesses. The defense of the deed is that the accused was at the time under the influence of what is called "Pyromania," or fire-madness, which was stated to be an uncontrollable desire to set fires.

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Slaves in California.—The National Era says: "We are told that several slave droves have been sent out from the South, and that individuals, as well as companies, from that section, are taking slaves with them. One company went through Washington a few days since, with eight or ten slaves. We may state also, on good authority, that arrangements are in progress in this country for the establishment in California of a press to advocate the Pro-Slavery side of the Territorial question." The Era adds, that an Anti-Slavery paper will also shortly be established at San Francisco by Mr. Crane, recently of the Richmond Southerner.

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Telegraph for the World.—Prof. John D. Pierce, of Marshall, Mich, proposes that the telegraphic wires for Europe via Behring's Straits, should go first from St. Louis to San Francisco, and there divide so as to send one branch through Mexico and all the capitals in South America to Rio de Janeiro; and the other by Oregon and the Russian settlements to the Straits, thence through all the chief cities of Eastern Asia, Calcutta, Bombay, &c., to Jerusalem; there divide again, and one branch extend to Cairo, and ultimately to the Cape of Good Hope, and the other to Smyrna, Constantinople, Vienna, Paris, and London.

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Reduction of Canal Tolls.—The Canal Board, at Albany, have been engaged in reviewing the Rates of Toll established by the Board last year, and, after mature deliberation, have determined upon making some important reductions for the coming year on property received from the West. A reduction of 33 1-3 per cent. has been agreed upon on corn and corn-meal, and 25 per cent. on barley, oats, and bloom iron. Last year corn-meal was charged 3 mills per 1,000 pounds per mile; this year it will pay 2 mills. Barley, oats, and bloom iron, last year paid 4 mills per 1,000 pounds per mile; this year they are charged 3 mills.

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Canal Bank.—A correspondent of the N. Y. Tribune, writing from Albany, under date of April 6, says he has good authority for stating that the Receiver of the Canal Bank will, on or about the 1st of July next, declare a farther dividend of 40 cents on the dollar on notes or bills of this Bank. It will be remembered that on the 24th of January last a dividend of 60 cts. was paid on the bills. Those who are familiar with the assets of the Bank are very sanguine that the Receiver will be able to pay the depositors a dividend of 30 cents on the dollar.

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The Newark Advertiser of the 6th inst. says, that John King, a respectable colored man of some 50 years, committed suicide by hanging himself in his house yesterday, while the family were all absent, and was not discovered until this noon, having evidently been dead 24 hours. He was to have been married this evening. He has always been a sober, industrious, peaceable man. Within a few years he has been a Methodist preacher among the people of color. He was a widower, owned a little property, and leaves a family.

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The Cincinnati book trade is declared by the papers of the Queen City to be growing into great importance, sufficient, they say, to make that city one of the principal book marts at no distant day.

## SUMMARY.

Thompson's Bank Note Reporter says:—"Checks on the Utica City Bank, having the appearance of Bank notes, and evidently intended to be passed as the notes of the Bank, are in circulation. We have seen some of the 10s, which require some scrutiny to discover their real character. When carefully read, it will be found a check on the Utica City Bank. These checks are drawn to the order of J. J. Hinman and D. G. Barnes, by Jno. E. Hinman.

A Mexican paper says that the Apache Indians lately made an irruption in the Department of Sonora, committing the most horrid ravages. They were 100 in number, and destroyed three several detachments of armed men sent against them. 73 Mexicans were slain during the foray, and from 800 to 1,000 head of cattle carried off.

There are plenty of exaggerated reports of cholera at the West. The steamboat Wm. Noble came up from New Orleans to Louisville last week. It was rumored that fifty persons died on the passage, but it turns out that there were only six out of 229 passengers. Nothing is gained by such fright. Keep cool, and the disease will not be half so likely to catch you.

The ship Christoval Colon sailed from New York for California on the 6th of January, full of passengers. When four days out, she encountered a terrific hurricane, which lasted 36 hours, and came near being the end of her. The vessel was badly injured, much of her rigging and all of her deck load lost. She has gone to Rio Janeiro to refit.

The Democrats of St. Louis have had a grand mass meeting at which resolutions were adopted claiming that Congress has the right to prohibit slavery in Territories, and approving of the course of the Missouri delegation in Congress in not signing Mr. Calhoun's address.

The New Orleans papers of the 29th ult. contain the particulars of the explosion of the new steamboat Defiance, below New Orleans, while on her first trip, with three ships in tow. Mr. McFarland, the first engineer, and three of the hands, were killed, and others injured.

Twenty-six persons are reported as having died of cholera in St. Louis during the week ending March 19. In addition to the above, the Register states that ten cases have been reported at his office in the same period, in which the patients have recovered or are in a convalescent state.

Capt. Stephen Jellerson, of the brig Levant, of Bath, Maine, has been convicted at Charleston, S. C., of manslaughter on the high seas, in killing a Portuguese seaman whom he supposed to be a mutineer, and sentenced to one year's imprisonment and five dollars fine.

The Quebec Mercury, of March 27, says that the heaviest fall of snow, this winter, was from Sunday noon until Monday evening incessantly, adding to the existing supply a surface of about two feet where it was not drifted by the wind.

In the Philadelphia Methodist Conference there are 41,204 white members and probationers, and 248 local preachers; 9,307 colored members and probationers, and 43 colored local preachers. Increase of whites over last year 515; of colored 315.

The Boston Transcript says that the ship fever has made its appearance in the Alms-House of Roxbury (Mass.) and other adjacent cities, having been brought there by newly arrived immigrants. It is of a very malignant type, and has thus far proved unusually fatal.

The Lowell Courier says that on the first of the present month the wages of the operatives upon the corporations of that city, were raised from twenty to twenty-five per cent., having been restored to what they were six months ago.

The Bostonians have an establishment on Deer Island where sick emigrants are taken care of. There are now about 400 there, mostly Irish. The school connected with the establishment has 50 pupils.

Ship York, with the Pacific Mining Company, 38 in number; brigs Taranto, with the Shawmut Company, of 62; Canonicus, with 54, and Planet, with 27 passengers, all cleared at Boston on one day for San Francisco.

Recent news has been received from Hayti, to the effect that the President had raised an army of about 12,000 men, and marched on the 10th of February against the Dominicans—but with what success had not been ascertained.

The schooner Pearl, of Booth Bay, was cut down by a field of ice near Portland, Monday, April 2, and the Captain and four of the crew are supposed to have been drowned.

The Senate of Missouri has passed a bill granting a right of way through that State to the United States, for the construction of a National Road to the Pacific, upon the plan proposed by Senator Benton.

Gov. Pennington has declined the appointment as Governor of Minesota Territory, to which he was appointed without his privity, on the rejection of Mr. McGoughey. Hon. Alexander Ramsay, of Pa., is appointed in his place.

Robert Morris, Jr., of Boston, a colored member of the Suffolk Bar, has received a commission from Gov. Briggs, as a Justice of the Peace for the County of Suffolk.

Among the petitions presented to the Ohio Legislature, on the 15th ult., was one by Mr. Dimmock, of the practical printers of Columbus, for protection against *Rats*.

Shocks of an earthquake were felt in Hopkinton, R. I., and Stonington, Ct., on Friday night, March 30.

The shock of an earthquake was distinctly felt in New Bedford on Friday evening, March 30, about 8 o'clock.

Mrs. Martha Paine, aged 79 years, was burned to death at Morristown, N. J., the other day, by her clothes taking fire.

March Farrington, a Revolutionary soldier, died at Delhi, Delaware Co., on the 1st inst., aged 87.

A bill has been passed by the Legislature of New York to incorporate the People's Bathing and Washing Association of the City of New York.

A letter received at New London, Ct., from Capt. Brown, of the ship Hannibal, reports that a general and terrible gale had occurred in the South Pacific, by which a great number of vessels were driven ashore, with the loss of many lives, some say one thousand.

The bark Express, bound for California, was spoken on Sunday, Feb. 11. She had been 38 days out, and five days in a gale of wind; had thrown most of her deck-load overboard, as she was too deep. The captain said he was going into Rio.

The Free Soilers of Michigan will hold a State Convention at Jackson, on the 2d day of May next, for the purpose of nominating candidates for Governor and Lieut. Governor.

A bill has passed the Legislature of Michigan, designating as the holidays to be observed in respect to the protesting of notes, Christmas, New Years, Thanksgiving, and the Fourth of July.

The Presbyterian church and the adjoining academy at Quincy, Fla., were set on fire, March 23d, by a negro slave, by way of revenge on his master, and destroyed.

Henry B. Anthony, Editor of the Providence Journal, is elected Governor of Rhode Island by a very large majority.

A valuable copper mine is said to have been recently discovered on the farm of Mr. Henry Gitt, in Adams Co., Pa.

The cholera has appeared in Harrison Co., Ind. At Clarksville, Tenn., from the 20th to the 27th, there were 66 cases of cholera and 15 deaths.

The next Annual Meeting of the American Board of Commissioners for Foreign Missions, will be held in Oswego, N. Y., on the 11th of September next.

A little boy in Centerville, Mass., recently had the ends of three fingers cut off by getting them into a hay cutter.

Mr. John Smith, an Episcopal missionary in China, has been nominated by Queen Victoria, to the Bishoprick of Hong Kong.

The canals of the State of New York, it is said, will be opened between the 25th of April and the 1st of May.

Died, at Amoy, China, December 6, 1848, Rev. John Lloyd, member of the Mission of the Presbyterian Board, aged 35 years.

Hon. Henry Clay has consented to deliver the address at the Agricultural and Horticultural Fair, to be held at Cincinnati, some time next fall.

Gen. Taylor has notified Governor Fish of his acceptance of an invitation to attend the State Fair at Syracuse, next fall.

There have been about thirty cases of the small pox at South Berwick, Me., during the past winter, several of which proved fatal.

A severe shock of an earthquake was felt at Hickman, Ky., on the night of the 12th ult.

Wool is now raised in South Carolina for exportation.

An attempt is to be made this season to navigate regularly the Wisconsin River.

The cholera prevails to an alarming degree at Iberville, La.

### New York Market, Monday, April 9.

ASHES—Pots $6 81; Pearls 7 00.——FLOUR AND MEAL—Flour has fallen about 12c. on a barrel since the news by the steamer; good Western and State brands bring 4 56 a 4 75, pure Genesee 5 50. Meal 2 50 a 2 56 for Jersey. Rye Flour 2 87 a 3 00 ——GRAIN—Wheat, Genesee about 1 20; Ohio 1 00. Corn is also lower; 50 a 51c. for white and mixed; 53 a 55 for flat and round yellow, round Jersey sold at 54c. for yellow, and 50c. for white Rye is 59c. Barley 62c. Oats 33 a 35 for River.——PROVISIONS—Pork 8 50 and 10 50. Beef is dull; 100 barrels country prime sold at 7 75. Butter and Cheese are heavy; Ohio Butter is 7 a 9c., State 12 a 18c. Cheese from 6 to 8c. Best Orange County Butter retails at 25 to 28c., and other varieties 19 a 25c. White Honey, strained, retails at 20c., wholesale 10 a 13c.; in the comb, wholesale 10 a 14c., retail 14 a 18c.

### MARRIED,

In Hopkinton, R. I., April 1st, by Eld. S S. Griswold, Mr. Jeremiah Baggs to Miss Cynthia M. Collins, both of Hopkinton.

In Whitesville, N. Y., March 26th, by Eld. N. V. Hull, John R. Hartshorn, M. D., of Alfred, to Miss Cynthia S. White, of Whitesville.

### DIED,

In Almond, N. Y., March 24th, 1849, Mr. Benjamin Cottrell, in the 69th year of his age. Bro. Cottrell died in full hope of an eternity of blessedness.

In Alfred, N. Y., March 29th, Jane A. Pierce, wife of Capt. Ira Pierce, and daughter of Eld. Spencer Sweet. She was in the 27th year of her age, was a member of the 1st Seventh-day Baptist Church of Alfred, and peacefully fell asleep in Jesus.

In Andover, March 20th, widow Lois Tanner, in her 82d year. She professed faith in Christ when sixteen years old, and her life was a beautiful exemplification of the purity of her faith. She fell asleep peacefully leaning on the promises of her blessed Lord.

While interring this mother in Israel, I was shown the grave of the first white person buried in Allegany County. This grave was made in 1798. N. V. H.

In Westerly, R. I., March 29th, Jonathan Bliven, son of the late Edward Bliven, deceased, 18 years of age.

### LETTERS.

Daniel Coon, O. P. Hull, M. Wardner, N. Spencer, S. Snowberger, Wm. Strong, S. S. Griswold, A. A. F. Randolph, N. V. Hull, J. Ayers, Jr., L. H. Babcock, Russell Maxson, A. H. Main, E. P. Larkin (sent,) E. C. Green (all right.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| D. E. Lewis, Marquette, Wis. | $4 00 | pays to vol. | 5 | No. 52 |
| Taber & Larkin, “ | 1 00 | “ | 5 | “ 39 |
| John Larkin, “ | 1 00 | “ | 6 | “ 13 |
| Dan'l Pierce, Lewiston, Ill. | 2 00 | “ | 5 | “ 52 |
| F. Greenman, Townsend, O. | 2 00 | “ | 5 | “ 52 |
| J. Goodrich, Milton, Wis. | 2 00 | “ | 6 | “ 26 |
| Geo. S. Burdick, “ | 2 00 | “ | 6 | “ 26 |
| John Stillman, Teotsa, Wis. | 2 00 | “ | 5 | “ 52 |
| B. R. F. Randolph, “ | 2 00 | “ | 5 | “ 52 |
| E. R. Saunders, Philips Creek, | 2 00 | “ | 4 | “ 52 |
| Joel Maxson, Little Genesee, | 2 00 | “ | 5 | “ 52 |
| Geo. Potter, “ | 2 00 | “ | 5 | “ 52 |
| Alfred Barber, “ | 2 00 | “ | 5 | “ 52 |
| G. G. Hamilton, “ | 2 00 | “ | 5 | “ 52 |
| N. Spencer, East Winfield, | 2 00 | “ | 5 | “ 52 |
| V. Coon, Philadelphia, | 5 00 | “ | 5 | “ 52 |
| N. Rogers, Williamsburgh, | 2 00 | “ | 5 | “ 52 |
| C. S. Benson, New York, | 2 00 | “ | 5 | “ 52 |
| Alex. Brandon, “ | 4 00 | “ | 5 | “ 52 |
| L. H. Babcock, DeRuyter, | 2 00 | “ | 5 | “ 52 |
| Russell Maxson, Preston, | 2 00 | “ | 5 | “ 52 |
| Dan'l Lewis, Hopkinton, R. I. | 2 00 | “ | 5 | “ 52 |
| Willard F. Prosser, “ | 2 00 | “ | 5 | “ 52 |
| J. Crandall, Fall River, Mass. | 2 00 | “ | 5 | “ 52 |
| R. Wooden, Plainfield, N. J. | 2 00 | “ | 5 | “ 52 |
| J. Ayers, Jr. “ | 2 00 | “ | 5 | “ 52 |
| M. Foster, “ | 1 00 | “ | 5 | “ 52 |
| Snowhill Society, Quincy, Pa. | 2 00 | “ | 5 | “ 52 |
| Hiram Boyd, Cussewago, Pa. | 2 00 | “ | 5 | “ 52 |
| T. H. Dunn, Meadville, Pa. | 2 00 | “ | 6 | “ 40 |
| Luc'a Hurrane, Rosendale, Wis. | 1 00 | “ | 6 | “ 40 |

## EASTERN ASSOCIATION.

The Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church in Pawcatuck, R. I., on the fifth day of the week before the fourth Sabbath in May, at 10½ o'clock, A. M. Introductory Discourse by Lucius Crandall, of Plainfield, N. J.; alternate, Samuel Davison, of Farmington, Illinois. S. S. GRISWOLD, Cor. Sec.

Executive Committee.—The Executive Committee of the Eastern Association will hold its annual session on the fourth day of the week before the fourth Sabbath in May, in the lecture-room of the Seventh-day Baptist Church at Pawcatuck, R. I. at 10½ o'clock, A. M. S. S. Griswold.

P. S. Churches are requested to specify in their associational letters the amount they will raise for missionary purposes within the limits of the Association for the ensuing year.

## FARM FOR SALE.

THE subscriber offers for sale his farm, situated in the town of Genesee, county of Allegany, N. Y. Said farm codsists of 280 acres of first-rate land, 175 of which is level, ann the remainder gradually rising side-hill; all of which is susceptible of cultivation, mostly adapted to grazing purposes. About 75 acres, however, is a gravely quick soil, as productive of wheat and corn, as any in the southern part of said county. Upon said farm is about 100 acres improvement, two framed barns, and a large two-story framed house, well inclosed, lately built, and conveniently calculated. There are two good wells of water upon said farm, and it is also abundantly supplied with numerous brooks and springs. Said farm is situated in a good neighborhood, and convenient to school, and the central place of business for the western part of said town; and on the main traveled road from Angelica to Smithport. For pleasantness and locality it is not surpassed by any in the township or vicinity. To those wishing to purchase a good farm, the present opportunity offers rare inducements. The farm will be sold low for cash; or, if desired, by paying one-half of the purchase money down, the balance will be arranged to accommodate purchasers for any reasonable length of credit. A careful view of the premises by a discerning individual, is only requisite to a thorough conviction that an investment made under such favorable terms as the subscriber offers, is but safe and a fair speculation. For farther information, address the subscriber, P. M. at West Genesee, Allegany Co., N. Y., or inquire at his house. JARED MAXSON.

Genesee, December 20th, 1848. 29m3.

## THE BOOK

For every Clergyman—For every School District—For every Educated Man.

"Will not the enlightened and liberal furnish *their clergymen* with a copy, as an indispensable volume in their libraries?"—*Rev. T. H. Gallaudet.*

Extract from a Lecture addressed to a Teacher's Institute, by William Russel, Principal of the Merrimack [N. H.] School for Teachers, and formerly Editor of the *American Journal of Education:*

"The edition of Dr. Webster's Dictionary, revised by Professor Goodrich, I would earnestly recommend to the attention of all teachers who are desirous of becoming fully qualified to give instruction in the English Language. The copious information which that work embodies, on all topics connected with Etymology—the extreme exactness, as well as the number, extent, and fullness of the definitions which it furnishes to every important word, render it a mine of philological wealth to instructors. The volume is, in fact, the teacher's encyclopedia, as well as lexicon, for daily reference. Could a copy of it be provided, as the permanent property of every district school, the effect, as regards the improvement of instruction, would be deeply and extensively felt, in the increased skill of the teacher, and the higher attainments of his pupils, in the most important part of education—the acquisition of an adequate knowledge and proper use of our own language."

"It has come to be a necessity to every educated man."—*Lord Brougham*

## UNION ACADEMY.

E. P. LARKIN, Principal.
Miss S. E. CRANDALL, Preceptress.

**Opened March 12th, 1849.**

THE Trustees of this Academy beg leave to say to the inhabitants of West Jersey in particular, and the public in general, that the universally acknowledged and deeply regretted want of such an institution in this section of country, especially by those desiring to give their children a *liberal education*, has been the prevailing motive with them, and those whom they represent, in commencing a school that shall be conducted on such a plan, and governed by such principles, as to meet their entire wants in these respects.

The Trustees of this Academy consider themselves bound to see the following principles observed, and strictly carried out, in the conduct of the school:—

First. Nothing sectarian shall be taught or countenanced in this school.

Second. Equal advantages shall be afforded to every student, whatever may be his, or her, religious denomination.

Third. The exercises of the institution shall be suspended on the first and seventh days of each week.

Fourth. No efforts shall be wanting to make the advantages of the institution equal to those of the most approved Academies in the Eastern and Middle States.

This institution is pleasantly located at Shiloh, Cumberland County, New Jersey, three and a half miles West of Bridgeton, the county seat, and 12 miles South-east of Salem; amidst an industrious, enterprising, and moral community, and removed from the vices ever attendant on large villages and cities.

TERMS.—Tuition from $3 50 to $5 00 per term, settled invariably *in advance*, either by payment or satisfactory arrangement. *No admittance for less than half a term.*

Board can be had in families at from $1 00 to $1 50 per week. Rooms can be obtained at a moderate expense by those desiring them.

The Winter Term of the first year will commence the first Monday in December. Each term will continue fourteen weeks.

**Board of Trust.**

HON. LEWIS HOWELL, President.
Rev. G. M. LANGWORTHY.
Rev. S R KOLLOCK, *Greenwich.*
Rev. DAVID CLAWSON, *Marlboro.*
JOHN BRIGHT.
ISAAC WEST.
I. D. TITSWORTH.
Dr. WM. B. EWING, *Greenwich.*
THOMAS E. HUNT, *Greenwich.*
ISAAC A. SHEPPARD, *Bridgeton.*
F. G. BREWSTER, *Bridgeton.*
JOHN T. DAVIS.
E. B. SWINNEY.

## To Clergymen and their People.

All Clergymen who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—(after the 1st of May No. 57 John-street)—New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felons, Ulcers, Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breasts, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

# Miscellaneous.

## APRIL SONG.

BY G. GRAHAM.

The Spring is coming—it is!
The snow is melting away,
And birds which fled, as Summer sped,
For fields more green and gay,
Have come again to their native plain,
To cheer us with their song,
And they sit upon the forest-tree
And sing there all day long.

The Spring is coming—it is!
And flowers will soon be here,
With perfume rare to fill the air,
And bid our spirits "cheer;"
And the vernal grass will spring,
And the forest-trees look gay;
The hills shall ring with songs we sing,
This merry April day.

The Spring is coming—it is!
Let every heart rejoice,
And let each tongue that ever sung
Chime in with Nature's voice;
Bid gloomy care and dark despair
And every ill away,
And seek relief from every grief
On Nature's holiday. [Tribune.

## United States Postage, according to the Act approved March 3, 1849.

The inland postage, for 300 miles and under, is 10 cents an ounce; for half an ounce and less it is 5 cents.

The inland postage for greater distances than 300 miles, is 20 cents an ounce; 10 cents for half an ounce and under.

The whole postage by the British or American mail steamers, from or to Great Britain or Ireland, is 48 cents an ounce; 24 cents for a single [illegible] ounce or less.

T[illegible]nited States inland postage, whatever [illegible] the distance, on letters sent by the [illegible] steamers to foreign countries, other than [illegible] Britain or Ireland, is 10 cents an ounce; [illegible] cents the single half ounce.

The postage, by the American steamers, to foreign countries, other than Great Britain or Ireland, or letters to be sent through the British mail, is 42 cents an ounce; 21 cents the single half ounce.

To and by Bremen, from the post, and the reverse, 48 cents an ounce; 24 cents the single half ounce. The inland postage to be added.

To and from Havana, 25 cents an ounce; 12 1-2 cents single.

To and from Chagres, 40 cents an ounce; 20 cents single.

To and from Panama, 60 cents an ounce; 30 cents single.

To and from other places on the Pacific, 80 cents an ounce; 40 cents single.

To and from the West Indies (except Havana) and islands in the Gulf of Mexico, 20 cents; 10 cents single, with inland postage.

Any fractional excess over an ounce is always to be regarded as an ounce.

The above postage may be prepaid or not, at the option of the sender; except to foreign countries, other than Great Britain or Ireland. And where the letters pass through the Bremen Post Office, in most cases, the whole postage may be prepaid. (See table 1, exhibit D Senate document, Executive, No. 25, 30th Congress, 2d session.)

A postage of six cents is charged on letters and pacquets brought into the United States in any private ship or vessel, or carried from one port therein to another, if they are to be delivered at the Post Office where the same shall arrive; and two cents are added to the rates of postage if designed to be conveyed to any place. And postmasters are to receive one cent for every letter or pacquet received by them to be conveyed by any (private) ship or vessel beyond sea, or from any port to another in the United States.

One cent is to be added to the rate of each way letter. Way letters are those brought to a Post Office by the post riders, and other carriers of the mail, whose duty it is to receive them, when presented more than one mile from a Post Office.

There is charged upon letters and other matter delivered from steamboats, except newspapers, pamphlets, magazines, and periodicals, the same rates as if they had been transmitted by mail.

Drop letters, or letters placed in any Post Office for delivery there, are charged two cents each.

Advertised letters are charged with the cost of advertising, which is not to exceed four cents for each letter, in addition to the regular postage.

Not more than two cents to be paid to the letter carriers employed in cities for the delivery of letters, or for receiving them to be deposited in the Post Office.

Newspapers of and under the superfices of 1,900 square inches are conveyed from one Post Office to another in the same State for one cent; and any distance not more than 100 miles at the same rate, and 1 1-2 cent for any greater distance. One quarter's postage is always to be paid in advance by those who receive newspapers by post. The sea postage on newspapers is three cents each, with the above rates added when transported inland. Newspapers may be mailed or delivered at any Post Office in the United States to or from Great Britain or Ireland on the payment of two cents. Letter carriers employed in cities are not to receive more than 1-2 cent for the delivery of newspapers. The postage on newspapers not sent from the office of publication is required to be prepaid; and the whole postage, in all cases, when they are directed to foreign countries.

Handbills, circulars, and advertisements, not exceeding one sheet, are subject to three cents postage each, whatever the distance (inland) to be prepaid. The sea postage on price currents is three cents, with inland postage added when so transported. The law makes no distinction of handbills, circulars, advertisements or price currents, when regulating sums to be paid to the letter carriers of cities.

Newspapers are defined in the 16th section of the act approved March 3, 1845. When they exceed two sheets, or a superfices of 1,900 square inches, they are to be charged with the same rates of postage as that on magazines and pamphlets. All pamphlets, magazines, periodicals, and every other kind of printed or other matter (except newspapers) are charged at the rate of 2 1-2 cents per copy, of no greater weight than one ounce, and one cent additional for each additional ounce, any fractional excess of not less than 1-2 ounce being regarded as an ounce. The sea postage on each pamphlet is three cents, with the above rates added when transported inland. There is to be paid on pamphlets sent to or received from Great Britain and Ireland, one cent for each ounce or fractional excess. Letter carriers employed in cities are not to receive more than 1-2 cent for the delivery of pamphlets.

POST OFFICE, Washington, D. C., 21st March, 1849.

## EASTERN AFRICA—ITS CLIMATE.

Quite recently the English have made a settlement at Aden, near the Red Sea. Having once obtained a foothold, they began to push about them, and one of their first discoveries was a river where none was marked upon a chart, and upon this they steamed three hundred miles without finding the least obstruction. Having now passed round this continent, let us look up into the interior. For half a century the English government has been expending lives and treasures in a partial exploration. They have found that this whole tract of country is one of amazing fertility and beauty, abounding in gold and all sorts of tropical vegetation. There are hundreds of woods, invaluable for dying and architectural purposes, not found in other portions of the world. Through it for thousands of miles sweeps a river, from three to six miles broad, with clear water, and of unsurpassed depth, flowing on at a rate of two or three miles an hour, without rock, shoal, or snag, to interrupt its navigation. Other rivers pour into this tributary waters of such volume as must have required hundreds of miles to be collected, yet they seem scarcely to enlarge it. This river pours its waters into the Atlantic, through the most magnificent delta in the world, consisting perhaps of a hundred mouths, extending probably five hundred miles along the coast, and mostly broad, deep, and navigable for steamboats. Upon this river are scattered cities, some of which are estimated to contain a million of inhabitants, and the whole country teems with a dense population.

Far in the interior, in the very heart of the continent, is a nation in an advanced state of civilization. The grandeur and beauty of portions of the country through which the Niger makes its sweeping circuit, are indescribable. In many places its banks rise boldly a thousand feet, thickly covered with the richest vegetation of tropical climes. But all this vast and sublime country, this scope of rich fertility and romantic beauty, is apparently shut out forever from the world. It is the negro's sole possession. He need not fear the incursions of the white man there, for over this whole lovely country moves one dread malaria, and to the white man it is the "valley of the shadow of death."

In expedition after expedition, sent out from the English ports, on the Island of Ascension, not one man in ten has returned alive; all have fallen victims to this seemingly beautiful country. It seems impossible for an Englishman to breathe that air. So dreadful is it—so small the chance of life, that criminals in England have been offered pardon on condition of volunteering in this service, more terrible than that of gathering the poison from the fabled Upas. This country, tempting as it is, can only be penetrated at the risk of life, and it is melancholy to think, that those who have given us the meager information that we have, did so at the sacrifice of their lives. [Simmond's Col. Mag.

## STRAITS OF MAGELLAN.

As these Straits are to be navigated by some vessels to California, the following account of them, by Capt. Morrell, in his book of voyages, published in 1832, by the Harpers, may interest some persons. He had been six times through this passage:—

The Straits are about 375 miles in length. Their source forming an elbow, or two sides of a right angled triangle. The distance across the land is about 190 miles—Cape Forward being the southernmost point of the South American Continent—the Island of Cape Horn being over 100 miles farther South. The Straits at the eastern entrance are six and seven leagues wide, and have from 15 to 30 fathoms of water. The tide on the Atlantic rises about 16 feet, and about 8 feet on the Pacific. The passage is safe for vessels of any size, and the navigation pleasant and easy. There are many safe and commodious harbors all the way through. Wood and water can be procured with ease, and abundance of fish, and anti-scorbutic vegetables, and birds and deer at the eastern entrance. The land is low on both sides, like a rolling prairie. Towards the middle and West it becomes hilly and mountainous, some parts of it resembling the scenery of the Hudson River.

The country is well peopled. Near the eastern end of the Straits, Capt. Morrell saw about 200 Indians, all on horseback; and towards the western end he was visited on shore by more than a thousand, who were very peaceable and friendly.

About 120 miles from the eastern entrance is Port Famine, so named by the English navigator Cavendish, who in 1587 rescued the only survivor of a colony of 400 Spaniards, who had been settled here in 1581, to form a nucleus for the protection of Spanish commerce. The place was named Philipville, in honor of the reigning monarch of Spain. The unfortunate settlers were left without sufficient provisions, and did not pay sufficient attention to their crops. When the place was visited by Cavendish, he found only one individual alive, whom he carried to England. All the rest had perished by famine but 23, who set out by land for the Rio de la Plata, and were never afterwards heard of.

Had this colony been composed of such men as are daily emigrating from New England, to our western wilderness, so far from suffering famine, they would have converted Patagonia into a fruitful country, and Philipville would have in time become a large city. It has a fine harbor, abundance of fish, game, and wild celery, and the finest trees I ever saw; oaks, beeches, and cedars, five to seven feet in diameter. Some of them would make the finest masts for line of battle ships.

The valleys are clothed with a luxuriant verdure. The clover fields of Pennsylvania, if suffered to grow a few seasons unmowed, would alone furnish a parallel.

Capt. Morrell visited the ruins of Philipville, and says the fort erected by the Spaniards is but slightly decayed, and with little labor could be repaired, and would command the Straits. The Captain made an excursion into the country, of which he gives an interesting account. In the night they were disturbed by a loud roaring, which he afterwards found was the South American lion.

## THE SALAMANDER.

The ancients have described a lizard that is bred from heat, that lives in the flames, and feeds upon the fire, as its proper nourishment. It is needless to say, there is no such animal existing; and that, above all others, the modern salamander has the least affinity to such an animal. The fact is, that when the animal is exposed to the fire, drops of milky fluid ooze through all the pores of the skin. The same circumstance, however, occurs whenever it is handled. This fluid seems to be of an acrid nature.

The salamander, best known in Europe, is from eight to eleven inches long; usually black, spotted with yellow; and when taken in the hand, feeling cold to a great degree. The black water mewt being reckoned among the number. The idle report of its being inconsumable by fire, has caused many of these poor animals to be burnt—but we can not say as philosophical martyrs—since scarce any philosopher would think it necessary to make the experiment. When thrown into the fire, the animal is seen to burst with the heat of its situation, and to eject its fluids. And we are gravely told in the "Philosophical Transactions," that this is a method the animal has to extinguish the flames.

The whole of the lizard kind are so tenacious of life, that they will live several hours after the loss of the head; they also sustain the want of food in a most surprising manner. One of them, brought from the Indies, lived here months without any other nourishment than what it received from licking a piece of earth, on which it was brought over. Another was kept by Seba in an empty vial, without any food, for six months. And Ledi tells of a large one, brought from Africa, which lived for eight months, fasting in like manner. Indeed, as many of this kind, both salamanders and lizards, are torpid, or nearly so, during winter, the loss of their appetite for so long a time is less surprising. If wetted with vinegar, however, or sprinkled with powdered salt, the animal soon dies in convulsions.

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**California Adventurers.**—"This life is a riddle," says an old monk, and if the saying is not literally correct, there is certainly much in the history of men, and women too, that is inexplicable by any rule of reasonable and rationable conduct. Our city is now crowded with an immense number of persons from all quarters of the Union, on their way to the gold regions of California. We saw in the street, yesterday, in a rickety wagon, with a very poor team, consisting of a yoke of oxen and an ill-fed horse, an aged man, we suppose full seventy years, and his wife, scarcely a year his junior, on their way from some county in Illinois, to California. The old man was as buoyant in the hope of making a fortune in the gold diggins as any of the many young men that are destined for the same place, and his withered and aged partner talked eloquently of the enjoyments she anticipated on her return with an abundance of the rich metal to her children some years hence. They had sold their farm, and proposed to make the entire trip by land. They were willing to endure all the privations, exposure, and hardships consequent upon such a journey, under the consolation, and cheered by the prospect of returning in a few years, rich in gold. They had built their air castle, and even age and infirmity did not mantle any part of it with the moss or ivy of doubt or distrust as to the result. [St. Louis Republican, March 22.

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**Prices in California.**—A correspondent of the Philadelphia North American, under date of San Francisco, Jan. 26, 1849, says:—

"I find that property has risen nearly 1,000 per cent. since I left here five months ago. For a lot which I sold for $1,000 last July, the present holder has refused $10,000. Other sales have been made, some nine or ten, in which property has advanced in equal proportion. The influx of population is already so great that there are nearly 300 people (although it is the rainy season) sleeping out in tents and under porches and whale boats.

"The rent of a room fifteen feet square is fifty dollars per week. Board, with space sufficient to spread a mattrass on, is fifteen dollars per week. Carpenters' wages $10 per day. Lumber $120 per 1,000, and not 2,000 feet for sale or to be had even at that price. Immigrants from the coast of South America are daily arriving; one thousand at least are expected within the next few days.

"Such a state of affairs as here exists never before existed. Mexican coin and gold dust are so abundant, and many of the necessaries of a rapidly increasing population are so scarce, that the relative value of the precious metals is almost nominal. Capitalists are still pouring in from all quarters of the Pacific."

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**Women in California.**—If the thirst for gold-seeking has been unfortunately strong enough on our side of the continent, to cause the disruption of domestic ties, either positive or contemplated, it would seem that in the gold region itself the feeling is reversed, in some degree, for a lady writes from San Francisco to her friend in Massachusetts, after the following fashion:—

"The demand for marriageable women seems to be as great as for goods. This is the only country in the world where women are properly appreciated. The proportion of males in the territory is five to one of females, and the labor of females is as much needed in cooking, &c., at the gold regions, as the males. There have been more marriages the last few months than in ten years previous, in this country. The squaws, before they will go to the gold region, make efforts to get white husbands, which they soon obtain in the present state of affairs.

"Father Manaque, the Catholic priest, has informed me that he married, the last month, 110 men to squaws. The consequence is, that the poor Indians will soon be left without any class of females from which they can choose, as certainly no white woman of whatever condition in society will marry an Indian, when she can readily marry a white man of some wealth and prominence. Some of the most ugly and slovenly servants here marry traders who have accumulated fortunes in a week."

**A New Thing in Mechanics.**—Mr. Joseph Harris, Jr., of this city, says the Boston Chronotype, has invented and patented a box and axle which require no oil, and yet almost completely escapes that destroying angel of machinery, friction. At least, so we cannot but hope, from seeing a working model, which we understand from Mr. Harris has been put in a lathe and turned 1,000 revolutions in a minute, a motion which, with a common sized railroad truck-wheel, would carry it about two miles in a minute, or 120 miles an hour, *without producing any perceptible heat*, and without the use of a *particle of oil*. The mechanism by which a result so desirable and astonishing is effected, is a wheel in the middle of a wheel, or rather six wheels in the middle of one. The box is about five inches in diameter, and the axle three inches, and in the space between them are disposed, at equal distances, six anti-friction rollers, which are kept in their places by teeth at both their ends, playing into corresponding circles of teeth in both the box and axle. There is no bearing upon these teeth, which are cut to the anti-friction curve. The bearing is entirely upon the smooth portion of the rollers between the teeth. The only service of the teeth is to prevent the possibility of the rollers getting out of place.

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**Mysterious Disease.**—The North Adams (Mass.) Transcript relates a case of disease and death in that village, which, in its character, bears a resemblance to the epidemic that was recently described in Uniontown, Pa. A son of Mr. Wm. Erwin, on Friday complained of headache in the afternoon, and came from school just at night, saying he did not feel very well and was all of a flutter. Soon there was loss of muscular power manifest, the knee bending and giving way as he tried to walk, and he falling. There seemed to be a general prostration, and he was soon very delirious. In the night he was taken in a fit of short duration, followed by loss of voice and consciousness; in the morning small purple spots appeared under the skin, and in about 33 hours from the time he was taken ill he was a corpse. The disease entirely baffled the skill of the physicians, and none could tell what it was.

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**Suicide by a Slave.**—The Nashville American says a negro girl belonging to Mr. Louis C. Lisby, hung herself last week. Her mother had run off, and the girl being threatened with punishment if she did not give information as to the whereabout of the runaway, committed suicide.

Had the two persons referred to above been white slaves in Constantinople or some other place, the conduct of this self-sacrificing daughter would have been considered in the highest degree heroic, even by those who make merchandise of human flesh and blood, but as they were only 'niggers' in republican America, we presume the affair will be put down as another indication of the natural obstinacy and stupidity of the African race. [N. Y. Tribune.

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**Newspaper "Patronage."**—Newspaper "patronage" is a curious thing. The following, which hits in every community where newspapers are published, is as good as it is true:—

"A man lives near you—never took your paper—it is too small—don't like the editor—don't like the politics—too whiggish, too locofocoish, or too something else—yet goes regularly to his neighbor, and reads his by a good fire—finds fault with its contents, disputes its positions, and quarrels with its type. Occasionally sees an article he likes—saves half a dime and begs a number. This is newspaper patronage."

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**Marriages on Sunday.**—It is said that the Pennsylvania courts have decided that marriage is a civil contract, and that they have also decided that no contract made on Sunday is valid. The Register says that the question is now being agitated whether marriages made in that State on Sunday are lawful, and whether indictments for bigamy can be sustained when the first marriage had taken place on Sunday.

## VARIETY.

A few years ago, as the story goes, a couple of Dutchmen, upon the high hills of Limestown, though generally very friendly, had a dreadful falling out about one killing the other's dog, for which he sued for damages. When in court, the defendant was asked by the judge if he killed the dog. "Be sure I kilt him; but let him prove it." This being quite satisfactory, the plaintiff was asked at what amount he estimated the value of the dog, or what he thought him worth. "Be sure," said he, "de dog was wort noting, but since he was so mean as to kill him he shall pay de full wallue of him."

Discoveries in agriculture are not only for the time and country in which they are developed, but they may be considered as extending to future ages, and as ultimately tending to benefit the human race; as affording subsistence for generations yet to come; as multiplying life, and likewise providing for its enjoyment.

Those that are teaching the people to read, are doing all that in them lies to increase the power and to extend the influence of those that can write; for the child will read to please his master, but the man, to please himself.

The number of letters passing through the post office in the United Kingdom, in 1848, was 329,000,000—an increase in 9 years of 253,000,000. Such is "penny postage!" When shall we republicans learn wisdom upon this subject?

Mr. John H. Warren, Clerk to the Solicitor in the Treasury Office, Washington, died one night last week. The office is worth some $1,100 per annum, and about 100 applicants were after it the next day.

The rule adopted by the French Assembly, excluding adulterers from membership, has been changed to read those who have been condemned.

All the business of the Pension and Indian Departments, at Washington, are transferred, by law, to the Department of the Interior.

A new town, to be called Appleton, has been surveyed and laid out near the Grand Chute, on Fox River, Wisconsin.

Mr. Chase introduced into the Senate of Wisconsin, on the 7th ult., a bill to repeal all laws for the collection of debt.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELIA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistan

### TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | |
|---|---|---|
| First, commencing Wednesday, | Aug. 23, | ending Nov. 29. |
| Second, " " | Dec. 13, | " March 21. |
| Third, " | April 4, | " July 11. |

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 0 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

## Kitto's Cyclopedia of Biblical Literature.

TO CLERGYMEN AND OTHER STUDENTS OF THE BIBLE.—The undersigned beg leave to ask your attention to the following Work, which they now offer for sale. Cyclopedia of Biblical Literature, in two thick volumes of 1,878 pages royal octavo, beautifully and substantially bound, by JOHN KITTO, D. D., F. S. A., &c.; published by MARK H. NEWMAN & Co., 199 Broadway, New York.

This Work contains such information as is indispensable for the right understanding of the Bible and its historical interpretation. It comprehends Criticism, Geography, Natural History, and Antiquities, in all their branches, religious, political, social, and domestic.

The Works of Horne, Calmet, and others, are now found to be wholly inadequate to the wants of the student. Theological science is progressive, as well as every other, and the "old learning" of the "Bible Dictionaries" which have for so long a time been in use, is felt to be unequal to the advancement of mankind at the present time.

The efforts of the German Rationalists, of the Strauss school, to resolve all the facts of Bible History into *myths* and fables, has awakened a corresponding spirit of research among sound and Christian scholars; a determination to place the Scriptures upon a basis of indisputable evidence. The result has been, the discovery and accumulation of a mass of information from every portion of the field of biblical learning. A multitude of new, striking, and most useful facts have thus been placed at the disposal of the editor of this work. He has accordingly availed himself of all the latest discoveries down to the very year of its publication.

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MARK H. NEWMAN & Co.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

For the Sabbath Recorder.

### THE SABBATARIANS—NO. 2.

I fear we do not appreciate the importance of a thoroughly educated ministry. Though I may incur the charge of insanity, I can not suppress the conviction, that the very existence of our denomination fifty years hence depends upon some great educational reform yet unattempted. The rolling car of improvement will crush us to atoms unless we *up* and *on*. We do no irreverence to our fathers when we say, that their attainments will not answer for us. The wheels of progression are driven by the lightning of awakened intellect, and all the hosts of indolence can not resist their mighty momentum. As well might the infant snatch the comet from its fiery orbit. It is vain to expect, that if we do not move on we can maintain our present position, for *progression* or *retrogression* is the inevitable condition of mind. I would *not* that we should seek the gaudy trappings of the world; this is not improvement. I mean, that mighty uprising of intellect, that expansion of mind, and development of thought, before the thunder of which grey-haired monarchs flee from the terrific crash of their falling thrones, and by whose resistless tread time-honored dynasties are crumbled to atoms. The immortal mind, long held in slothful inaction, has burst its fetters, and now holds nature's fearful elements in tame subserviency. Mind, awake, declares its relationship to Omnipotence. Does not such an age demand higher qualifications in every profession, especially the ministry, than any former age?

It is often asserted, that the minister need not be a scientific man, and that the church is unidentified with science. We grant that she *is* to a very great extent, and this is her bane. In thus absolving herself, she severs what God has joined together. Obliterate science and its results, and Christianity falls beyond the power of a resurrection. It is by the magic touch of science, that the Bible is sent as on the wings of the wind over the earth. Her lucid rays alone can light up those sacred pages in the dark corners of the world, and make them living oracles. It is the light of science alone, which calls man's moral nature from its undeveloped state. By it alone are his true relations pointed out, upon a knowledge of which depends his moral agency. A scientific development being a necessary antecedent of a moral character, and consequently a religious one, whoever discards science stabs religion to the heart. The intellectual and moral character will maintain this relationship forever. No star in man's moral firmament ever did or can arise until called up by some luminary of intellect. Paradoxical as I may seem to be, I affirm, that the principles of ethics and metaphysics clearly teach, that no man's moral development can ever transcend his intellectual. Why do brutes possess no moral being? Because they have no intellectual. Strike from man his intellect, and is he a moral being? Most clearly not. Now, as man is obligated to secure the greatest possible development of his moral powers, he must be equally obligated to secure an expansion of his intellect. With this view, we can well comprehend the beautiful remark of the Rev. Dr. Barnes, that science and religion are as streams flowing from adjacent hills, uniting in the valley, and thus flowing on to the great ocean of eternity. God is seen only in his works. It is the sphere of science to unfold those works, and thus unfold a God. This is the alpha and omega of scientific research. The farther we penetrate its coral labyrinths, the nearer we approach the undimmed presence of the great God, the center of universal existence. With these views, how infidel those denunciations against a learned ministry—a scientific church.

I have already remarked, that the attainments of the past do not meet the demands of the present; how much less, then, will those of the present meet the demands of the future? If we admit that our present ministers are fully adequate to the demand of the present, how far short must those for the future fall of the future demands, if educated only for the present. They must be educated *now* for the *future*. Oh, my young brethren, how would I appeal to you, and beseech you to prepare for the battles of the Lord. But I know your discouragements. I know, too, your devotion to other ends. The church of God has never pointed you up, but rather held you down. Still, put on the strong weapons of perseverance, of self-sacrificing devotion to God and humanity, and mountains will sink to mole-hills before you. Difficulties will vanish like shadows; and though the world may not crown you with her garlands, yet, with a name written in the Lamb's book of life, and a memory embalmed with the tears wiped from the eyes of suffering humanity, with a soul dedicated upon the altar of your God, come up to the noble work of glorifying God and blessing the world. But though I would encourage and urge you, by every consideration, yet beware lest you deceive yourselves. Count well the cost—examine well the field—before you enter. What does the world demand of you? I appeal to those proposing to enter the ministry. Can you believe that the station demands less of you than the most thorough mental discipline? The mind is not of spontaneous growth. Nothing but *long*, patient and persevering application, can ever give your powers expansion. Nothing but the most rigid discipline of mind can ever prepare you to grasp and unravel the crafty lies of atheism, and the fine-woven sophistries of infidelity. The combined energies of the church are directed to overthrow the Bible Sabbath. Who shall defend it? Our devoted leaders have met the foe in private walks, in ecclesiastical conventions, and before judicial tribunals. They have grasped with iron hand, and shivered, the weapons hurled at us. But when they are dead, who shall meet new emergencies? The foe has not yet exhausted its means. New weapons will be hurled, against which our sleeping fathers can not defend us. From the original depths of our mentality we *must* draw our resources. We *must* think for ourselves. But if we sleep in the cradle of mental indolence, till the enemy shall weave his sophistical snares around us, can we then expect to stand up in full development to unravel them? As well might we expect the acorn to leap up to a towering oak in a day, or the infant from its mother's arms to seize and hold firm the helm of an ocean ship. Mind and body, by a stern law of their copartnership, must mature; otherwise one is doomed to decay. The process, then, must be slow; and, as physical labor alone can give growth to the body, so mental exercise alone can give strength to the mind. Expect, then, long years of herculean toil as an indispensable prerequisite to extensive usefulness, such as the age demands.

You will often be urged to go into the field, and not spend the best part of your life in schools. But let sad experience teach you better. Look at the scores who have yielded to such ill-timed advice, and avoid their humiliation. You are not *losing*, but actually *gaining* time. The man who shall spend his time from the age of twenty to thirty in school, will be able to spend more time in actual service than if he enter the field at twenty. For all your public duties you must have preparation, by reading, studying, *thinking*. Now, if all this be postponed until such duties are demanded, the aggregate of time then employed in preparation will much exceed the time required for a systematic training in college, and fall far short, in its effects; for all must know, that success in mental training depends upon unbroken application. As a means, then, of saving time, you are bound to make a thorough preparation before entering the field.

Again, it will be said, that you will have no occasion to apply your geometry, trigonometry, &c., to any practical purpose connected with your duties as a minister; therefore, it is gravely conclued that you are wasting time. Now, none but those who have never studied the mathematical and intellectual sciences make such affirmations. Shame on that false notion of education, which makes it consist in the simple attainment of practical facts and abstract principles. What though the minister may never need to demonstrate that "the square described on the hypotenuse of a right-angled triangle, is equal to the sum of the squares described on the other two sides;" or that "in every rectilineal triangle the sines of the angles are to each other as the opposite sides;" yet, in comprehending the principles involved in these propositions, the mind gains an expansion which nothing else can give, and which must better fit it for any station. This alone is education. It is the expansion of the immortal mind to a comprehension of truths difficult and abstruse. A thorough mastery of geometry constitutes a better qualification for the ministry, than a mere knowledge of all the rusty systems of theology that ever cursed the earth. Universal Nature and the Bible are God's books of theology. Prepare the mind to read understandingly from these, and your theology will be direct from heaven. I do not declaim against the study of theology; for it is the minister's peculiar business. But second-hand theology is dangerous. Bitter poisons frequently lie concealed in the sweetest flowers. Let us be able to take the pure metal from its bed with our own hands, and convey it to others without alloy. The languages, and the pure and the mixed sciences, are but tools used in building up the mind to maturity. Each one conquered, adds a hewn stone to the building. Each step up the acclivity renders the next more easy, until the mountain cliff is scaled as with eagle's wings.

Be sure, then, that your preparation be thorough, although mountains be before you, for in removing them alone may you hope to gain strength. The wise have learned, that there is no royal road to erudition, though fools promise to impart a knowledge of French, German, Latin, &c., in six easy lessons. Were the Greek language to be conquered in a few easy lessons, it would scarcely be worth attaining. But it is far otherwise. Before the student can converse intelligibly with the ancient dead in their own tongue, he must chase the Greek verb through nearly three thousand terminations, in doing which the mind must yield to the sternest discipline. Herein is the efficacy of classical study. I fear that too many misapprehend the duties of the student, and when they meet its stern realities, shrink before unexpected difficulties, and sink back to inactivity. Be advised, by one who knows these trials, to study well your ability to persevere, before you become a student. I well know how often the student has to hear the opprobrious charge of laziness from those as ignorant as they are ungenerous. The toils of the farmer and mechanic, though severe, can not compare with those of the faithful student. I have day after day stood by the forge and anvil, and plied the file and hammer; I have followed the plough, and swung the scythe; I too have paced the student's narrow cell, searching for the gems of thought. The former are easy, are light; the latter will subdue a giant constitution, without the most assiduous attention to the laws of health. The student, relying upon his own industry, will suffer deprivation and want. But his tears are secret ones, as he sees others rising to wealth and rioting in ease. His grief will be hidden, when far away from the solace of a mother's voice, and the bliss of a sister's smile, and a father's counsels. Sickness shall shut him in his lone room, where week after week he may feed his aching heart on its own loneliness. The world may not know his emotions, as his last garment betokens decay—a certain indication that he must interrupt his studies to procure another—and then be accused of being too long in his preparation for the field. My young brother, be not alarmed at these things, but first consecrate your *all* to God, and then labor for him. Oh, then, the hope that some suffering son of sorrow may be blessed by you, and that some truth may be rescued from disgrace, shall sweeten all your toil. Your Father in Heaven will smile on you, though your brethren forget you. I am not unmindful of the faithful few, who have sundered every personal tie, and are preparing, amid every discouragement, for God's service. Go on, my brothers, and may God help you to keep humble at his feet. How many, now enjoying the ease of home, and prospects of wealth, are willing to exchange them for all the toils and hardships incident to a preparation for God's service, with the hope of nothing in this world but the toils of a reformer's life, and may be a martyr's death?

Now, brethren of the church, have I misapprehended our true condition? If not, I beseech you to look on your grey hairs, fast falling to the earth; then on your children, and in them read the future destiny of our cause. Are they prepared to uphold the cause of God, and save his holy ark? While you live, bless the future by placing the sword of the Lord in the hands of your children. Educate them, and give them to God fit instruments for his service. D. E. M.

### HYMN FOR TWO CHILDREN.

*(Each to say one line by turns.)*

Who came from heaven to ransom me?
Jesus, who died upon the tree.
Why did he come from heaven above?
He came because his name was "Love."
And did he die—the Son of God?
Yes, on the cross he shed his blood.
Why did my Lord and Saviour bleed?
That we from evil might be freed.
When he had died, what happened then?
On the third day he rose again.
Where did he go when he had risen?
He went to God's right hand in heaven.
Where is he now? Is he still there?
Yes, and he pleads with God in prayer.
What does he pray for, and for whom?
He prays that we to him might come.
Should we not come? Should we not come?
O yes, Christ is the sinner's home;
Christ the weary sinner's home—
O, let us come! O, let us come! [Script. Facts.

### LOT'S WIFE.

From a "Narrative of the late Expedition to the Dead Sea, edited by E. P. Montague," a notice of which we find in the Literary World, we extract the following :—

"*Wednesday, 26th.*—This morning we are examining the hills of Usdom, and seeking with a good deal of curiosity that ever-famous 'Pillar of Salt,' which marks the judgment of God upon Lot's wife. On pulling round the shores of the sea, we saw an immense column, rounded and turret-shaped, facing towards the south-east. This, we were told by the Arabs, was the Pillar of Salt in which Lot's wife was encased at the overthrow of Sodom. With some difficulty we landed here, and our esteemed commander and Dr. Anderson obtained specimens from it, and Mr. Dale took a sketch of it. Our boat's crew landed also, and their curiosity was gratified by their gathering specimens, some from its summit, and others from its base. It was measured, and found to be sixty feet in height, and forty feet in circumference. We can not suppose that Lot's wife was a person so large that her dimensions equaled those of this column. Many think that the statue of Lot's wife was equal to the pillar of salt which the Bible speaks of, let that pillar be where it may, and whatever be its size. They will not probably credit that this is the pillar, their preconceived notions having much to do with the matter; and they would have everybody think that she was at once transformed into a column of very fine-grained, beautifully white salt, about five feet, or a few inches more, in height, and in circumference that of a common-sized person of the nineteenth century.

"Be that as it may, no two minds have perhaps formed exactly the same opinion on this matter who have not visited this spot. But here we are, around this immense column, and we find that it is really of solid rock salt—one mass of crystalization. It is in the vicinity which is pointed out in the Bible in relation to the matter in question, and it appears to be the only one of its kind here. And the Arabs of the district, to whom this pillar is pointed out, declare it to be that of Lot's wife—the identical Pillar of Salt to which the Bible has reference—the tradition having been handed down from each succeeding generation to their children, as the Americans will hand down to succeeding generations the tradition of Bunker's Hill Monument near Boston. My own opinion of the matter is, that Lot's wife, having lingered behind in disobedience to the express command of God—given in order to insure her safety—that while so lingering she became overwhelmed in the descending fluid, and formed the model or foundation for this extraordinary column. If it has been produced by common, by natural causes, it is but right to suppose that others might be found of a similar description. One is scarcely able to abandon the idea that it stands here as a lasting memerial of God's punishing a most deliberate act of disobedience, committed at a time when he was about to show distinguishing regard for the very person. We carefully brought away our specimens, intending to show them to our friends in America, when we shall have the good fortune to arrive there, and talk with them on the subject."

### AN EXCURSION AMONG THE CHINESE.

A letter from Rev. Wm. Dean to the editor of the New York Recorder, dated Shanghai, Oct. 20, gives the following account of his recent excursion to the forbidden regions of the Celestial Empire :—

"I have just returned from a trip into the country. I left here on Monday in a Chinese boat and in Chinese costume, and after a pleasant trip returned in safety, and with improved health, on the following Saturday. The weather was delightfully cool, the winds northerly, the thermometer varying from 75 to 84 deg. The country through this whole region is one extensive plain of rice and cotton fields, intersected by rivers and canals, and ornamented with cities, villages, and farm-houses, and groves of shade trees marking the resting places of the dead. These last are scattered promiscuously over the gardens and fields, the coffins placed on the surface of the ground, many covered over with only a mat or a thatch of straw, while the more wealthy cover the coffins of departed friends with a mound of earth or a monument of brick, and plant around them the willow, the cedar, and cypress trees. This gives to the picture an air of romance, and the traveler fancies himself in a fairy land, while viewing these objects at a distance; but on closer inspection, the enchantment which distance lends to the view, is exchanged for disgust at the filth of the streets, the stench from sewers and public receptacles of offal, and he pities the people who, though in nature's paradise, still live in domestic discomfort and moral darkness. The rice fields, now covered with a luxuriant growth within one month of the harvest, are irrigated by means of the Chinese water-wheel, which draws the water up from the rivers and canals, and these are turned sometimes by a single buffalo or bullock, and sometimes by men, and not unfrequently by *women;* and in some instances we saw women with *small feet* turning the water-wheel, which is done with the feet!

"The same ground that is here occupied by rice and cotton from May to October, is growing wheat, barley, beans, cabbage, &c., during the winter months. The succeeding crop is often sown before its predecessor is removed from the ground. The wheat here is poor. The Indian corn is found in small quantities, and used mostly while green, but we get a little corn meal coarsely ground by the hand mill, or the stones turned by the buffalo, which is used for *hommony* or *johnny-cake,* which is very acceptable to corn-eaters, but is not equal to the corn meal of America. The wheat is ground in the same way, and is coarse and dark-colored, but if used while fresh makes very good bread. Cotton, one of the chief articles of export from this region, is this year an unpromising crop. Instead of rising to the height of three or four feet, as usual, the stalks this year are not more than a foot and a half or two feet high, in consequence of the flooding of the country by the typhoon in July. The plants which produce the yellow and the white cotton are not distinguishable, and are often found growing promiscuously in the same field. The flowers are yellow, and each blossom, within two or three days after opening, withers away; then forms the bud or oval pod an inch or two in diameter, containing the cotton. We saw the old men, women, and children in the fields gathering the first ripening buds of cotton, while the opening flowers were seen on the branches around them. The whole process, from the cultivation of the fields to the weaving the cloth, is done by hand, and the low price of the *nanking* or yellow cotton cloth here in market, shows the small returns for manual labor. We saw some fields of tobacco, orchards of mulberry trees, and plants resembling the indigo, from which they extract a blue dye.

"The way was lined with old temples, mostly in a state of decay; here and there a small pagoda; but neither pagodas nor temples so high by far, nor in so good repair, as in Siam and Burmah. We saw, as we passed along, images mutilated and neglected, often exposed to the weather, and sometimes in a prostrate position; with here and there a mendicant priest of Buddh, with the object of charity marked in large letters on his back, and with a small bamboo drum, walking the streets, and receiving, now and then, a few cash from the people. Idolatry in this region appears by no means to be in its *glory*, but apparently going to decay, not from any exterior influence, but from the indifference of the people and the want of some inherent and self-supporting principle. We passed several cities where the people, as usual, were busily engaged in getting gain, or in gambling and dissipation, but we rarely saw any one engaged in any religious act. All passed us by with no further notice than they are accustomed to bestow upon an ordinary Chinaman, and not even the dogs paid us the salute we used to receive in an English dress. I am inclined to attribute this to the dreamy, unobserving habits of the people, rather than to any very nice imitation of Chinese in mode and manners on my part. However, we passed on land and water unrecognized, and enjoyed a peep into the forbidden regions of the *central country*, and returned quite improved in health."

A rogue asked charity, on the pretence of being dumb. A lady having asked, with equal simplicity and humanity, how long he had been dumb, he lost his guard, and answered, "From birth, madam." "Poor fellow!" said the lady, and gave him a dollar.

### THE DEATH OF A CHILD.

No one feels the death of a child as a mother feels it. Even a father cannot realize it thus. There is a vacancy in his home, and a heaviness in his heart; there is a chain of association that comes round with a broken link; there are memories of endearment, a keen sense of loss, a weeping over crushed hopes, and pain of wounded affection. But the mother feels that one has been taken away who was still closer to her heart. Hers has been the office of constant ministration. Every gradation of feature has developed before her eyes. She has detected every new gleam of intelligence. She has been the refuge of his fears, the supply of his wants. And when he dies, a portion of her own life, as it were, dies. How can she give him up, with all the memories of these associations? The timid hands that have so often taken hers, in trust and love—how can she fold them on his breast, and give him up to the cold clasp of death? The feet whose wanderings she has watched so narrowly—how can she see them straightened to go down to the valley of death? The head that she has pressed to her bosom, that she has watched in burning sickness and peaceful slumber, a hair of which she would not see harmed—oh! how can she consign it to the chamber of the grave? The form that every one night has been beyond her vision or knowledge, how can she put it away for the long night of the sepulchre, to see it no more?

Man has cares and toils that draw away his thoughts and employ them; the mother sits in loneliness, and all these memories, all these suggestions, crowd upon her mind. How can she bear all this? She could not, were it not that her faith is strong as her affection; and if the one is more deep and tender than in man, the other is more simple and spontaneous, and takes, more confidently, hold of the hand of God. Faith teaches her to exclaim :—

"I know thy blood-washed soul, whose light
To us so brief a time was given,
With kindred spirits, pure and bright,
Is happy now in Heaven." [Mothers' Jour.

### OLD PSALM TUNES.

To forward the favorable reception of such tunes, two facts as to their original intention must be particularly borne in mind. They were sung faster than we usually sing them, and, what is better, by a far greater number of voices. It is a great mistake to suppose old tunes should be sung in a heavy drawling style. Our forefathers in the church were cheerful Christians. A psalm of a dozen verses was but short to them. Hence, as well as from other circumstances, it is clear that they sang in a quicker and livelier manner than is commonly conjectured. The Old Hundredth tune is made a dirge in our days, but in theirs it was a joyous and animating canticle. "All people that on earth do dwell, sing to the Lord with cheerful voice!" In like manner, York tune, which is shelved among the the dull and obsolete, was little more than a century ago the liveliest and most popular tune of the entire kingdom. But to hear old tunes to advantage, they must be sung in old style. Not only must they be sung with decent gravity and sanctity, but by masses of people, by a multitude of voices, "by all the people together," as the original directions state. "Six thousand voices were wont to be heard at St. Paul's Cross; three or four thousand singing at a time in a church in this city is but a trifle," said the learned Roger Ascham, in a letter from Augsburgh, dated the 14th of May, 1551. [Hackett's National Psalmist.

### TEST OF PIETY.

What sacrifice would it be to a man who has £500 a year, to devote annually £100 to the purposes of religion and intellectual improvement; to another, who has £1,000 a year, to devote £300; and another who has £10,000, to allow £4,000 annually for the same object? It would not deprive any one of them either of the necessaries or luxuries of life, or of any thing that contributes to comfort, honor, or sensible enjoyment. It is now high time that the sincerity of a profession of Christianity should be tried by the test of pounds, shillings, and peace. That man who refuses to come forward with his wealth, when it is proved to be requisite for the purposes alluded to, ought not to assume the name of a Christian. He has never felt the influence of that divine maxim of our Saviour, "It is more blessed to give than to receive." He virtually declares that "laying up treasures on earth," providing fortunes for his family, keeping up a certain rank of society, and living in luxurious abundance, are matters of far greater importance than the approach of the millennium and the regeneration of the world. If a man is in doubt with respect to the existence of religious principle in his soul, I know not a better test than this by which to try the sincerity of his Christian profession. Is he willing at the call of God to give up a portion of his possessions to his service, and even to "forsake all" to prove himself "a follower of Christ?" [Dr. Dick.

THE ROCK OF CALVARY.—In Fleming's Christology, it is stated that an unbeliever, visiting the sacred places of Palestine, was shown the clefts in the rock of Mount Calvary. Examining them narrowly, and critically, he turned in amazement to his fellow-travelers, and said, "I have long been a student of nature, and I am sure the clefts and rents in this rock were never done by nature, or an ordinary earthquake, for by such a concussion, the rock must have split according to the veins, and where it was weakest in the adhesion of parts; for this I have observed to have been done in other rocks when separated or broken after an earthquake, and reason tells me it must always be so. But it is quite otherwise here; for the rock is rent athwart and across the veins, in a most strange and preternatural manner; and, therefore, I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the Divinity of Christ."

# The Sabbath Recorder.

New York, April 19, 1849.

## "THE SUNDAY LIQUOR TRAFFICK."

Great efforts have been made in New York, within a few months past, to stop what is called "The Sunday Liquor Traffick." A large committee of citizens was first appointed, to wait on the Mayor, represent to him the extent of the traffick, and solicit his interference to enforce the laws against it. Then a Circular was issued to the ministers and churches of the city, "on the desecration of the Sabbath by the open sale of intoxicating liquors," and calling upon them to exert their influence in favor of its suppression. And finally, several of the leading ministers have preached discourses upon the subject, in which they have set forth the demoralizing influence of the traffick, and the danger that its continuance will make the Sabbath a curse rather than a blessing to the people.

Being ourselves warmly attached to the temperance cause, and desiring most earnestly to see the traffick in intoxicating drinks abolished, we have watched these movements with very deep interest. We have hoped, that the concentration of thought upon the subject, and the combination of powerful religious and social influences against the liquor traffick, would do much to enlighten and arouse the public mind, and so check the progress of intemperance. But after weeks of observation and suspense, we have to confess ourselves sadly disappointed. The movement, which was begun with high hopes, and pushed forward for a while with great vigor, seems to have gradually waned, so that now comparatively little interest is felt in it; and the traffick, instead of being suppressed, seems to have gained strength from the opposition which it has met.

In view of this failure, one naturally inquires what obstacles there can be to the success of a movement which carries on its face such an air of piety. To us it seems that one great obstacle is the *inconsistency* of licensing some four thousand men in the city to sell intoxicating drinks, and then attempting to compel them to suspend operations one day in seven. In granting the license there is an implied sanction of the business; and it is very difficult to make those engaged in it see, that what they are licensed to do on six days of the week is so abominably wicked when done on the seventh. The course pursued towards them is not at all calculated to enlighten them. No appeal is made to their reason or conscience. No attempt is made to convince them that the business is all wrong. They are simply told that on Sunday they must shut up shop. This they of course regard as an infringement upon their rights, and set themselves against. The result is, that the officers of justice, even if they are disposed to execute the law, find the suppression of the traffick impossible.

There is another obstacle to the success of this movement, perhaps even more formidable than the inconsistency to which we have alluded; and that is, the evident attempt to establish a compulsory observance of the Sunday in connection with the suppression of the liquor traffick. It is not the *liquor* traffick, but the *Sunday* liquor traffick, which is to be suppressed by law. Those who have read the addresses or listened to the sermons upon the subject, can not have failed to notice, that the *Sunday*, and not the *liquor*, is the principal theme. This circumstance is regarded by many as an indication—nay, a postive proof—that it is the desecration of the Sunday, and not the sale of the liquor, which this movement aims to suppress. Of course those who do not believe in compelling men by law to keep the Sunday, stand aloof from the movement, if they do not oppose it. We are not prepared to say, that this is one link in the chain by which it is attempted to bind all men to the observance of Sunday. But we do say, without fear of contradiction, that the addresses which have been put forth on the subject are so written as naturally to suggest this idea. It need not surprise any one, therefore, to find persons who are opposed to *compulsory* Sunday-keeping, somewhat skeptical of the advantages, in the long run, of this movement against the Sunday liquor traffick. They lament that traffick, and would do all in their power to suppress it, not only on Sunday, but on every other day of the week. But they can not unite in a movement which, by compelling its suppression on Sunday, would imply a sanction of it on the other six days, and also a sanction of compulsory Sunday-keeping. If it is the liquor traffick, which the leaders of this movement desire to suppress, let them go against the liquor traffick, as such, and on all days. But if they wish also to suppress labor on Sunday, let them say so, that their designs may be distinctly understood, and their efforts duly appreciated.

New Postage Regulation.—The Postmaster General has recently published a circular, making some alterations in the rates of postage, from which it seems that the late Congress, though it had no time to pass a law for the *reduction* of postage, found time to adopt a regulation which *increases* the postage of letters weighing more than half an ounce. By the old rule, less than half an ounce was a single letter; half an ounce, and less than an ounce, was a double letter; and ounce, and less than an ounce and a-half, was a triple letter; and so on—an additional single postage being charged at each half ounce in the ascending scale of weight. By the new regulation, double postage is charged, as before; but when a letter exceeds an ounce in weight, it is charged quadruple postage; and when it exceeds two ounces, it is charged sextuple postage. If, therefore, a man wishes to send through the mail a communication weighing more than an ounce, and less than an ounce and a half, he can save one postage by dividing it and forwarding it in two separate envelops—the Department, as it would seem, choosing to carry and deliver two letters for a given price than one.

## ANTI-SABBATH CONVENTION.

The Anti-Sabbath Convention, so called, was held in Boston on the 4th and 5th days of April. From a report of its proceedings, which appears in the Liberator, we judge that the attendance was not as large as last year. Soon after the Convention opened, a series of resolutions was introduced, the discussion of which occupied most of the time till the final adjournment. We give below those resolutions with which our readers will be principally interested:—

*Resolved*, That the seventh-day Sabbath is an institution of Jewish religion, peculiar to the Jewish people, and to them alone, commemorative to them, as the books of Moses show, of two special matters, namely: first, the declaration in Jewish theology that God rested from his labor; and second, the fact in Jewish history of the bondage in Egypt.

*Resolved*, That the first-day Sabbath is an institution of formal, ceremonial religion, interpolated into Christianity, against its spirit, upon Jewish analogies, by the church and the State.

*Resolved*, That States called Christian, in establishing the first day of the week for a legal Christian Sabbath, have affirmed for a truth, a gross fiction in theology; for Christianity, a plain interpolation; for religion, a hollow observance; and by the penalties of Sunday laws have passed outside of the true limits of the State, and invaded the sphere of the private conscience.

*Resolved*, That the Sunday laws, in the various States of this Union, are alien to the idea of civil and religious liberty originating our American Commonwealths, and ought to be abolished.

*Resolved*, That Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, are *the Lord's days*, given by him to man, not less than Sunday, to be sanctified by well-doing; and that we hereby protest against the desecration of these days by the misrepresentations of the clergy.

A resolution was adopted, recommending the people of Boston, especially the laboring classes, to petition the different railroad companies whose roads lead from the city, that Sunday morning and evening trains of cars be run to such places as will enable those whose occupations confine them and their families to its sickly, and (to very many) fatal atmosphere, to inhale the invigorating breezes of the country, at least once a week during the most unhealthy months of the year. A petition, in accordance with this resolution, was also prepared and adopted by the Convention. A committee consisting of Wm. Lloyd Gorrison, John W. Brown, Charles K. Whipple, Francis Jackson, and J. T. Everett, was appointed to prepare a petition to the Legislatures, suitable for circulation among the friends of religious liberty throughout the country, asking for a repeal of all sabbatical laws. The same committee was instructed to prepare and circulate an address to the inhabitants of the United States, on the proper use of the day of rest.

## MISSIONARY LABOR IN RHODE ISLAND.

From a private letter of a correspondent in Rhode Island, we copy the following paragraph:—

I have spent about two months, the winter past, in laboring in the cause of God along the sea-coast of Rhode Island. The blessing of God has attended my efforts in the cause, and a number have professed religion. I have baptized two; one has united with the Seventh-day Baptist Church at South Kingston, and four others have made an offering to join that Church, all converts to the Sabbath. I have preached the Sabbath, and distributed tracts upon that subject; and I find, as in the gospel, that the common people hear gladly, while others oppose the truth, and would gladly keep the people from hearing and embracing it. But, thank God, the truth is powerful, and must and will prevail. There is much encouragement for missionary labor along the co[illegible] of Rhode Island. I have repeatedly had requests from unconverted men to come and hold meetings in their neighborhoods. I have one appointment of this kind, at the request of an unconverted man, sent by a brother in the church. He stated to the brother who brought the message, that some of the first-day Christians did not like me, because I preached up the Sabbath; but, for his part, he believ- that the seventh day was the Bible Sabbath, and if he was a Christian, duty would require him to keep it. I can not feel satisfied to see this field of labor forsaken. The more I labor, the more I see the way open before me to labor. But it can not be duty to spend time and strength, and not be sustained; and support can not be expected from the first-day people, unless we make a compromise in regard to the Sabbath. In conversation with a first-day minister, recently, he said to me, If your people believe the seventh day is the Sabbath, why do they not preach it; and then he cited some ministers who did not say any thing about it. I believe that by a wise and well-directed effort much may be expected in this field of labor. If all my brethren felt about these things as I do, their prayers and alms would go together, and God would remember and bless them, and bless their efforts, to the praise of his great name.

## THE SECOND COMING AND KINGDOM OF CHRIST.

"The powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory." Luke 21: 26.

So confident was the writer of this article, in 1844, that the *papal power* would continue till 1848, that this view was published in a paper printed at Buffalo, and dated Jan. 1, 1845. This was understood from comparing the thirteenth chapter of Revelations with Jones' History of the Christian Church, which says that "*John the faster*, of Constantinople, a prelate distinguished for his authority, in a council held at Constantinople, *in the year* 588, assumed the title of *Universal Bishop*, which was confirmed to him by the council." Pelagius II., then Bishop of Rome, called this act of John "an execrable, profane, and diabolical procedure." But Gregory the Great, who succeeded Pelagius II., as Bishop of Rome, wrote a long letter to the Emperor in consequence of John's assuming the title of Universal Bishop, in which he says, "But far from Christians be this *blasphemous name*, by which all honor is taken from all other priests, while it is foolishly arrogated by one." In another letter to the Emperor, Gregory says, "And therefore I am bold to say, whoever adopts or affects the title of UNIVERSAL BISHOP has the pride and character of *Antichrist*, and is in some manner his *forerunner*." (Here, then, are two Bishops of Rome to agree with Protestants, that popery, or papacy, is "Antichrist.") This was in 588, to which add "*forty-two months*;"* (Rev. 13: 5,) thirty days to the month, according to Jewish reckoning; and each day for a year, as reckoned sometimes by the prophets. Thirty times 42 is 1260, to which add 588 for the rise of the "beast" as above, and we have 1848, the year in which the Pope's temporal power was broken at Rome. This view of the subject, thus far, which was published in 1845, is now seen to be correct. Thus, "that wicked," "that man of sin," that "mystery of iniquity," that "mystery, Babylon the great," that *papal power*, which has ruled and reigned over the kings of the earth, and in the church, for these many hundred years, which has had "power to continue forty-two months," is now *shaken!*

But, says the objector, the powers of heaven were to be shaken immediately before the second personal coming of Christ, and not the powers in the church. But I would ask the objector, What powers in heaven? Can the throne of God, or the kingdom of Christ, be shaken? No; that "*cannot be moved.*" Heb. 12: 28. We read of "*the third heaven,*" and if there is a third, there must also be a first and second heaven, like the corn in the blade, then in the ear, then the full corn in the ear. The present state of the church is understood to be the *first heaven*, where the church "sit together in heavenly places in Christ," and where, sometimes, wickedness is also seen, as John saw "a great red dragon in heaven," "war in heaven," &c. The *second heaven*, the personal reign of Christ with all of his saints for one thousand years "on the earth," (Rev. 5: 10;) where Jerusalem shall give laws to the whole earth; and where the twelve apostles "shall eat and drink with Christ at his table, and sit on twelve thrones, judging the twelve tribes of the children of Israel." The *third heaven*, the eternal state of the blessed after the sabbatic thousand years rest.

That this shaking of the heavens and the earth means the earthly powers, and the kingdoms of this world, which are "*made*" by men, we have Bible proof. See Hag. 2: 6. "Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, [as has been fulfilling for the year past,] and the desire of all nations [which is Christ] shall come; and I will fill this house with glory, saith the Lord of hosts." Verses 21, 22—"I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." See Heb. 12: 27, which shows the shaking of things both in church and state to mean "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain; wherefore we, receiving a kingdom which cannot be moved," &c. One thing, in this overthrowing of thrones and kingdoms during the year past, is very remarkable; it is done by revolutions in their own countries, and by their own people, "*every one by the sword of his brother.*"

That the shaking and removing of the papal power was to be quickly followed by the coming and kingdom of Christ, seems to be clearly shown from other scriptures, as Daniel 7: 21, 22—"I beheld, and the same horn made war with the saints, and prevailed against them, *until* the Ancient came, and judgment was given to the saints of the Most High; and the *time came* that the saints possessed the kingdom." Again, Dan. 12: 1—"And *at that time* shall Michael stand up, the great prince that standeth for the children of thy people." Again, Rev. 14: 1—"And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand," &c. This was after his view of the forty-two months' reign of the beast.

But I must close this article, with a few words of application. My dear reader, art thou ready? My brother, my sister, art thou ready? Backslider, poor sinner, art thou ready? Prepare to meet thy God! Behold, the bridegroom cometh; go ye out to meet him. Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh. The Lord himself, that shall descend from heaven—that same Jesus which was taken up into heaven, and who shall *so come in like manner*—commands us to be ready. He says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. Surely, I come quickly; Amen." Can we say with John, "Even so, come, Lord Jesus." Rev. 22: 12, 20.

B. C.

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* "Had power to make war forty-two months." *Margin* of Polyglott Bible.

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A Home Missionary's Wife.—It is a very common notion, that education and refinement generally unfit persons, particularly females, for the more self-denying and laborious duties of life. No doubt there is a kind of education and refinement, so called, which has this effect; but a genuine and thorough education has precisely the opposite effect. It develops the whole character, and fits its possessor not only to shine in refined circles, but to discharge with honor and success the duties of every station in life. Instance the following account which a missionary of the American Home Mission Society gives of his wife:—

"She has truly been a help-meet for me. Although brought up to know no wish ungratified, she has not complained of the privations that have fallen to our lot. Nor has she faltered at any call of duty. The sick in squalid poverty she has visited, nor has she hesitated to perform the most menial offices to promote their comfort. When I myself have been prostrate, she has cheerfully faced the cold and driving storm, and the fingers that plied the needle on delicate embroidery, and wielded the pen for the public eye, handled the pitchfork with, I doubt not, as much grace as did James Fitz James

——— 'the oar
Which sure that noble arm ne'er plied before.'"

Cholera and Lent.—One of the secular papers of St. Louis recently stated that the Catholic Archbishop had dispensed 'the faithful' of that city from the abstinence of Friday and other days as usually required during the season of Lent. The circumstance having excited some surprise, and given occasion for remarks, an explanation is now made. It seems that the change is made in apprehension of the approach of cholera, the Archbishop having yielded to the advice of physicians, who believe that the use of vegetables is pernicious, while the atmosphere is impregnated with the infection.

Baptist Mission Receipts.—The Secretary of the American Baptist Missionary Union has given notice, that the donations and legacies paid into the treasury of that institution during the month of March, amounted to $33,352 21—making the receipts of the year $88,902 99. Thus the receipts of the last month exceed those of the corresponding month of 1848, by upwards of $6,000; and the receipts of the year which has just closed, are an advance of more than $3,000 over those which preceded it.

Results of Colportage.—A correspondent of the N. Y. Observer says that since the system of colportage was adopted by the American Tract Society, in 1841, colporteurs have visited more than nine hundred thousand families, or a fourth part of the entire population of the country. They have found more than 137,000 families destitute of every religious book; have circulated more than 300,000 volumes gratuitously, and more than 2,000,000 by sale.

Departure of Missionaries.—The following missionaries, sent out by the American Board to the Zulu Mission, on the S. E. coast of Africa, sailed from Boston on Sabbath, April 7th, in the ship Concordia: Rev. Hinman Wilder and lady, of Marshall, Michigan; Rev. Andrew Abraham and lady, of Florida, N. Y.; Rev. Josiah Tyler and lady, of East Windsor, Conn.

Doctor Dick.—A Canada papers says that Dr. Dick, whose works are familiar to so many in this country, has expressed his intention of visiting the United States during the approaching summer. Dr. Dick has near relatives residing in Canada, one of whom is a Methodist clergyman.

To the Editor of the Sabbath Recorder:—

Do the Scriptures teach, that the discipline, government, and management of a church, are vested equally in the brethren and sisters, or in the brethren alone? Will you, or some of your correspondents, answer?

Alpha.

The Pope and Popedom—Important Distinction.—The following incident is mentioned by the Italian correspondent of the N. Y. Commercial Inquirer. The distinction which it represents a Roman boy as making between the Pope and Popedom is more man-like than boyish:—

"While the cannon of St. Angelo announced the formation of the Constituent Assembly, and a deputy from the battery of the capitol, read to the people the decision of the deputies to proclaim a republic—at the same moment the funeral bell of the capitol, which only tolls on the death of a Pope, pealed forth its solemn knell. I happened just then to be at the Piazo del Popolo, and an Englishman traveling for mere pleasure, asked a boy, 'What means the sound of that bell? Is the Pope dead?' 'No, Signore,' replied the Roman boy, '*it is not Pius IX who is dead, but Popedom!*'"

## Temperance Declaration of Seven Presidents of the United States.

We have just received, says the New York Organ, the following declaration, with Gen. Taylor's name affixed. At at the time it was drawn up, it was generally supposed that distilled liquors were the principal cause of intemperance, but all who have since examined the subject have concluded that intoxicating liquors, under whatever name, should be termed *spirituous liquors*, and should be avoided as a beverage, as never beneficial, but always injurious. General Harrison died so soon after his inauguration to the Presidency, that time was not allowed to procure his signature to the declaration. He would doubtless have signed it, as it was generally understood that soon after the Temperance Reform was agitated, he at once closed the fires of a large distillery in which he was interested.

### DECLARATION.

Being satisfied from observation and experience, as well as from medical testimony, that ardent spirit, as a drink, is not only needless but hurtful, and that the entire disuse of it would tend to promote the virtue and happiness of the community: We hereby express our conviction that should the citizens of the United States, and especially all *young men*, discountenance entirely the use of it, they would not only promote their own personal benefit, but the good of the country and the world.

James Madison,
John Quincy Adams,
Andrew Jackson,
Martin Van Buren,
John Tyler,
James K. Polk,
Zachary Taylor.

A Great Question.—The Church of England, and more particularly the evangelical clergy, are at this hour upon their trial before an ecclesiastical court. Early last year, the Lord Chancellor presented a living to a Cornish clergyman of high character and attainments. Forthwith the Puseyite and pugnacious Bishop of Exeter cited Mr. Gorham, the clergyman, and subjected him to long and harrassing examinations, on the subject of the sacraments, particularly of baptism. These examinations were repeated at intervals, and in the end the Bishop refused to induct, on the ground that Mr. Gorham held opinions upon the efficacy of baptism not consistent with the liturgy of the Church. The Bishop is a doctrinal Romanist, Mr. Gorham an Evangelical. An action is brought against the Bishop in the "Court of Arches," and the pleadings have been of a most extraordinary character. It was urged against the Bishop, that he, contray to the teaching of the Church, held "the unconditional efficacy of baptism," and that on this unsound ground he had rejected Mr. Gorham. On behalf of the Bishop, it was said, "he was not such a madmam as to hold this doctrine, except in the case of infants," this exception, by the way, being the rule in the Church. So says the Independent.

Affairs in the Island of Jamaica.—Recently we published some account of the troubles in Jamaica, but not such as to give a clear idea of their source. The Courier des Etats Unis has a communication on the subject, which shows the source of trouble. It seems that the people of this island are beginning to find out how they are both taxed and humbugged to support the old plantocracy. The salary of Governor is $30,000; Chief Justice $15,000; Assistant Justices each $10,000, and a host of other officers at similar rates. In addition, at least half a million of dollars have been squandered for bringing in poor Hindoos, and other laborers, in order to coërce the freed people to work at inadequate wages; but the whole project has failed. And now the revenue has fallen short from $60,000 to $100,000, and the Assembly has passed a bill for the reduction of salaries 10 to 20 per cent. But the Council, who themselves receive a salary of $2,500, reject the bill on the ground that an office is a vested interest for life, and therefore the salary cannot be reduced. The Legislature then attempt to appropriate the revenue entirely to public purposes. In the apprehension that the revenue bill might fail entirely, the Governor ordered in all the troops from the outposts, to compel the enforcement of the rules of the Custom-House, and all is discontent and confusion.

Foreign News.—The steamship Hermann arrived at New York on sixth-day last, bringing two days later news from Europe. Nothing important had transpired in England. In France, trouble is evidently brewing, but it is difficult to say exactly what are the causes of it. The war movements in Italy have not yet amounted to much, one or two small towns only haveing been burnt. The Assembly at Frankfort have refused to make the King of Prussia Emperor of Germany, and the Ministers of the Empire have consequently resigned. The Austrian Government is about to apply to the different European powers to induce them to join it in a step to prevent the clandestine export of the works of art from the museums at Florence and Rome. Austria has already ordered that an embargo should be laid upon all objects of the kind which may be brought into her own territories.

Gold-Hunters Returning.—Several persons have returned from the Isthmus of Panama to New York within a fortnight. They say that there are now 1,500 persons in the neighborhood of Panama, waiting for a conveyance to San Francisco. Some of them left this country soon after the gold-fever began to rage, and have been waiting there for a couple of months. Many of them wish themselves back, but do not return, because they have spent their money or have too much pride to give up. The prospect of getting conveyances from Panama was quite dubious. Tickets for the steamers California and Oregon, which cost in N. Y. $100, had been sold there at $500 a piece. The California had been expected at Panama from San Francisco every day for two weeks. Her non-arrival is attributed to a lack of coal or the absconding of her men at San Francisco.

# General Intelligence.

## SINGULAR AND FATAL SHIPWRECK.

The Baltimore Sun, of April 11th, says that on the 31st of March, the Baltimore pilot-boat Coquette, Capt. Joseph B. Sable, with Messrs. J. A. Milburn, John Haney, Thos. H. Bolt, Thos. M. Watts, and Robert M. Ling, pilots, on board, while cruising in latitude 36 14, about sixty miles from Cape Henry, and about thirty-five miles from land, fell in with the wreck of what they supposed to be a sloop, bottom upward. The water was here about twenty fathoms deep. The small boat was launched, and sent to the wreck, when it was discovered that she bore the name of the "Thomas Russell, of Cape May." Some of them got on the bottom, for at this time the after part was floating well out of water, while the forward part was down, her head being under. Mr. Ling was on the bottom, and bringing his head close to the planks, he thought he heard a noise inside—listening again, he was assured that there were persons alive inside. With these gallant men, it required but a moment to act. Raps were given on the bottom to inform those inside that they were heard. Axes and saws were instantly brought, and all hands went to work to cut through the bottom to rescue those inside. In a short time they could be heard speaking. A hole being made, the confined air escaped very fast, causing the vessel to settle more and more. They conversed with those inside and learned that there were five of them. Time being precious, they continued cutting as fast as they could, having the assistance, also, of a stout colored man, the cook of the pilot-boat. The hole being cut, one man came to it, but could not get out. From him they learned that the name of the captain of the vessel was Brady, at least so it was understood. Efforts were still made to cut a larger hole, to allow them egress. The vessel continued settling. At this time three had been drowned. The man who had his head out, dropped back, and as he went in, he looked upon the bright sun and remarked, "This is the last sun I shall ever see." The efforts of the pilots were redoubled, but without avail, the whole of those inside perishing, so fast did the vessel settle, before a hole large enough to let them out could be made. Every conceivable effort was made by the pilots, which was urged on by hearing the efforts of the drowning men to breathe and sustain themselves until relief could be afforded.

They all perished together in a few minutes after the hole was cut which allowed the air to escape; and the last words heard from them were supplications to the Great Arbiter of events to have mercy on them and save them. While the men were at work the sea was breaking over them, which greatly retarded their operations. It is supposed by the pilots that the vessel was capsized on the 27th or 28th of March, and that the lost persons had been confined about three days. There was a severe gale at that time. The opportunity for conversation with the lost men was so brief that their names, or the cause of the disaster, were not ascertained. Indeed, so intent were the pilots in their efforts for a rescue, that they did not take time to make inquiries. Mr. Milburn informs us that in the course of his experience he never saw a similar circumstance, and that the events he witnessed, in the few brief moments which passed between the discovery of the wreck and the perishing of her crew, can never be effaced from his memory. All that men could do was done, and with a hearty good will, but all effort was unavailing. We may add here, that the vessel appeared to be at anchor, as she was steady, with the tide running by her. It is supposed that when she capsized, her anchor and chains must have run out, and brought her to her present position.

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**California.**—The National Intelligencer publishes a letter from Capt. Folsom, of the Quarter-Master General's Department, to Gen. Jessup. It is dated San Francisco, Jan. 23, 1849. Capt. Folsom says that life and property will continue to be unsafe in that country until Congress gives it a stable government. As things were then, there was no government and no law in California. A general feeling of insecurity depressed the whole population. The only tribunals which have attempted any jurisdiction in cases of murder, &c., were those formed for the occasion as it arises. Several executions had taken place in pursuance of this kind of law. Outrages were occurring in all quarters of the country, and house-breaking, thefts, and robberies were of almost hourly occurrence.

The natives have a strong antipathy to the foreigners, whom they look upon as their conquerers and enemies. In the excitement of gold digging this antipathy has threatened more than once to break out into open hostilities, and in the ensuing summer the probability of such an occurrence will be increased a hundred fold.

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**Mining in California.**—The Baltimore Patriot notices the arrival in that city of J. S Wethered, who left San Francisco in the U. S. ship Lexington. The following is his mining experience:—

Mr. Wethered, after having disposed of his stock of goods by the "Rhone," formed a company of 12 for the purpose of mining, most of whom vamosed. He sold out his tents and provisions to 5, who remained with him, and after a tour of observation for several days, returned to San Francisco. He believes he reached a distance of 350 miles from San Francisco up the Americano, which is farther than any American had gone, and saw the smoke of what he supposed was a large volcano, some 40 or 50 miles distant. He passed large numbers of persons at the different placers, some of whom had been very successful; others so unsuccessful, that they preferred returning to San Francisco and working for good wages.

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A National Convention of the Friends of Common Schools and Universal Education throughout the Union, is invited to assemble in Philadelphia on the 10th of August, for the promotion of this paramount interest of our Republican Institutions. Hon. Joseph R. Chandler is Chairman of the Committee of Arrangements, and Alfred E. Wright, Corresponding Secretary—to whom letters may be addressed. Bishop Potter, Professor Bache, Professor Hart, Horace Mann, Dr. King of New Jersey, and other friends, unite in the call.

**French Immigrants.**—The arrival of 281 French Communists at Nauvoo, Illinois, is noticed in the Quincy Whig, where, we learn from the same source, they intend to locate permanently. They are composed mostly of mechanics and farmers, having with them their implements of husbandry and a variety of tools suited to their several trades. Their religion is similar to that of the Unitarians, and their manner of living much like the Socialists; though, unlike many of the French and English Socialists, they are scrupulously strict in the preservation of the virtue of their domestic circle. This company is headed by Monsieur Cabet, the great French politician who for forty years has been the leader of the Republican party in the House of Deputies, five years Chief Justice of the Island of Corsica, was instrumental in the overthrow of Charles X. and Louis Philippe, and was banished by the latter from France for a term of five years. In this company are many of Monsieur Cabet's firm friends, who have been with him in his endeavors to extricate France from kingly power, and have often been imprisoned for their advocacy of republican principles. Monsieur Cabet and company lead the way, and 30,000 follow in the wake.

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**European Nobility in America.**—The last number of the Lavaca (Texas) Journal contains an advertisement of a sale of lands in that State, on a writ of attachment, for a claim of $5,945, against the estate owned by numerous German noblemen, and a citation for them to appear and answer, viz: The Duke of Nassau, Duke of Meiningen, Duke of Coburg Gotha, Prince Frederick of Prussia, Landgrave. This array of German nobility is known in Texas as the German Emigration Company, under whose auspices large numbers of German emigrants have been introduced into that State. The claim against the Company is for $5,945, on account of several drafts drawn by the Company's agents.

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**Cholera.**—The Macon (Geo.) Journal and Messenger states that a company of immigrants from Monroe Co., in that State, for Texas, numbering 34 whites and 43 negroes, proceeded to New Orleans, where they embarked on board a steamboat bound up the river. On the second day one of the party died of the cholera, and the others went ashore to bury him, when the entire company were prostrated with the disease in its most malignant form. At the latest advices, eighteen of the company had been buried—*seven negroes in one grave.* Some of them died in *three* hours after they were taken. At the time the letter was written, the company had remained at their encampment for ten days, and most of the sufferers were convalescent.

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**Gallant Deed.**—At a fire in Catharine-st., N. Y., last week, an incident occurred which deserves honorable notice. It seems that the occupant of one of the houses on fire desired his wife to take the children with her, but in the confusion the infant was left in the house, and it was not until some fifteen minutes had elapsed that the discovery was made that it was missing. A fireman named Abraham Brower, touched by the grief of the mother, volunteered to rescue the child if possible, and a ladder being raised, he entered the upper part of the house and discovered it lying on a bed. Seizing it in his arms, he bore it down stairs through the flames and smoke and placed it in the mother's arms. The child, however, was already suffocated by the smoke, and injured by the flames, and expired almost immediately.

## SUMMARY.

The town of Wilmington, Mass., has been thrown into a great state of excitement in consequence of a most horrid murder which has been perpetrated on Mrs. M. B. Preston and her two twin daughters, only 4 years of age, who were found in their bed on Wednesday, with their throats cut in a most awful manner. The husband having escaped, suspicion was at once fastened on him, and search immediately made, which proved successful, he being found in the woods with the blood of his victims upon him. He was at once arrested to await the charge.

The British steamer Thames, which arrived at Mobile direct from Havana, brings intelligence of a negro insurrection at St. Lucia, W. I., on the 14th ult., which was directed by the whites; the authorities were compelled to send to Barbadoes for assistance. Two hundred British soldiers were dispatched to St. Lucia, who fired upon the rioters, killing and wounding many, which effectually quelled the outbreak.

The Great Barrington (Mass.) Courier of April 12th, says that the large factory of the "Glendale Woolen Company," the dye-house attached and a dwelling-house were destroyed by fire on Sunday morning. The buildings burned occupied the site of those destroyed by fire in the fall of 1847, and were scarcely rebuilt, and in operation, when the raging element again devoured them. Loss estimated at $40,000, and insurance at $32,000.

In the Massachusetts House of Representatives, on the 11th inst., a Special Committee reported a bill abolishing capital punishment, except for murder in the first degree, viz: premeditated wilful killing, or killing when engaged in the commission of treason, arson, or other offenses now capital.

In New Orleans, on the 7th inst., a Mr. Blanchard, an extensive banker of that city, was robbed in the day light, of a box containing $6,000 in money, and notes and papers valued at $200,000. He advertises that the robber can retain the $6,000, if he will return the papers and notes.

The troubles of the Methodist Church, which caused a division of that body, have appeared in the Cherokee country. The Church North sent among the Indians a minister to represent the cause of freedom, and the consequence has been a riot. No religious meetings, it is said, can now be held without a riot.

A party of eight slaves absconded from Wheeling, Va., on the 1st, crossing the river into Ohio at Martin's Ferry. The ferryman was arrested under the State law making the act of passing slaves across a bridge or water-course into an adjoining State, a penal offense; but the owners of the slaves not wishing to prosecute the matter, he was discharged.

The Burlington (Iowa) Hawkeye says: "A gentleman from Keokuk County brings the melancholy intelligence that during the cold weather of last month, a party of 5 persons were returning home from a ball, which they attended in that county, and it is supposed that they lost their way, as they were all found frozen to death on the prairie."

The degree of Doctor of Medicine was conferred upon 190 graduates of the Medical Department of the University of Pennsylvania, at Philadelphia, on Saturday last. The other three Medical Schools in Philadelphia have this season conferred similar degrees upon 245, making an aggregate of 435 new Doctors in one year.

The ship Colchis, from Valparaiso for Boston, reported ashore off Nantucket, was fallen in with afloat and in good condition, by three New London fishing-smacks, on the 6th, and taken into Stonington.

A battle is reported to have taken place, some time since, on one of the forks of Kansas River, between the Kansas and Pawnees. Seven of the former and twenty of the latter are said to have been killed.

Four young men left Goodrich, Ohio, on the 30th ult., in a boat for the head of Lake Huron. A tremendous gale came up, and they were blown on a reef of rocks, and immediately disappeared. This was witnessed by a vessel not very far distant.

There was a severe gale on Lake Erie on the night of the 5th inst. The steamers Lexington, Champion, and Chautauque, in the vicinity of Buffalo, sustained some damage.

A mammoth mastidon tooth, four feet in length, was found on the bank of the Ohio River, near Patriot, a few days since, by a boy. A gentleman named Lawrence purchased it for $20. So says a Cincinnati paper.

The Baltimore firemen celebrated Sunday before last by a disgraceful street fight, in which hundreds participated. The result was that some twenty or more of them were lodged in the watch house, two or three were shot and stabbed, and some of the police received considerable damage.

A rich old farmer near Easton, Pa., has been holden to answer for cutting off the ear of a young man who was courting his daughter. The old fellow entered the room, and proposed to him either to be shot or lose his ear, and the young man chose the latter.

A beautiful young lady, named Mary Fenton, residing in Monroe township, Ia., committed suicide on the 20th ult., by drowning herself in a mill-pond. She was a member of the Presbyterian Church. No cause is assigned for the act.

In New York, on Friday, April 6th, Abraham F. Woodhull, eldest son of Hon. Caleb S. Woodhull, while on the roof of his father's house, slipped and fell to the ground, injuring him so badly that he expired shortly after.

Mr. William Taylor, sheriff of Putnam Co., N. Y., was caught between a car and a stationary freight train on the Croton Falls Railroad, on Saturday, and so badly injured that he survived but a short time.

In Illinois, the building of a hospital for the insane, has been commenced at Jacksonville. The length of the building is 300 feet, and when completed it will contain one hundred and fifty patients and the necessary attendants. The entire cost is estimated at $60,000.

Messrs. Blair and Grant, of St. Louis, who were indicted for writing and carrying a challenge, have plead guilty to the charge, and been condemned each to one minute's imprisonment and one dollar fine.

A bill has passed the New York Legislature to amend the telegraph act, so as to give precedence to messages concerning deaths, sickness, &c.

The Legislature of Wisconsin, on the 26th ult., passed resolutions of censure upon the course of Senator Walker with regard to the subject of slavery.

The Genesee Valley Canal will be in perfect order for navigation by the 1st of May. Since last season, the locks have been thoroughly repaired.

An undertaker at Hull, England, has been detected carrying dead bodies with him on the Great Northern Railway, as personal baggage.

A "down east" editor asks his subscribers to pay up, that he may play a similar joke upon his creditors.

There have been nineteen hundred deaths from cholera at Glasgow, Scotland, since November last.

The city council of Albany have reduced the salary of the Mayor from $1,000 to $400.

A dispatch dated at New Orleans, April 8, says that on the day before the boilers of the steamer Champion, a tow-boat, exploded, killing the engineer and three firemen.

The amount of California gold received at the U. S. Mint since the 8th of December, 1848, to the present time, is $127,534 31.

The Concord (N. H.) Statesman recommends that in re-painting, the color of the dwellings be changed from white, to those more in accordance with the adornment of nature.

George Baldwin, Postmaster at Great Bend, Susquehanna Co., Pa., has been detected in pilfering money from letters sent through that office. He was locked up in default of bail for $3,000.

Mr. O. Wilmot, in Jefferson Co., of this State, lately "sugared off" 95 pounds of first-rate maple sugar, the product of 65 pails of sap.

The house of John Tiffit, of Stephentown, N. Y., was burned on Thursday night, and a son of his, about five years old, perished in the flames.

One of the persons connected with Col. Webb's California Expedition, who died of cholera near the Rio Grande, Texas, was Mr. Wm. H. Harrison, a grandson of the late President Harrison.

A bill to protect married women in the possession of their property, passed both branches of the Wisconsin Assembly on the 29th ult.

A dispatch dated Harrisburg, Pa., April 9, says that the House of Representatives that afternoon passed the Revenue Bill, as also the Homestead Exemption Bill, which exempts from execution three hundred dollars' worth of real or personal estate. The bill passed by a large majority.

The Siamese twins, who have been living some years, with wives and children, on their own plantation in North Carolina, are said to be on their way to New York to embark for Europe, with a view to consult the most eminent surgeons on the practicability of an operation to divide the ligament that binds them together.

The Postmaster General has directed an extension of the Chicago Steamboat Mail from the Western terminus of the Michigan Central Railroad direct to Milwaukee, touching at Waukegan, Southport, and Racine. It is calculated that this will bring Milwaukee within ninety hours by mail of New York.

The Norfolk (Va.) Herald says that a boat, under sail, going to the oystering ground below Craney Island, when near the light-boat, was struck by a flaw of wind, capsized, and sunk. There were two colored men and a boy on board, all of whom were drowned.

There was a great fire at Toronto, Canada, on the 6th inst., which destroyed property valued at $500,000, of which only about $200,000 was insured. Among the buildings destroyed was the Bishop's Cathedral, a very expensive structure.

The fishermen along the Delaware have nearly given up all hopes of a successful shad season. Thus far, says the Delaware Republican, they have labored unsuccessfully, toiling the whole day and night for half a dozen fish.

Mr. James Ijams, of Hedgesville, Berkley County, Va., had his pocket picked of $1,500 between Washington and Baltimore, while on his way to the latter place to buy goods. His wallet was found, but the money was missing.

At a meeting of the Board of Health of Philadelphia, on the 11th inst., a preamble and resolution were passed, laying a quarantine from the 20th inst. upon all vessels coming from Europe with passengers, or any port where cholera was known to exist at the time they sailed.

The town of Plainfield, N. J., last week voted to raise $1,000 extra for common schools, giving all the children of the town gratuitous instruction. At Elizabethtown $2,500 is to be raised for the poor; $1,200 for roads, and $2,000 for common schools.

The Pennsylvania Legislature finally adjourned on Tuesday last week. The most important thing done by it was to make provision for the payment of the public debt.

The Legislature of New York adjourned, *sine die,* on the evening of April 11. They passed 383 bills which have received the assent of the Governor.

Thirty cases of cholera occurred on board the steamer Winfield Scott, on her last trip to Louisville. Four died. On the General Scott, another boat, two deaths from cholera occurred.

Fitz Green Halleck, the poet, who has been confined to his bed-room for some time by illness, is now laboring under a deranged state of mind bordering on insanity.

The whole of the stock for the line of telegraph from Quebec to Halifax has been taken up. £10,000 of the stock has been taken in Canada, and £6,000 in Halifax. It is expected that this line will be completed by next September.

The land sales in Wisconsin, by order of government, will commence on the 4th of June next. The lands to be sold are the vacant ones within the reserved sections and parts of sections on the Rock River canal grant.

A movement is going on in Maryland for reform of the Canstitution, so as to give to the people the election of all officers of the Government, and a curtailment of useless offices and unnecessary expenses in the same.

Mr. W. H. S. Jordan, publisher, of Boston, was thrown from his carriage on Saturday, and severely injured.

Of the stock of the Auburn and Binghampton Railroad, Cortland county has subscribed $47,000; Syracuse $40,000; Oswego $10,000.

The public is informed that the new Twenty Dollar and One Dollar Gold Coins, bespoken by an act of the late Congress, are soon to be issued.

There was a fire at Troy, N. Y., on the 12th inst., which destroyed property valued at $100,000.

### DIED.

In Hopkinton, R. I., April 6th, Elizabeth Brown, in the 23d year of her age. Though called thus early in life to part with earth, death, for her, had no terror. She knew in whom she had believed, and when called to enter the valley of the shadow of death, she feared no evil. She found that Jesus could make a *dying* bed feel soft as downy pillows are—

"Sister, rest from sin and sorrow;
Death is o'er, and life is won;
On thy slumber dawns no morrow;
Rest—thine earthly race is run."

At Unadilla Forks, N. Y., April 8th, Dwight B. Stillman, son of Albert and Aurelia Stillman, aged 3 years and 4 months.

'Twas hard indeed to part with him—
To look *the last farewell*—
To lift the heart to Heaven, and say,
"He doeth all things well."

* * * * *

But though our eyes are filled with tears,
Though sighs our bosoms swell,
Love, prayer, and praise, be unto Him,
"Who doeth all things well."

I. D. S.

### LETTERS.

S. S. Griswold, J. Clark, I. D. Stillman, I. D. Titsworth, E. Stillman, W. W. Upham, S. Lewis, B. G. Stillman, Abel G. Burdick, H. C. Hubbard, Jeremiah Smith.

### RECEIPTS.

| | | | |
|---|---|---|---|
| Malachi Bonham, Shiloh, N. J. | $4 00 | pays to vol. 5 | No. 52 |
| E. A. Crossley, " | 2 00 | " 5 | " 52 |
| D.A.F.Randolph, Bridgeton, N J. | 2 00 | " 5 | " 52 |
| Mrs. S. Stillman, Dighton, Mass. | 1 00 | " 6 | " 15 |
| Mrs. S. Lewis, Hampton, Ct. | 2 00 | " 5 | " 52 |
| H. C. Hubbard, Scott, | 2 00 | " 5 | " 52 |
| C. S. Potter, " | 2 00 | " 5 | " 52 |
| Lorenzo Burdick, DeRuyter, | 2 00 | " 5 | " 52 |
| D. C. Richmond, " | 2 00 | " 5 | " 52 |
| E. S. Colgrove, " | 2 00 | " 5 | " 52 |
| P. C. Burdick, " | 2 00 | " 5 | " 52 |
| Dan'l D. Justice, " | 1 00 | " 6 | " 17 |
| Davis Rogers, 2d, Oxford, | 2 00 | " 5 | " 52 |
| H. & J. Rogers, " | 2 00 | " 6 | " 39 |
| B. W. Rogers, Williamsburgh, | 2 00 | " 5 | " 52 |

### New York Market, Monday, April 16.

ASHES—Pots $7 00; Pearls 7 00.——FLOUR AND MEAL—State and Western Flour 4 50 a 4 87; Ohio 4 69; pure Genesee 5 50. Rye Flour 2 75 a 2 81. Meal, Jersey, 2 62.——GRAIN—Ohio Wheat 1 00; Genesee is held at 1 20. Corn 51 a 56c. Rye 58c. Barley 62. Oats, 30 a 32c. for Jersey; 33 a 35 for River.——PROVISIONS—Pork, Prime 8 50; Mess 10 37. Beef, Prime 7 75; Mess 11 75. Butter, 9 a 10c. for Ohio, 12 a 20 for State. Cheese, 6 a 7c. for common, 7½ a 8 for fine.

## EASTERN ASSOCIATION.

The Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church in Pawcatuck, R. I., on the fifth day of the week before the fourth Sabbath in May, at 10½ o'clock, A. M. Introductory Discourse by Lucius Crandall, of Plainfield, N. J.; alternate, Samuel Davison, of Farmington, Illinois. S. S. GRISWOLD, Cor. Sec.

Executive Committee.—The Executive Committee of the Eastern Association will hold its annual session on the fourth day of the week before the fourth Sabbath in May, in the lecture-room of the Seventh-day Baptist Church at Pawcatuck, R. I., at 10½ o'clock, A. M. S. S. Griswold.

P. S. Churches are requested to specify in their associational letters the amount they will raise for missionary purposes within the limits of the Association for the ensuing year.

## CHRISTIAN PSALMODY.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

## UNION ACADEMY.

E. P. LARKIN, Principal.
Miss S. E. CRANDALL, Preceptress.

**Opened March 12th, 1849.**

THE Trustees of this Academy beg leave to say to the inhabitants of West Jersey in particular, and the public in general, that the universally acknowledged and deeply regretted want of such an institution in this section of country, especially by those desiring to give their children a *liberal education,* has been the prevailing motive with them, and those whom they represent, in commencing a school that shall be conducted on such a plan, and governed by such principles, as to meet their entire wants in these respects.

The Trustees of this Academy consider themselves bound to see the following principles observed, and strictly carried out, in the conduct of the school:—

First. Nothing sectarian shall be taught or countenanced in this school.

Second. Equal advantages shall be afforded to every student, whatever may be his, or her, religious denomination.

Third. The exercises of the institution shall be suspended on the first and seventh days of each week.

Fourth. No efforts shall be wanting to make the advantages of the institution equal to those of the most approved Academies in the Eastern and Middle States.

This institution is pleasantly located at Shiloh, Cumberland County, New Jersey, three and a half miles West of Bridgeton, the county seat, and 12 miles South-east of Salem; amidst an industrious, enterprising, and moral community, and removed from the vices ever attendant on large villages and cities.

TERMS.—Tuition from $3 50 to $5 00 per term, settled invariably *in advance,* either by payment or satisfactory arrangement. *No admittance for less than half a term.*

Board can be had in families at from $1 00 to $1 50 per week. Rooms can be obtained at a moderate expense by those desiring them.

The Winter Term of the first year will commence the first Monday in December. Each term will continue fourteen weeks.

**Board of Trust.**

HON. LEWIS HOWELL, President.
Rev. G. M. LANGWORTHY.
Rev. S R KOLLOCK, *Greenwich.*
Rev. DAVID CLAWSON, *Marlboro.*
JOHN BRIGHT.
ISAAC WEST.
I. D. TITSWORTH.
Dr. WM. B. EWING, *Greenwich.*
THOMAS E. HUNT, *Greenwich.*
ISAAC A. SHEPPARD, *Bridgeton.*
F. G. BREWSTER, *Bridgeton.*
JOHN T. DAVIS.
E. B. SWINNEY.

## To Clergymen and their People.

All Clergymen who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—(after the 1st of May No. 57 John-street)—New York, shall be furnished *gratuitously,* for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions,* its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many.* It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

### LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W. B. Maxson
Lockport—Leman Andrus.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.
CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.
NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.
PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph
OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
Pratt—Eli Forsyth.
MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church
WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke
ILLINOIS.
Farmington—Sam'l Davison

# Miscellaneous.

## THE GAMBLER'S WIFE.

Dark is the night! How dark! No light! No fire!
Cold, on the hearth the last faint sparks expire!
Shivering, she watches by the cradle side,
For him who pledged her *love—last year a bride!*

Hark! 'tis his footstep! No! 'tis past!—'tis gone.
Tick—tick! How wearily the time crawls on!
Why should he leave me thus? He once was kind,
And I believed 'twould last. How mad—how blind!

Rest thee, my babe—rest on! 'Tis hunger's cry!
Sleep, for there is no food! The fount is dry!
Famine and cold their weary work have done;
My heart must break! and thou—The clock strikes one!

Hush! 'tis the dice-box! Yes, he's there—he's there!
For this—for this he leaves me to despair!
Leaves love—leaves truth—his wife—his child. For what?
The wanton's smile, the villain, and the sot!

Yet I'll not curse him—No; 'tis all in vain:
'Tis long to wait; but sure he'll come again!
And I could starve and bless him, but for you—
My child—*his child!* Oh, fiend! The clock strikes two!

Hark! how the sign-board creaks—the blast howls by.
Moan—moan! a dirge swells through the cloudy sky.
Hark! 'tis his knock. He comes—he comes once more!
'Tis but the lattice flaps—our hope is o'er.

Can he desert us thus? He knows I stay
Night after night, in loneliness to pray
For his return; and yet he sees no fear!
No—no! It cannot be! He will be here!

Nestle more closely, dear one, to my heart!
Thou'rt cold! Thou'rt freezing! But, we will not part!
Husband, I die! Father—it is not he!
Oh God, protect my child! The clock strikes three.

They're gone—they're gone! The glimmering spark hath fled.
The wife and child are numbered with the dead,
On the cold earth, outstretched in solemn rest,
The babe lay frozen on the mother's breast.
The gambler came at last; but all was o'er:
Dread silence reigned around! The clock struck four.

## CAPT. SUTTER AND SUTTER'S FORT.

The following sketch of Capt. Sutter and Sutter's Fort is from an excellent letter from California, in a late number of the Home Journal:—

Capt. Sutter is about 52 years of age, of middling hight, straight form, and possesses that symmetry and smallness of hand and foot which Lord Byron sets down as a sure evidence of gentle blood. In manners and conversation, Capt. Sutter is a perfect Chesterfield; he is well educated, and speaks several different languages fluently; he is a native of Switzerland, and was one of the officers of the Swiss Guard in the Revolution of July, during the reign of Charles X. After this Revolution, he emigrated to the United States, became naturalized, and resided several years in Missouri; thence, in 1839, he came to California, and obtained a grant of ninety miles square of land from the Mexican authorities. In his private character, Capt. Sutter is kind, hospitable, and generous. In fact, his generosity frequently lays him open to be preyed upon by the idle and worthless. When asked why he permitted such large demands upon his hospitality without a recompence, he replied: "What can I do, sir—they come here, eat, drink, and sleep; and sometimes without even thanking me—but what can I do? I cannot turn them out in the wild forest." Surrounded as he was, on his first settling in this country, by tribes of wild Indians, he has, by kindness and just dealing, attached them to his interest, and he now has from three to four hundred of these Indians devoted to him and his. They, for their food and a pay from four to six dollars per month, man his fort, work his farms and mills, and do all the labor generally required in new settlements.

Sutter's Fort, now called Fort Sacramento, is situated a short distance from the southern bank of the American Fork, on one of the tributaries of the Sacramento, 5 miles from its mouth, and 120 miles from San Francisco. The fort is in form of a parallelogram, 500 feet in length by 150 in breadth. The walls and houses are built of the oft-mentioned mud brick or adobe. Bastions at the angles, with cannons mounted, protect all sides, and numerous guns project from the mud walls. On the inner side, facing the court, are numerous buildings, occupied as store-houses, dwellings, and barracks for the garrison. The main store-house was rented, during the fever of gold digging, at $3,000 per month. The garrison of the fort being more trusty men, are better clothed and fed than the farm Indians.

The crop of wheat raised by Capt. Sutter, for the year 1848, was upward of 30,000 bushels, which is valued at the round sum of $80,000. This is the proceed from the labor of 125 rude Indians. He has also erected a mill for grinding wheat and sawing timber, and it was in the construction of a dam and race for a saw-mill that one of the persons in his employ discovered the gold.

## LARGE SCYTHE FACTORY.

At North Wayne, sixteen miles from Hallowell and Augusta, Me., is situated the scythe manufacturing establishment of Reuben B. Dunn, Esq., the largest in the world. It is a matter of just pride to the citizens of our State that we can boast of such a man and such an enterprise. Your readers may be interested in a brief description of this establishment, which I have obtained during a short sojourn in this beautiful village, for the purpose of making certain land surveys.

The establishment consists of, besides warehouses, finishing-shops, &c., three principal buildings for manufacturing, two of which are one hundred and forty-four feet each in length. In these, and in departments connected with the establishment, are employed about one hundred men, many of whom have families in the place. A flourishing village has grown up within a few years, and is rapidly increasing.

Twelve thousand dozen sythes are annually manufactured, to produce which are required 450,000 pounds of iron, 75,000 pounds of steel, 800 tons of hard coal, 10,000 bushels of charcoal, 100 tons of grindstones, and half a ton of borax. The last-named article is used in the process of welding.

The system of division of labor has here been successfully adopted. First, the welders mark and cut the bars of iron and steel into portions of suitable length for each scythe. A portion of about five inches or more in length is folded over another of steel, when both are heated and drawn to the proper length for a scythe. It then passes into the hands of the pointer, whose business is to harden, draw, and break a small portion of the point, to see that the steel has not been overheated—that the iron has not been drawn over the steel, and to examine the whole process thus far. The plater then spreads the rod to a proper width, leaving the full thickness at the back. It then passes a process of fitting for the machine hammer, when the finisher turns it back and gives its general shape. One fashions and finishes the point, another turns and finishes the heel, when it passes the hardening process by a different hand, from whom it is taken to the tempering forge, and then into the hands of the grinders.

An experienced workman does nothing but carefully examine each scythe, and test the correctness of each process thus far, and every imperfect article is thrown aside. After passing the polishing wheel, it goes into the hands of the painter, and finally to those whose business it is to straw the scythes into bundles of a dozen each.

## A CURIOUS CASE.

The Lawrence Courier contains the following report of a case lately tried in the Court of Common Pleas at Salem, Mass.:—

A rather curious case of slander has been on trial lately—the main facts of which are as follows: The defendant (Gould) lost some meal, about six bushels, which he supposed to have been stolen from a loaded wagon, left unguarded in the road, over night. Being a believer, or willing to become a believer, in the "Mesmeric Art," he forthwith proceeded to a neighboring town in search of a "cunning medicine man"—who, upon the application, proceeded to *mesmerize* a convenient subject. The revelation, given in a somewhat roundabout and confused manner, was, that the lost meal was taken by a man who drove (first he thought a bay horse, then a grey one,) that he lived in an old house—with a new barn, standing somewhat higher than the house; and that in going to his house, he passed willow trees; and that he went *eastwardly*; he also added that the man who took the meal was a *little lame*. Aroused by this information, thus communicated by supernatural authority, Gould proceeded to Town Meeting, and there made known the result of his inquiry of the mesmerizer. The description, thus given, it seems, applied to the plaintiff Averill, and to no one else in the town. If insisted upon, it certainly was a pretty strong *insinuation* that the plaintiff was the man indicated by the mesmerizer, and of course, by the defendant; hence, for this "utterance" the defendant is charged with slander—an offense to be atoned for, in the opinion of the Jury, by the sum of $90, current money, which sum by their verdict, they direct the defendant to "stump up." The parties reside in Middleton.

## THE MAD DOG.

As you must hear the story of our dog Prince, I may as well tell it you. On Thursday morning, when I got on my horse at St. Hoare's, David told me that there was something the matter with Prince, that he had killed the cat, and almost killed the new dog, and had bit at him and Elizabeth. I ordered him to be tied up and taken care of, and then rode off to town. When I got into Hampstead, I saw Prince, covered with mud, and running furiously, and biting at everything. I saw him bite at least a dozen dogs, two boys, and a man. Of course I was exceedingly alarmed, being persuaded he was mad. I tried every effort to stop him or kill him, or drive him into some outhouse, but in vain. At last he sprang upon a boy, and seized him by the breast; happily I was near him, and knocked him off with my whip. He then set off towards London, and I rode by his side, waiting for some opportunity of stopping him. I continually spoke to him, but he paid no regard to coaxing or scolding. You may suppose I was seriously alarmed, dreading the immense mischief he might do, having seen him do so much in the few preceding minutes. I trembled at the idea of his getting into Camden and London, and at length considering that if ever there was an occasion that justified a risk of life, this was it, I determined to catch him myself. Happily he ran up to Pryor's gate, and I threw myself from my horse upon him, and caught him by the neck, he bit at me, and struggled, but without effect, and I succeeded in capturing him without his biting me. He died yesterday raving mad. Was there ever a more merciful escape? Think of the children being gone! I feel it most seriously, but I can not write now more fully. I have not been at all nervous about it, though certainly rather low, occasioned partly by this, and partly by some other things. I do not feel much fit for our Bible meeting, on Wednesday; but I must exert myself. P. S. Write me word whether Fowell has any wound on his fingers, and if he has one made by the dog, let it be cut off immediately; mind, these are my positive orders." He afterwards mentions some particulars which he had omitted in this hurried letter. "When I seized the dog," he said, "his struggles were so desperate that it seemed at first almost impossible to hold him, till I lifted him in the air, when he was more easily managed, and I contrived to ring the bell. I was afraid that the foam, which was pouring from his mouth in his furious efforts to bite me, might get into some scratch, and do me injury; so with great difficulty I held him with one hand, while I put the other into my pocket, and forced on my glove; then I did the same with the other hand, and at last the gardener opened the door, saying, 'What do you want?' 'I've brought you a mad dog,' replied I; and telling him to get a strong chain, I walked into the yard, carrying the dog by his neck. I was determined not to kill him, as I thought if he should prove not to be mad, it would be such a satisfaction to the three persons whom he had bitten. I made the gardener, (who was in a terrible fright,) secure the collar round his neck, and fix the other end of the chain to a tree, then walking to its farthest range, with all my force I flung him away from me, and sprung back. He made a desperate bound after me, but finding himself foiled, he uttered the most piercing yell I ever heard. All that day he did nothing but rush to and fro, champing the foam which gushed from his jaws; we threw him meat, and he snatched at it with fury, but instantly dropped it again. The next day, when I went to see him, I thought the chain seemed worn, so I pinned him to the ground between the prongs of a pitch-fork, and then fixed a much larger chain round his neck; when I pulled off the fork, he sprung out and made a dash at me, which snapped the old chain in two! He died in 48 hours from the time he went mad." [Life of Sir T. F. Buxton.

## THE BOA CONSTRICTOR.

In the marshes of the valley the boa constrictor is often met with of considerable size. It is not uncommon throughout the province, particularly by the wooded margins of lakes, marshes, and streams. Sometimes they attain the enormous length of forty feet—the largest I ever saw at this place, but it was not alive. Some weeks before our arrival at Sape, the favorite riding horse of Señor Lagoeira, which had been put out to pasture not far from the house, could not be found, although strict search was made for it all over the Fazenda. Shortly after this, one of his vaqueiros, in going through a wood by the side of a small river, saw an enormous boa, suspended in the fork of a tree which hung over the water. It was dead, but had evidently been floated down alive by a recent flood, and, being in an inert state, it had not been able to extricate itself from the fork before the water fell. It was dragged out to the open country by two horses, and was found to measure thirty-seven feet in length. On opening it, the bones of a horse, in a somewhat broken condition, and the flesh in a half digested state, were found within it, the bones of the head being uninjured. From these circumstances we concluded that the boa had devoured the horse entire. [Gardner's Brazil.

◆

REMINISCENCES OF A REVOLUTIONER.—The following is a letter from an old Revolutionary soldier, who is the only survivor of the band who threw the tea overboard at Boston. His name is David Kennison, and he lives in Chicago, Illinois:—

"If I live until the 17th day of November, 1848, I shall be one hundred and 12 years old. I was born in Kingston, N. H., and my father moved to Lebanon, Maine, when I was an infant. I was a citizen of that place when, at the age of about thirty-three, I assisted in throwing the tea overboard in Boston harbor. I was at the battle of Bunker Hill, and stood near Gen. Warren. I also helped to roll the barrels filled with sand and stones down the hill, as the British came up. I was at the battles of White Plains, West Point, and Long Island. I helped to stretch the chain across the Hudson River, to stop the British vessels from coming up. I was also in the battles at Fort Montgomery, Staten Island, Delaware, and Philadelphia. I witnessed the surrender of Lord Cornwallis, and was near West Point when Arnold betrayed his country, and Andre was hung.

"I have been under Washington, (for whom I frequently carried the mail and dispatches,) Prescott, Putnam, Montgomery, and Lafayette. I now draw a pension of $8 a month for services in the Revolutionary war.

"When the last war broke out, I was living in Portland, Maine, where I enlisted and marched to Sackets Harbor, and was in the battle at that place, and also at other places; and now have the marks of a wound received in my hand during that war."

◆

SCOTCH LIBRARIES.—An official return recently presented to the British Parliament on the subject of the Public Libraries, gives the following as the number of volumes at present in the libraries of Aberdeen University and King's College, St. Andrew's University, Edinburgh University, Glasgow University, and the Library of Advocates, Edinburgh:—Aberdeen University, printed books, 33,284; MSS., 74. St. Andrew's, printed books, 51,265; MSS., 63. Edinburgh University printed books, 90,854; MSS., 310. Glasgow University printed books, 58,096; MSS., 242. Advocates' Library printed books, 148,000; MSS., 2,000. Number of persons frequenting the libraries in 1848: Aberdeen—students, 140; other persons, 246. St. Andrew's—students, (only,) 188. Edinburgh—students, 1,118; other persons, 81. Glasgow—students, (only,) 929.

◆

PRINTING.—N. P. Willis, when a boy, worked two years at type-setting in his father's office—the Boston Recorder. In an editorial in a late Home Journal, recounting the advantages he had derived from that experience, he thus compliments "the craft." Journeyman printers are necessarily well instructed and intelligent men. It is a part of the proof-reader's duty to make a "query" against ever passage in a new book which he does not comprehend. Authors who know what is valuable, profit by these quiet estimates of their meaning; and many a weak point, that would have ruined a literary reputation, if left uncorrected for the reviewers to handle, is noiselessly put to right by a proof reader's unobtrusive "*qr?*" Of most books, indeed, we would rather have the criticism of the workmen in the office where it was printed, than of the reviewers who skim and pronounce upon it.

◆

READY-MADE HOUSES FOR CALIFORNIA.—The following extract from a letter from a gentleman in San Francisco, to his friends in this city, indicates the opening of a profitable trade with the gold regions in ready-made houses:—

SAN FRANCISCO, Jan. 29.

Do not forward me the goods ordered in my last, but in their stead send me three or four middling-sized house-frames complete. The rent of these will be a fortune to me. The place is already full of goods of all kinds, and they sell at low prices, while from the amount on its way, rents are very high; one hundred dollars a month is paid for a small room. Lumber is worth a high price—indeed, it cannot be bought at all. You have no idea of the scarcity of houses. People are living in tents, stables, or in any place that can be obtained. A bed cannot be had for any price. If any of your friends are about to come here, advise them to bring plenty of clothes. The weather here is very cold at present. We have ice, hail, snow, and plenty of mud.

◆

GRAFTING CHERRIES.—The saddle graft is most sure. With a sharp and thin knife cut in the end of the scion diagonally, about three-fourths of an inch, commencing at the outer bark and finishing the cut at the center of the stick; then turn it and cut the other side in the same way. You thus take out a wedge. Then tip your stock to a wedge to fit the scion, put the scion in its place, and wind it with paper or cloth that has been dipped in grafting wax. It is best that the stock should be of the same size with the scion. The band is to be loosened at the proper period of growth.

## VARIETY.

The editor of the Wilmington Journal states, that three months since he saw four pieces of Carolina gold, weighing together over *four* pounds. The largest piece was fully twenty-four ounces avoirdupois, and the smallest twelve ounces. These pieces were found on the surface, in Richmond County, North Carolina, all within less than half a mile of each other, and within a mile of the Pee Dee River.

The Banking-House of Wm. Nisbet & Co., St. Louis, was entered on the 23d ult., by making a hole from an adjoining cellar into the vault, and robbed of $20,000 or $25,000. There was a great excitement in St. Louis the next day. Four men were arrested on suspicion, but nothing definite ascertained.

The Worcester Palladium thinks that if the bill giving the interest of $750,000 to the colleges should pass the Legislature, some one should move an amendment giving the interest of $1,000,000 to the newspapers of the Commonwealth, as it is notorious that the press does vastly more every day for the education of the people than is done by the colleges.

One Mr. Richmond, it is stated, has appeared in London, who possesses the wonderful power of producing, at time, a modulated bass tone and almost instantly treble accompaniment, in perfect harmony. The treble tones are of the sweetest character. So they say.

Reports from Delaware and New Jersey announce the probable failure of the peach crop in those States, in consequence of the long continued warm weather of last December, which caused most of the peach trees to bud, and the succeeding cold weather so affected them as to cause the buds to fall off this Spring without coming to maturity.

The Lancaster Gazette states as a lamentable fact, that with one exception, every case of a criminal nature brought before the Court of Common Pleas of Fairfield County, Ohio, during its recent session, originated, either directly or remotely, from the sale and use of ardent spirits.

The Salem Gazette mentions a curious specimen of minute writing. It is the whole of the Lord's Prayer, written within the compass of a half-dime, the work of the venerable Mr. Dana, senior pastor of the Congregational Church in Marblehead, Mass.

An American printer named Morton, has recently died in Paris, bequeathing $200,000, if we may believe the rumor, to any one who will construct a printing press that shall strike off 10,000 copies of a paper in an hour.

It has been suggested by a wag, that it would be well for some of those who talk of making a settlement in California, to begin by making a *settlement* at home before they go.

It appears from a return just issued, that the number of passengers conveyed on all the railways in Great Britain and Ireland, during the half year ending the 31st of December last, was 31,524,641, of whom 112 were killed and 120 injured.

The Buffalo Commercial says that *George Washington* was on trial on Wednesday, before Judge Sill of that city on a charge of assault and battery, with an attempt to kill *William Henry Harrison*. They were both colored.

A boy, at a recent examination in an English school, was asked who discovered America? "I wish I may die," says a British editor, "if he didn't answer—Yankee Doodle!"

The citizens of Cincinnati have voted to subscribe a million of dollars for a railroad from Cincinnati to St. Louis. The citizens of St. Louis have voted half a million of dollars for the same purpose.

Lowry McBath was tried at the recent term of the Blount Co., Tenn. Circuit, for seducing a girl aged 17, by a promise of marriage. Verdict for plaintiff $20,000.

The number of pawnbrokers licensed in New York, at the present time, is 31. It is estimated that the aggregate amount of loans is, annually, over $700,000, on which the profits are $175,000.

A petition is in circulation for the incorporation of an association for building dwellings and bath-houses in this city, for the laboring classes, on the London improved plan.

In Glasgow, Scotland, lately a gardner, slightly intoxicated, was eating his dinner, when a piece of butcher's meat stuck in his throat and killed him.

A union of the benevolent societies of Boston is in contemplation—in order, by more united and systematic action, to meet the increasing claims for assistance and to prevent imposition.

Two men, named John Eagan and Henry McCann, were drowned by the upsetting of a small boat at New London, Ct., the other day.

There were nine deaths from cholera on the steamer Yorktown from New Orleans, arrived at Louisville 28th ult.

The number of public libraries in the Free States is 163, containing 871,800 volumes. In the Slave States there are 72, containing 338,000 volumes.

According to the Chicago Journal, there was in store in that city, on the 1st of March, 1849, 618,000 bushels of wheat and 18,000 barrels of flour.

A hog was lately slaughtered in Lenawee Co., Mich., by Mr. J. Whiting, which weighed 1,036 lbs. The solid fat, in one place, measured 9 1-2 inches in thickness.

Dr. Valentine Mott, of New York, recently cut off the leg of a man, who was under the influence of chloroform, without his feeling the least pain.

Great Britain produces, annually, 31,500,000 tons of coal; Belgium, 4,960,077; United States, 4,400,000; Prussia, 3,500,000, and Austria, 700,000.

There is a parrot in Cincinnati which has been taught devoutly to exclaim, "Lord, have mercy, have mercy on poor Poll!"

"The Puritan" is the name of a new steamer now being built in New York, for the Fall River line.

A bill for Homestead Exemption has been introduced into the Missouri Legislature.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistan

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | | |
|---|---|---|---|
| First, | commencing Wednesday, Aug. 23, | ending | Nov. 29. |
| Second, | " " Dec. 13, | " | March 21. |
| Third, | " April 4, | " | July 11. |

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 0 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1 50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

## Kitto's Cyclopedia of Biblical Literature.

TO CLERGYMEN AND OTHER STUDENTS OF THE BIBLE.—The undersigned beg leave to ask your attention to the following Work, which they now offer for sale. Cyclopedia of Biblical Literature, in two thick volumes of 1,878 pages royal octavo, beautifully and substantially bound, by JOHN KITTO. D. D., F. S. A., &c., published by MARK H. NEWMAN & Co., 199 Broadway, New York.

This Work contains such information as is indispensable for the right understanding of the Bible and its historical interpretation. It comprehends Criticism, Geography, Natural History, and Antiquities, in all their branches, religious, political, social, and domestic.

The Works of Horne, Calmet, and others, are now found to be wholly inadequate to the wants of the student. Theological science is progressive, as well as every other, and the "old learning" of the "Bible Dictionaries" which have for so long a time been in use, is felt to be unequal to the advancement of mankind at the present time.

The efforts of the German Rationalists, of the Strauss school, to resolve all the facts of Bible History into *myths* and fables, has awakened a corresponding spirit of research among sound and Christian scholars; a determination to place the Scriptures upon a basis of indisputable evidence. The result has been, the discovery and accumulation of a mass of information from every portion of the field of biblical learning. A multitude of new, striking, and most useful facts have thus been placed at the disposal of the editor of this work. He has accordingly availed himself of all the latest discoveries down to the very year of its publication.

Nor is the Cyclopedia compiled by one man alone. Dr. Kitto distributed the subjects discussed to more than *forth different individuals*, of the first eminence in those departments. Their names are attached to their articles, and they are thus individually responsible for them. The Natural History of the Bible was written expressly for this work, by two distinguished Naturalists. The Botany of Scripture, by Dr. Royle, of King's College, London. The articles on Scriptural Zoology, by Hamilton Smith, President of the Devon and Cornwall Natural History Society. The articles in the department of Criticism, by Dr. Davidson, Professor of Biblical Literature in the Lancashire Independent College. Those on the Books of the Old and New Testament, by Havernich, Hengstenberg, Dr. Wright, of Dublin, and others.

The articles on the New Testament were furnished by Dr. Tholuck, Dr. Alexander, and others.

Various subjects are discussed, by Dr. John Pye Smith, Dr. Woods, of Andover, and others.

The Scriptural Geography exhibits the results of Dr. Robinson's biblical researches in Palestine.

It will be seen, therefore, that the work is a compilation of biblical learning, by the ablest biblical scholars of the age.

The undersigned ask the attention of students of the Bible to the Cyclopedia, in full confidence that no one acquainted with its character will suffer himself to be without a copy. The low price at which it is offered, (less than half the price of the English edition,) places it within the reach of all.

MARK H. NEWMAN & Co.

NOTICES OF THE CYCLOPEDIA.

*From Horne, Author of "Horne's Introduction to the Study of the Scriptures," last edition.*

"This Cyclopedia surpasses every Biblical Dictionary which has preceded it, and leaves nothing to be desired in such a work which can throw light on the criticism, interpretation, history, geography, archeology, and physical science of the Bible."

*From the Biblical Repertory and Princeton Review.*

"Dr. Kitto comes recommended even to those not acquainted with his other writings, by the well-known general facts of his experience and success as a book-maker, and of his long familiarity, in this capacity at least, with Biblical subjects.

"He has boldly and faithfully acted on the principle that such a plan can be worthily executed, in the present state of learning, only by distributing its parts among many hands, and such hands too as have been fitted by anterior experience to perform them most successfully."

*From the Biblical Repository.*

"The limits of a notice like the present forbid such a description of this learned work as its merits deserve, or sufficient to give the reader a just idea of its plan. We regard it as a most important and practically useful contribution to the cause of sound Biblical learning, and have no doubt that it will soon take the place, in the estimate of scholars, of every compilation of the kind.

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*From the Methodist Quarterly Review.*

"This work was not compiled in the method hitherto usual with works of similar character, namely, on the basis of Calmet and the old learning of his day, with a few shreds of modern discovery interwoven. All the more important articles are written expressly for their present use, not by one individual, but by an arrangement between not less than forty different scholars in Europe and America, all of whom stand high in their several departments."

The Cyclopedia can be ordered through the local Book sellers in every part of the country.

## The Sabbath Recorder.

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# The Sabbath Recorder.

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VOL. V.—NO. 45. NEW YORK, FIFTH-DAY, APRIL 26, 1849. WHOLE NO. 253.

## The Sabbath Recorder.

For the Sabbath Recorder.

### MISSIONS—TO THE JEWS AND TO THE HEATHEN.

> "And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

This prophetic injunction of our Lord—the last delivered to his disciples on earth, or before his ascension to his Father—contains, I think, the germ of all our views and speculations respecting the present condition and future prospects of the chosen people of God, and our duty as Christians in our intercourse with them. More than seven hundred years previous to this injunction of our Saviour, we find another equally remarkable prophetic declaration concerning the Jews: "The Lord shall scatter thee among all people, from one end of the earth even to the other;, and yet thou shalt dwell alone, and not be reckoned among the nations." There is another prediction, of nearly the same date, and closely allied to the same subject:—"And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more; and no one shall say to his neighbor, Know thou the Lord, for all shall know him, from the least to the greatest."

At this day, few persons, if any, have doubts as to the complete fulfillment of these ancient prophecies respecting the dispersion of the Jews, though perhaps all are not familiar with the history of their captivity, suffering, and present condition. "They have been expelled at different times from every part of the world, which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution, yet still they subsist, in spite of the ignominy and hatred which hath pursued them in all places, whilst the greatest monarchies have fallen, and nothing remains of them besides the name. They swarm all over the east, and are settled, it is said, in the remotest parts of China, India, and Hindostan. The Turkish Empire abounds with them. There are more of them at Constantinople and Salonica than in any other places. They are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies; and some are discovered in the interior parts of America, if we may give credit to their own writers." In addition to this, we may consider what providential reasons may be assigned for their numbers and dispersion. "Their firm adhesion to their religion, and being dispersed all over the earth, has furnished every age and nation with the strongest arguments for the Christian faith; not only as these very particulars are, foretold of them, but as they themselves are the depositaries of these and all other prophecies which turned to their own confusion, and the establishment of Christianity. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Bible, and their dispersion spread those witnesses through all parts of the world."

Thus we find the first of these prophecies literally and completely fulfilled, and placed beyond the reach of cavil; and the second, many people, and among them the learned Dr. Buchanan, think was fulfilled when the "Messiah appeared, and the gospel of peace was preached to men, and the sound thereof went to the ends of the earth—that Christ, who abrogated the old covenant with Israel, which was confined to a few, and made a new covenant with the world, which was extended to all." But I see no reason for believing any such thing. Their swords are not yet turned into ploughshares, nor their spears into prunning-hooks, and more than half of the world know not God and his law, nor worship before his throne. Rumors of wars, and contending armies with their swords bathed in blood, continue to reach our ears. How, then, can we say or think that the happy day so long anticipated has arrived?

Dr. Buchanan says that he expects no miracle for the Jews, but their conversion to Christianity; yet he admits that their dispersion, and their preservation in their present condition, has been accomplished only by the miraculous power of God. Now, if miraculous power has been necessary, and is to be again, I can see no good reason why there should be a break in the chain. I have long been of the opinion, that they ever have been and ever will be protected by a miraculous power, till their warfare is accomplished; or, in other words, I believe they are retained as witnesses for God to the ends of the earth, and that they will not be released till the final consummation of the great trial which is now progressing between Christ and Antichrist, when satan shall be bound, and wickedness shall cease on earth—when "the saints of God will see eye to eye, and the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the young lion and the fatling together, and a little child shall lead them; when the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

I have never considered it a Christian duty to send missionaries to "meliorate the condition of the Jews," and of course have contributed nothing to the expense. Much time and money have been spent for that purpose; and what has been accomplished? Let the missionaries answer. They are not heathen, who know not God, neither regard his precepts. They have not annulled his laws, nor changed his holy Sabbath; neither have they taught the heathen that Sunday is the last day of the week, or that the first is the seventh. Are they more given to dishonesty, and a violation of our municipal laws, in their dealings with their neighbors, than other people? Let our police records answer. Of one thing, however, I am well satisfied, that the Jews have no desire to change conditions with Christians or any other class of human beings. I have conversed with missionaries who have visited them; and have also conversed with them myself, and those too of the highest standing for learning and intelligence; and their language is, "We desire to be left to ourselves—to our own master we stand or fall." And I believe that the missionaries generally have concluded to grant their request. I saw several years ago a report of an Episcopal missionary in England recommending to the Society to abandon certain stations as hopeless, and leave the Jews to the prayers of the churches; but, unfortunately he did not propose any form of prayer to be used on the occasion. Were I permitted to suggest, I would recommend the Lord's prayer, especially the first four sentences, as in that form they would be sure not to ask that which was not consistent with his holy purposes to grant.

Although there have been but few, if any, real converts obtained by the missionaries, from the Jewish to the Christian religion, yet such has been the persecution and horrid slaughter of them by the Mohammedans and Romanists, that many have renounced their religion to save their lives. What became of them afterwards is a question; whether they embraced the religion of their oppressors, or remained in disguise to avoid persecution, we are not informed.

Whatever differences of opinion there may be respecting the Jews, in one particular I believe all Christians are agreed, that it is our duty to send the gospel to the heathen, in proportion to our means and abilities to accomplish the work. The commisssion, "Go ye into all the world, and preach the gospel," has never been revoked. Much remains to be done, before the long-prayed-for and happy day can arrive, when peace and good will shall reign triumphant. From the best authorities, it is believed that there are at present near four hundred millions of the human family in heathen darkness. A formidable number, surely. But without expecting any thing more miraculous in the last days than was manifested at the day of Pentecost, when three thousand were converted and baptized at one meeting, we may look for a nation to be born in a day. Numbers will be no obstacle in the way of God's providence. More efficient means will be called into use, more laborers will be sent forth into the harvest, when the fields are ready for the sickle. Although we are not permitted to know the time, yet I have no doubt that Zion is travailing, and at no very distant day will bring forth righteousness and peace throughout the earth.

An ardent friend of missions, after relating several remarkable cases of conversions in some of the heathen islands in the South and East, says: "The time will, I trust, ere long arrive, when the missionaries, by their perseverance, courage, and devotedness, shall reclaim the inhabitants of those islands from their sensual and savage customs, and bring them within the folds of Christianity and civilization. For the success of their meritorious labors, they have my most hearty prayers. And is not this the prayer of every Christian? And have we not good reason to believe that the Lord is answering their prayers? What but the guidance of the Holy Spirit could enable them to make such sacrifices as they are compelled to make? To forsake the land of their fathers, all their friends and Christian society, without hope of returning, is, I think, what all the honors and riches of this world would scarcely induce men to do, even if they were to fall in with heathen who are civilized, like the Chinese. But suppose it should be among barbarous cannibals, as in the Feejee Islands, where our mariners do not consider their lives or property safe, unless under the care of an armed guard, so little confindence can be placed in the honesty or friendship of the people, then gloomy indeed is their situation. Yet we are informed by Capt. Wilkes, in his Journal of the Exploring Expedition, that there are six missionaries with their wives and families on these islands, all from the Wesleyan Missionary Society of Great Britain, and that their lives are as yet protected by the God of Missions. As Capt. Wilkes has given an interesting account of their situation, and trials, I will make an extract from it, thinking it probable that but few of your readers will have the opportunity of perusing the original:—

"In the course of the narrative of our operations in the Feejee Islands, I have already shown something of the trials that the missionaries have at times had to undergo; but this is only a small part of their hardships. They, their wives, and children, are almost hourly liable to fall under the displeasure or caprice of these merciless savages. The natives, notwithstanding, seem desirous of having the missionaries among them, partly from the feeling that it will be advantageous to them in their intercourse with the vessels that come from time to time to bring them supplies, and partly for the protection which, in their opinion, the Spirit, or God of Missionaries, will afford to the koro where they reside. Upon the whole, I think the missionaries are safe as to life. They require much nerve and temper to withstand the trials they are often compelled to endure. I cannot speak too highly of the cheerfulness and resignation with which the members of the mission, and their families, meet the trials they have to go through; nor can I withhold my surprise, how the ladies or their husbands can endure a residence, attended with such dangers and discomforts, cut off, as they are, from all communication with their friends and kindred. Truly there is no poetry in such a life; it requires all the enthusiasm that fervent religion calls forth, to endure the pains and perils which meet them in the way." J. S.

### TRUTH AND FALSEHOOD.

BY JOHN PIERPONT.

On the page that is immortal,
We the brilliant promise see;
"Ye shall know the TRUTH, my people,
And its might shall make you free!"

For the TRUTH then let us battle,
Whatsoever fate betide!
Long the boast that we are FREEMEN,
We have made and published wide.

He who has the truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
That his fellow mortal wrongs.

He who seeks the truth and trembles
At the dangers he must brave,
Is not fit to be a Freeman—
He, at best, is but a slave.

He who hears the Truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never BE A MAN.

Friend, this simple lay who readest,
Be not thou like either them,—
But to Truth give utmost freedom,
And the tide it raises, stem.

Bold in speech, and bold in action,
Be forever!—Time will test,
Of the free-souled and the slavish,
Which fulfills life's mission best.

Be thou like the noble Ancient—
Scorn and threat that bids thee fear;
Speak!—no matter what betide thee;
LET them strike, but MAKE them hear!

Be thou like the first Apostles—
Be thou like heroic Paul;
If a free thought seek expression,
Speak it boldly!—Speak it all!

### THE INFLUENCE OF PHILOSOPHY,

**In perverting pure Christianity and in engendering Mongrel Systems of Religion.**

From Professor Tappan's "Theses on the Unity of the Church."

It hath not pleased God to reveal to man the truths of philosophy and science; but He formed him with an intellect capable of achieving them, and afforded him in the wide world the occasions, the phenomena, and the means. Many centuries have worn away, while man has been slowly gaining these truths. It was ordained that he should develop his being in the struggle, and become great only as he became wise. God has revealed to him only those truths for which he could not wait through the long toil of centuries, and which even the toil of centuries would have failed to find. Man makes himself the philosopher, the artist, the poet, the mechanician, the statesman; God's grace gives him the light, and makes him the child of heaven.

But if God revealed that which philosophy had not found and could not find, and yet philosophy itself be not revealed, but left as a legitimate object of human research, to be wrought out by the unaided human faculties, then how preposterous to set the dogmas of philosophy above, or to commingle them with, the pure word of God! On the one hand, the revelation is degraded from its throne of pure light, to be illumined by the murky gas-light of human wit; and philosophy, as yet unachieved and only in a progressive state, is elevated to expound the great truths which lie beyond her province. On the other hand, the progress of philosophy is interdicted, since the authoritative dogma consecrates the philosophy, however crude, which gave it birth, and prohibits as heresy those researches which, reaching forward to a more perfect philosophy, tend to modify, if not to overthrow, the dogma.

The divine grace met man in the midst of his philosophy, as well as in the midst of his ignorance and his wretchedness. The ignorant and the wretched embraced the Gospel as a relief. The publicans and the harlots passed into the kingdom of heaven; but the philosophers, even when they embraced it, went on speculating, and aimed to settle the great questions awakened by the contact of Christianity with human nature. Hence arose all the forms of philosophical Theology, of Christianity Gnosticized, Manichæized, Platonized, Peripateticized, and so on.

Contemporaneously with philosophico-theological dogmas, was the rise of the Hierarchy; and the creed which the philosopher had formed, the mitred Bishop proclaimed with an assumed apostolical authority; and by a terrific mimicry of Heaven's thunderbolts, and a real display of earthly power, awed the timid, confounded the ignorant, and struck down the rebellious.

During the middle ages, the doctrines of Scripture were inwrought with the ancient philosophies, until their true original form no longer appeared. The great doctors, who drew after them thousands of disciples, and whose subtle and angry disputes are but partially preserved in the ponderous tomes which now lumber old libraries in the old world, or take voyages to the new, to astonish, if not to pollute, our fresh and free thoughts; these great doctors were but men, philosophizing under ancient authorities, and theologizing without Scripture.

When the blessed and glorious Reformation took place, men were called back to the simple Word of God, and magnified, as of old, the fundamental and plain doctrines of salvation. And now, why did not all who felt the fresh beams of the Sun of Righteousness rising again with healing under his wings, have again a perfect unity and harmony in one faith, one Lord, one baptism, as in the sweet prime of Christianity, when the Apostles were upon the earth? There were two hindrances: First, the habitual awe which men felt for a hierarchy, which was hoary and venerable for its antiquity, analogous to the awe they felt for the old kingly authority in the civil government. Secondly, their reverence for the philosophical dogmas, which had been associated for ages with Gospel truths, so that hallowed creeds and all theological language had taken form in accordance with them. Hence, the glorious men of the Reformation did not get rid entirely either of the hierarchal spirit or of the dogmatical modes of thinking and speaking. Luther was an Augustinian monk, and retained to a great degree the Augustinian philosophy. Calvin, and the Reformers generally, drank at the same ancient fountain, which seemed then to be haunted by none but heavenly spirits. And the hierarchy prevailed more or less, but most of all in England. In this age, and in the age immediately following, sprang up many dogmatical controversies, and the creeds which were formed, embodied the points for which the parties contended. These creeds still exist, in very form or in substance, and are those which we are now called upon to subscribe.

It is not fit that creeds formed amid the heat and uproar of the battle of the Reformation, or amid the conflicts of the contending sects afterwards, should be retained for the time of peace and concord which the church is sighing for, and the dawn of which is opening upon us.

It is not fit that creeds shaped by particular philosophical tenets should be received as standards, whereby to judge of Christian character or ministerial qualifications. To private Christians generally, they must be inappropriate, inasmuch as philosophy is not a common study, and no one can truly and safely receive a dogma shaped by a philosophy, who is unacquainted with the grounds, the history, and the methods of this philosophy. Again, to candidates for the sacred office they are inappropriate. Philosophy, like all other parts of human knowledge, can be fitly pursued only in obedience to the laws of rational cognition. Hence, philosophical dogmas cannot be laid down by authority. And the student of theology, if he comprise philosophy in his educational course, must pursue it with all the freedom of mind and thoroughness of investigation, which the terms of rational cognition demand. But, if philosophical dogmas are embodied in creeds, and then these creeds are required to be received at the very porch of theological study, and at the very beginning of our ministry, free investigation is precluded; and we do, in fact, embrace upon authority, what authority has no right to determine. We do, indeed, and very properly, receive the revealed truths of the Bible upon the authority of the great and all-wise God. But we may not, side by side with this, receive the speculations of doctors, and councils of doctors upon *their* authority, and thus enslave our free and rational thought; and, instead of walking in the open field of truth, with the light of Heaven shining upon us, hide our heads in affright beneath the clumps of brambles and briers, which have sprung up here and there, and which, frowning at each other, claim authority in the whole domain.

There are manifest evils, as well as absurdities, in requiring of the student of theology to study philosophy, and then commanding him to study according to the *order* of certain doctors, and to mould himself according to certain formularies. In this way the so-called great, and learned, and titled theologian becomes one, who, with a large capacity of dogmatical deglutition, swallows down the prescribed doctrines, and acquires great facility in technical words and forms, while his soul, still dwelling in darkness, attains no clear, philosophical perception. On the other hand, the simple-hearted child of truth, who is toiling up the hill manfully in the way of God's appointment, and who reaches eminences from which he obtains celestial visions, often becomes the mark of theological odium, has his good name cast out as evil, and is decried as a heretic, because, like Galileo, he knows more than the cardinals.

Men generally think there is but one pope in the world; but, in reality, there are two. There is the pope of the polity, who orders the outward forms and rituals; and he will let you believe any thing, or be any thing, that will accord with kissing his toe, and acknowledging the apostolical succession. And there is the pope of the dogma, who will give you great freedom as to outward forms, and will laugh with you at the apostolical succession; but wo be to you, if you differ from his formularies of belief. These two popes sometimes make friends, like Pilate and Herod; and sometimes they are warring against each other. But one thing is certain, that as yet the Christian world, to a great extent, is governed by one or the other. Like Scylla and Charybdis, they stand frowning and roaring on either hand. The path of freedom and truth lies midway between them, but the navigation is dangerous.

### AN EYE FOR A PIN.

Two boys, named Abel and Asa, were at the same school in New York, each about ten years old; not brothers, but schoolmates and classmates. Both of them had irritable tempers, and had been taught to think they must resent injuries and defend their rights at all hazards. Playing *pin* was a common amusement in the school. They played in this way: Two boys would take a hat and set it down between them, crown upward. Then each boy would lay a pin on top of the crown, and then knock it—first one, and then the other. The one that could knock the pins, so that they would lie across each other, had them both. During recess, one day, Abel and Asa were playing pin. They knocked the pins about some time. Both became much excited in the game. Finally, Abel knocked the pins so that (as he said) one lay across the point of the other. Asa denied it. Abel declared they did, and snatched up both pins. Asa's anger flashed in a moment—and he struck Abel in the face with his fist. This excited Abel's wrath. They began to fight—the other boys clustering around, not to part them, but to urge them on. Some cried, "Hit him, Abel!" and some, "Give it to him, Asa!" thus stimulating them to quarrel. The boys seized each other, and finally came tumbling to the ground, Abel on top. Then Abel, in his fury, went to beating Asa in his face, till the blood spouted from his nose and mouth, and till Asa lay like one dead.

Then the boys pulled Abel off. But Asa could not get up. The boys began to be alarmed. They were afraid Abel had killed him. The teacher was called. He carried Asa in, washed the blood from his face, and recovered him from his stupor. He examined his face and head, and found them bruised in a shocking manner. One of his eyes was so hurt and swollen, he could not open it. And from that day the sight of it grew more and more dim, till it went out in total darkness. So Asa lost an eye, and Abel put it out, merely for a pin!

### MERCY OF MISSIONARIES.

The following account of a member of a missionary church in South Africa, is given in a report to the American Board:—

The widow who is enrolled among our communicants, presented herself at my door about three years ago, with a little daughter of two years old, saying, "Teacher, hear my complaint. Night before last, my husband being away, some of my neighbors came to my house, and endeavored to persuade me to go with them to the place where he was to be tried for witchcraft. But feeling quite sure that they had determined to murder him, and that if they did they would murder me with him, I contrived to send them away from the house; when I took my children and went to the bush. There I spent the night with them. The next morning I saw from the bush several men enter the kraal, and take away all our cows and goats, as well as every thing valuable from the huts. This, of course, made it certain that I was a widow, and that my children were fatherless. What to do I knew not; for, according to our custom, if a man is condemned for witchcraft, no one may receive his wife or children into his house. They must go to the hills and bush, and live or die, as they can, with the wild beasts. And so for that day and the following night I sat there with my two children, who increased the pain of my heart by their cries for food, of which I had none. This morning it occurred to me that I had heard people say, that missionaries were men of mercy to those who could find no mercy elsewhere; and, my heart leaping within me at the thought, I said, 'I will arise and go to the missionary.' And here, teacher, you see I am, with this little girl. It is now about two days since we have eaten any thing; and my other child, who was too weak to walk, I have left in the bush. Will you have mercy on a poor outcast widow and her fatherless children?"

I need not say, that such a request was complied with. The widow and her two children, since that morning, have not wanted bread. They have lived to see the murderers brought to punishment. The poor outcast widow has found it true, that Christ's missionaries are men of mercy to the needy; and, what is infinitely more important, she has also found that they point to the great Fountain of all mercy, the Saviour of lost sinners. She now says, "Teacher, you have saved me. I shall never leave you; I will die with you. As for my children, let them be taught and educated, as you think best; and in the mean time let them serve you as they best can."

### RELIGIOUS EFFORTS FOR IRELAND.

The extent of Protestant efforts to educate and evangelize the Irish, is not generally known and appreciated. Nearly every denomination of Christians in Great Britain is doing something for them, in the way of supporting either teachers or preachers. The following list embraces some of the principal societies, to which several others might be added:—

1. "The Irish Evangelical Society," a small body of the Congregational denomination, having 18 ministers and 13 scripture readers, actively employed in various parts of the country. 2. "The Lady Huntingdon's Connexion," employing a number of scripture readers of evangelical sentiments, under the superintendence of ministers of different denominations. 3. "The Ladies' Hibernian Female School Society," which has been in existence for 21 years, expends annually about £2,000 in supporting female schools, and teaches the Scriptures, geography, writing, knitting, sewing, &c. 4. "The Irish Society," for promoting the education of the native Irish, through the medium of their own tongue, established in the year 1826, supported by the members of the Episcopal Church, having an annual income of £5,000, and employing at present 58 readers, and 521 teachers. There is a Ladies' Auxiliary to this society, employing 3 missionary agents, 51 readers, 2 schoolmasters, and 1 schoolmistress. 5. "The Scripture Reader's Society for Ireland," instituted in 1822, in connection with the Episcopal Church, employs 68 scripture readers, and annually expends about £2,300. 6. "The Irish Island Society," in connection with the Episcopal Church, whose labors are confined to the coast regions and islands, which employs 23 scripture readers and teachers, and has been the means of bringing the Gospel within the reach of about 12,000 individuals. 7. "The Sunday School Society for Ireland," which numbers at present about 3,000 schools, and 244,000 scholars, and which has, since its formation, circulated upwards of 784,000 Bibles and Testaments, and more than 1,270,000 portions of the Scriptures and spelling books.

The Sabbath Recorder.

New York, April 26, 1849.

## BAPTIST AND PEDOBAPTIST POPERY.

A controversy has been going on for a while past relative to infant sprinkling and Romish traditions, in which the Rev. Dr. Cote, of the Grand Ligne Mission, Canada, has figured quite largely. It seems that Dr. Cote was originally a Roman Catholic; but having become a Protestant, he connected himself with the mission to the Catholics in Canada. In that capacity he was for some time sustained mainly by the contributions of Pedobaptists. Subsequently, however, he adopted the views of the Baptists, and was turned over to them for sympathy and support. Nearly a year ago, he attended a Baptist Anniversary at Rochester, and delivered an address, in the course of which he alluded to his change of views on the subject of baptism, and expressed his opinion that "infant sprinkling is a Romish tradition." For this expression he was taken in hand by the editor of the N. Y. Observer, who accused him of base ingratitude, and a want of regard for the feelings of those who had formerly been his warmest friends and most liberal supporters. Dr. Cote replied to the accusation in a very mild and gentlemanly manner, and fully sustained the position he had assumed. But in doing so, he was obliged to take Sabbatarian ground, and to quote from the very authors by whose testimony Sabbatarians prove the Romish and traditional character of the Sunday festival, sometimes denominated the Christian Sabbath. We called his attention to this fact at the time, and gave him an extract upon the subject from each of his favorite authors, expressing the hope that since he had begun to throw off the shackles of Romish tradition, he would not stop until he found himself entirely free. And there that matter ended.

But Dr. Cote was not to be let off with the castigation he had received from the editor of the N. Y. Observer. There lives at Elizabethtown, N. J., a Rev. Dr. Murray, originally a Roman Catholic, but now a Presbyterian minister, somewhat noted for his series of letters to the Catholic Bishop of New York, over the signature of "Kirwan." He must needs have something to say about the matter. *Accordingly* he writes a long letter, and sends it to all the world through the columns of the N. Y. Observer, in which, after expressing his regret that "so large and pious a body of Christians, and in the main so truly excellent and orthodox as the Baptists," should make of immersion "the one thing needful," he gives to the Baptists generally, and to Dr. Cote in particular, a pretty thorough going over. To this Dr. Cote replies, giving it as his opinion, that such an attempt to defend infant-sprinkling is not only lame, but "opens the door to nearly the whole host of superstitious practices which are to be found at the present day in the Romish Church."

There the controversy ends, so far as the two Doctors are concerned. But the comments of cotemporary papers will doubtless keep the subject before the people for some time to come. In the "Freeman's Journal and Catholic Register," (the organ of Bishop Hughes,) for the 21st of the present month, we find remarks upon the subject, which so directly confirm the opinions we have often expressed as to the inconsistency of both Baptists and Pedobaptists, in denying the authority of Romish traditions, and yet keeping the first day of the week for the Sabbath, that we can not refrain from copying them. What can Protestants reasonably expect to do to check the progress of Popery, while they continue to symbolize with it in this matter of the Sabbath? All they do in the way of promoting the better observance of what they call the Sabbath, and all they do directly to unmask the Papacy, only serves to make more apparent their own inconsistency. If they would see good result from their labors, let them come out from her and be separate. Otherwise they should expect, what they will certainly realize, that all their reproofs will be rendered powerless by the simple reply, "Physician, heal thyself."

Here is the extract from the Catholic paper:

### Dr. Cote and Dr. Murray.

"These gentlemen are both apostates from the Catholic religion, if we are to believe themselves. The former passed over to the Baptists; the latter to the Presbyterians. They are now engaged in controversy. It seems that in his letters to Bishop Hughes, Mr. Murray attacked popery with weapons which Baptists alone have a right to use. Dr. Cote reminds him of this, and charges him with inconsistency. He proceeds to prove that Presbyterians are guided, not by Scripture, but by Catholic tradition, when they *baptize infants.* We have no great respect for either of the combatants, but we are compelled to say, that in this instance, the argument is altogether in favor of Dr. Cote. We do not know what answer the man of our village in Elizabethtown has made, or can make, in reply to the logic of his Baptist opponent—for in regard to the question, as between the Baptists and Presbyterians, the facts and the reasoning, according to the general Protestant principle, are with the Baptists, against all other Protestant sects.

"Let the account be settled by all means. We have no objection to see the whole matter amicably adjusted. But we would not close our brief notice of the pending controversy without whispering in the ear of the Canadian champion, that *every argument he employs against his brother of Elizabethtown, in regard to infant baptism, may be turned against himself by the Seventh-day Baptists in reference to what he calls the Sabbath, which is not the Sabbath of Scripture at all, but the 'first day of the week.'*

"Thus it is, that whilst the enemy of truth raises up heretics and heresies, God Almighty will not allow them to say the same thing, nor to understand each other; but He confounds their speech and hearing, as was done to the builders of Babel."

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**Affairs in Europe.**—The European news received by the last steamer confirms opinions previously entertained, that the year 1849 is to witness extensive revolutions and blood-shed—perhaps more extensive than were witnessed in 1848. The two sanguinary battles which have been fought in India, the two desperate and disastrous struggles in Italy, and the numerous encounters in Hungary, show that the war-spirit is abroad, and lead us to expect sad evidences of its power. An early renewal of hostilities between Denmark and Prussia, and also between Sicily and Naples, is talked of and expected. Rome and Venice will undoubtedly be soon attacked, and probably overcome. Meanwhile the hosts of Russia stand ready to engage in the conflict, and will in all probability find some pretext for doing so. Indeed, it is said that they are already at the service of Austria, and only waiting the order of its aristocracy. In such circumstances, what else can be expected than a desperate and bloody campaign for Europe in 1849?

## CENTRAL ASSOCIATION.

The Annual Meeting of the Seventh day Baptist Central Association will be holden with the First Church in Brookfield, N. Y., on the fourth day of the week before the second Sabbath in June, at 10 o'clock, A. M.

At the last Semi-Annual Meeting of said Association, it was proposed, that in conducting our future domestic missionary operations, the plan of aiding feeble churches to sustain a pastor among them, be adopted, instead of the former one, of granting a supply for a limited time; and that the Corresponding Secretary address a Circular to the several churches composing said Association, urging them to make liberal contributions to sustain such missionary operations.

It was thought that this plan would be far more useful than the old plan; that assistance thus rendered would result in the enlargement of said churches, so that in a short time they would be able to sustain themselves. This would encourage such feeble churches to make efforts to help themselves, and would afford encouragement to persons favorably disposed to our sentiments, to unite with said churches, as there would be a prospect of their enjoying the stated means of instruction, and the regular administration of the ordinances of the gospel; whereas, under the former plan, no such hope could be indulged, as the missionary, after spending a few weeks, or months at most, would leave them, and the results of his labors would be blighted from the want of proper cultivation.

The plan proposed has been adopted by other denomination with decided advantage. Many flourishing churches in the western part of New York, and in Ohio, Indiana, and other new States, have been raised from small beginnings to their present prosperous condition by the adoption of the plan proposed by the Central Association.

It is confidently believed, that had the money expended by the Seventh-day Baptists in sending transient missionaries over a wide waste, been spent in concentrated efforts upon particular sections; and, after planting churches in such places, had they aided them in establishing a regular administration of the word and ordinances, we should have seen ere this time prosperous churches where we now behold desolation and ruin.

We might multiply arguments in favor of the proposed plan, to almost any extent; but we forbear, as we believe it will commend itself to the favorable acceptance of every discerning mind.

We would farther state, that the Central Association, at its last semi-annual session, did vote such supplies to a limited extent, and there will be a necessity for the churches to send forward their contributions, in order to meet the claims of those who have labored in the service of the Association. Some of the churches recommended by letter that the Association extend its labors, and that they would pay their proportion of the expense. We would suggest to such churches, that no such apportionment could be made until after the labor is performed, and that the laborer could not well afford to wait as long as this plan would render necessary. We would therefore respectfully and affectionately urge every church in the Association to send to the Annual Meeting of the Association a liberal contribution to meet the expenses already accrued, and to state the probable amount they will contribute for the ensuing year.

In conclusion, we propose to those churches which expect aid from the Association, to transmit to the Corresponding Secretary immediately, or as soon as practicable, a statement of what they will do to sustain a minister among them. This need not be in money, but may be in such articles as the minister who labors among them would need in his family. This Circular will supersede the necessity of writing to particular churches on the subject last named as directed by the Association.

ELI S. BAILEY, Cor. Sec.

## TURNING THE TABLES.

It is very common for those who maintain the sabbatic character of the first day of the week, to attempt to make capital for their theory out of the accidents which happen to the desecrators of that day. The danger of establishing such a precedent, is apparent to every one who considers, that calamities are liable to overtake the good as well as the bad on Sunday, and that both classes are exposed to accidents on all other days of the week as well as on Sunday. From the following articles, which we find in the Liberator, it seems that the anti-Sabbath people have learned the lesson, and are using their learning to sustain their theory. Perhaps there is no better way to set people thinking upon the subject and we therefore copy the article.

*A Minister struck down by God in the Pulpit, on the Sabbath, for opposing the Anti-Sabbath movement.*

Boston, March 31, 1849.

Dear Garrison:—Shall we regard the following as a judgment of God upon those who, in the name of God, are urging upon men the first-day Sabbath as of divine appointment and authority, and who wickedly denounce those as sinners who are vindicating the truth of God in opposition to that falsehood? Mr. Burgess has ever been a bitter reviler and persecutor of abolitionists and non-resistants, who are sacrificing their property and reputation on the altar of justice and humanity, of freedom, and of God. He was struck down in his pulpit, on Sunday, while urging upon his people the stupendous falsehood, that God, in the Bible, has set apart the first day of the week to be observed as a Sabbath. What shall we think of it?

Henry C. Wright.

Hancock, March 29, 1849.

I would state a fact in regard to those Anti-Sabbath books. By some means, one found its way to Archibald Burgess, Congregational minister in this place, member of the A. B. C. F. M., very zealous for the Sabbath and the gallows, &c., &c.; who, fearing its influence on the people of his charge, undertook, some five months since, to urge a stricter observance of the day he calls Sabbath upon his people; was zealous in the extreme; was apparently somewhat excited; and at the close of the services, fell down in the pulpit, was carried home, and has not been able to write a sermon since. His place has been supplied by his brethren. Physicians say he had a paralytic shock.

Yours, fraternally.

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**Loss of another Missionary to China.**—The recent mysterious dealings of Providence with missionaries to China, is a subject of frequent remark. Of those sent out within two or three years, one died soon after reaching Canton; another, Dr. James, with his wife, was drowned near Hong Kong; and a third, Mr. Tobey, has been compelled to leave his station on account of the illness of his wife. Of the older missionaries, Mr. Lowry was murdered by pirates in passing from Shanghai to Amoy; and now we learn of the death of the Rev. Wm. J. Pohlman, missionary to the American Board at Amoy. He was lost at sea, January 5th, in attempting to leave a schooner in which he had taken passage for Hong Kong, and which was wrecked two days from the point of his destination. Mr. Pohlman was a most excellent laborer, in connection with the Reformed Dutch Church.

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**Unitarian Missionary Movements.**—On Sunday evening, April 8th, a sort of Convention was held in one of the Unitarian churches of Boston, to consider what should be done to extend the missionary operations of the Unitarians. From the statements made, it appears that the contributions of Unitarians for missionary purposes are very small in proportion to the amount of property they hold. Of the $175,000,000 taxable property in Boston, it is estimated that $100,000,000 is in the hands of Unitarians; yet they can not obtain for missionary purposes the decimal part of one per cent. Allusion was made to a recent effort in New York and Brooklyn, by which pledges were secured to the amount of $10,000 for the enlargement of the Unitarian paper. The conclusion of the whole matter was, that a committee should be appointed to report some plan for enlarged missionary operations.

◆

**Temperance Movement.**—A grand convention of the friends of temperance, and especially of members of the various permanent organizations of pledged total abstinents, will assemble in Cincinnati on the 15th of May, at which it is expected that fifty thousand people, other than Cincinnatians, will be collected. Its object is the infusion of increased energy and efficiency into the general movement for the promotion of abstinence from all intoxicating liquors. Prominent advocates of temperance from all parts of the Union have been invited, and many of them will doubtless attend.

◆

**Webster's Quarto Dictionary.**—The Board of Public Instruction of St. Louis, Mo., recently voted that a copy of Webster's Unabridged Quarto Dictionary be placed upon the desk of each teacher in the Grammar department of the St. Louis Public Schools, as a book of reference for teachers and pupils. The people of the town of North Brookfield, Mass., noted for thrift and public spirit, have voted to place a copy in the school-house of each of their nine districts. Thomas H. Benton, Jr., Superintendent of Public Instruction in Iowa, says of this Dictionary: "As an American, I am proud of the work. It is gratifying to see that it gives such universal satisfaction. I shall recommend it as the standard in the public schools of this State."

**Sound Doctrine.**—In a controversy between the editor of the Freeman's Journal and the editor of the N. Y. Tribune, relative to treating all religions alike in Mexico, the latter expresses his views upon the general subject of legislating about religion, as follows:—

We hold, then—

1. That Civil Government has no right to intermeddle at all with any citizen's religious convictions of faith—these being not only out of but entirely above its sphere—consequently, that all disabilities or penalties inflicted by the State because of alledged errors of faith can only be inflicted through gross usurpation and flagrant wrong.
2. That the duty of worshiping our Creator and Preserver is of universal obligation, so that no human power can intermeddle with such privilege, much less obstruct it, without irreverence and Heaven-daring presumption. For, surely, we need not argue that to forbid any to worship God in accordance with their own convictions of truth and right, is really forbidding them to worship him at all.
3. That all restraints, penalties, disabilities, or injuries inflicted by a civil government upon any portion of the people subject to its sway because of the conscientious dissent of that portion from the creed of the majority or governing power, are violations of sound polity, natural justice, and divine sovereignty, and should be instantly abrogated and desisted from.

◆

**A Minister in California.**—The Newark Daily Advertiser publishes a letter from Rev. T. Dwight Hunt, dated at San Francisco, March 1, 1849. He says that although there is no church organization, he has a full congregation on Sundays. A Temperance Society had just been organized with 40 members. The monthly concert for missions was regularly observed. The steamer California, which arrived on the day previous, brought three additional laborers—Rev. Messrs. Douglass, Woodbridge, and Wheeler. In conclusion, he says:—"The country is likely to fill up rapidly. Probably 1,000 passengers have arrived within a fortnight. We hear the excitement in the States is very great, and that both across the Continent, by the Isthmus, and around the Cape, great numbers are flocking hither. But, O! the worldliness—the moral desolation—this gold fever creates!"

◆

**Missionaries for California.**—The Presbyterian Herald says that the Assembly's Board of Missions have commissioned Rev. F. S. Hart, of Columbia, Mo., as a Missionary to California. He goes out with a company embracing four elders and fifteen or twenty members of the Presbyterian Church. He is the fourth missionary to that Territory sent out by the Board, and applications from a number of others have been received and laid over for the present. It is stated that already there are more ministers in Oregon and California, or on their way, than Virginia had after being settled a hundred years.

◆

**Missionaries for the West.**—A member of the Senior Class of the Princeton Theological Seminary, writes to the editor of the Presbyterian Herald, that "a goodly number of the first in the class, in point of talents and piety, are now looking to the West and South-west as the field of their future labors. There seems to be more of the 'domestic missionary spirit' in this class, than in any other that has graduated for several years. I think there are from fifteen to twenty who intend going West, if a field is opened for them by the Board."

◆

**Removal of Madison University.**—The question of removing Madison University from Hamilton to Rochester, N. Y., seems not yet decided. Chancellor Walworth has reported to the Boards of the University and the Education Society, that in his opinion there are no obstacles in the way of removal. The report is to be published, and other measures have been taken looking to a removal. There is to be a meeting at Albany, June 5th, to act upon the question.

◆

**Cholera in New Orleans.**—The editor of one of the New Orleans papers says he is informed by W. B. Lindsay, M. D., a physician of eminent practice in that city, that cholera yields as readily as any other disease to timely aid, and that he has not had a case during the entire cholera season which was not easily managed, unless he was called in during the last stages of the disease.

◆

**New Work on Agriculture.**—We see it announced, that L. Scott & Co. are about to republish a work on Scientific and Practical Agriculture, edited by Professor Norton, of Yale College. They propose to issue it in 25-cent numbers, of which there will be some 16 or 18. It will make in the aggregate two volumes of 700 pages each, with more than 600 wood engravings in the highest style of the art. The whole will be sent for $4 in advance.

◆

**Blackwood's Magazine** for April is the best number we have read for a long time. It opens with a Review of Macauley's History of England, after which we have a notice of "Johnston's Physical Geography," "The Caxtons," "Ancient Practice of Painting," "Tennyson's Poems," "Aristocratic Annals," "The Life of the Sea" and "London Cries" by B. Simmons, "Claudia and Pudens," "Sir Astley Cooper." Published by L. Scott & Co., 79 Fulton-st., corner of Gold, N. Y.

◆

**A Venerable Minister dead.**—The N. Y. Recorder informs us that Rev. Francis Wayland, Sen., died at Saratoga Springs, on the 9th inst., in ripe old age, and remarkably sustained and cheered by his faith in the Redeemer.

**New Supervisor Law.**—The Legislature of New York, at its last session, passed an Act to vest in the Boards of Supervisors certain legislative powers, and to prescribe their fees for certain services. They are now authorized to divide or alter the bounds of towns, or to erect new towns; to change the location of court-houses, jails, clerks', surrogates', or treasurers' offices, or other public buildings; to purchase any real estate necessary for the site of public buildings, and the support of the poor; to cause to be erected necessary buildings for poor-houses, jails, and other county buildings; to sell or lease any real estate belonging to the county; to make regulations for the destruction of wild beasts, thistles, and any noxious weeds, to prevent the destruction of sheep by dogs, to tax dogs, to protect all kinds of game and fish, &c. The fees of supervisors are fixed as follows:—

"Each Supervisor shall receive, over and above the per diem compensation now allowed by law, eight cents per mile for all necessary travel in the discharge of his official duties, and three cents for each name (for making a copy of the assessment roll of his town, and making out the tax-bill to be delivered to the collector) for the first hundred names, two cents per name for the second hundred names, and one cent per name for each name over two hundred. But no per diem allowance shall be made to any Supervisor while employed in making out such copy or tax."

◆

**Emancipation in Kentucky.**—A large and respectable meeting of mechanics and working-men was held at Louisville on the 10th inst., when the following, among other resolutions, was adopted:—

*Resolved,* That the institution of Slavery is prejudicial to every interest of the State, and is alike injurious to the slaveholder and non-slaveholder; that it degrades labor, enervates industry, interferes with the occupations of free laboring citizens, separates too widely the poor and the rich, shuts out the laboring classes from the blessings of education, and tends to drive from the State all who depend upon personal labor for support; that, while we recognize the right of property in slaves under existing laws, we hold that the laboring man has as full right to his occupation and the profits of his labor, as the master to his slave; and as Slavery tends to the monopoly of, as well as the degradation of labor, public and private right require its ultimate extinction.

At a meeting at Georgetown, on the 7th, resolutions in favor of gradual emancipation were passed, and it was also determined to run Emancipation candidates for the approaching Constitutional Convention.

◆

**Union College.**—A detailed statement of all the receipts and expenditures of Union College, going back more than fifty years, was recently made to the Legislature. The balance of its various schedules shows that the College now possesses property *exceeding* in value (reckoned at cost) by more than $240,000, all the grants made to it by the State; and that the excess of its expenditures over all the grants of the State is $425,000—all exclusive of interest. In view of the fact that 'one thousand eight hundred and fifty-nine young men, who must otherwise have been excluded from the advantages of a public education, have, by the joint aid of the State and the Trustees, been furnished with the same,' the authorities of the College think 'it will appear, both to the Legislature and to the public, (as it has always heretofore on examination appeared,) that the grants made to Union College have been managed with commendable care.'

◆

**Revivals at the West.**—A correspondent of "The Independent," writing from Galena, Ill., under date of March 15th, says:—

"A glorious work of grace is pervading this entire region of country. In many respects it is very different from any previous reviving of religion with which the North-west has been visited. It is more calm, deliberate, thoughtful. It is accompanied with much less excitement of feeling. The Rock River country, both in Wisconsin and Illinois, has been richly refreshed from on high. At Beloit the work of grace has been peculiarly powerful and thorough. A number of the students of the College are among the subjects. From a great proportion of the towns between Galena and Chicago we hear reports of conversions and of the reviving of Christians. In this vicinity, a delightful work of grace has been going on for some time at Lyndon, Whiteside Co. Savannah and Sabula have also been visited by the Spirit, and conversions are taking place."

◆

**Munificent Bequests.**—The late John Hoff, who recently died in Philadelphia, leaves by his will to his widow the interest of $15,000 worth of stock, during the term of her life. After her death he gives $3,000 of this stock to the Pennsylvania Bible Society, located at Philadelphia; $3,000 to the Methodist Bible Society, South, located at Charleston, S. C.; $3,000 to the Baptist Bible Society of Charleston, S. C.; and $3,000 to the Bible Society of the Protestant Episcopal Church, located at Charleston; from the interest of which sums, each of these associations is to annually distribute Bibles. To the Princeton Theological Seminary he bequeaths $25,000 "in perpetuity." The testator also leaves to the Marine Church of Charleston, S. C., the sum of $10,000. He has also left $10,000 to the Pennsylvania or other Colonization Societies that shall succeed in establishing a colony of free colored persons in Africa, for the purchase of a tract of land, and prescribes that the site, location, and territory so purchased and settled upon, shall be designated the State or District of "Hoff."

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Benjamin Silliman, Assistant Professor of Chemistry in Yale College, and son of the celebrated chemist of that name, has been appointed to the chair of Chemistry, and Dr. Yandell to the chair of Physiology and Pathological Anatomy, in the Louisville (Ky.) University.

# General Intelligence.

## FOURTEEN DAYS LATER FROM EUROPE.

The steamship Europa, from Liverpool, has arrived at New York since our last, bringing fourteen days later European news.

From England there is but little to note. Business has improved under more favorable advices from India, and the momentary lull of excitement on the Continent. The principal topics of discussion in Parliament are the Navigation Laws and the Relief of Ireland.

In France, M. Proudhon has been condemned by a jury for libeling the President of the Republic, but has escaped from the country. M. Duchesne has shared the same fate as to conviction, and is to suffer one year's imprisonment. Barbes, Blanqui, Flocon, Sobrier, Raspail, and Quintin, have been convicted at Bourges; and Barbes and Albert are sentenced to transportation for life, Blanqui and others to ten years' imprisonment each. Causidiére, Louis Blanc, Hencrere, Lavison, Napoleon Chancel, and Zigneuret, not having appeared, have been condemened *par contumace*, and have been sentenced to transportation.

The last accounts from Italy represented war as impending in the North, and it was anticipated that either the Austrians or the Piedmontese would immediately cross the Ticino. In a brief fortnight Charles Albert has fought and has been conquered, and is now an abdicated King and exile in Madrid or Lisbon. The Austrians passed the Ticino simultaneously with the Piedmontese, who speedily fell back. Three successive battles ensued. In the two latter, on the plains of Vercelli, the Austrians were completely victorious. In the last battle, on the 24th ult., the main army of the Austrians, some 50,000 strong, encountered Charles Albert at Olango, near Novara. The Piedmontese appeared to have been of more than equal force. The battle was fought with terrible obstinacy, and certain it is that Charles Albert behaved with the most distinguished bravery. Finding the day going against him, he seems to have sought every opportunity to meet his death in the battle-field. The Austrians having completely routed the Piedmontese, and driven them to the mountains, Charles Albert abdicated the throne in favor of his son, Victor Emanuel, and a flag of truce being sent to the Austrian tent, Marshal Radetzky at one acceeded to an armistice.

It is generally believed that the Pope will be able to return to Rome.

The Frankfort Parliament has finally elected the King of Prussia Emperor of Germany, and a powerful deputation has proceeded to Berlin to tender him the Crown of Charlemagne. At first no one believed that the King would accept the proffered honor, but now it is believed that he will, with certain conditions, so as to avoid giving offense to the other Potentates of Germany. Should he do so, it is generally believed that it will involve Prussia in a war with Austria and Russia. The latter power seems now resolved to put down the revolutionary spirit in Europe, and only wants the opportunity to "let slip the dogs of war."

Of the Hungarian war, very little authentic information is received, except that it rages fiercely. Bem had gained some advantage over a body of Russians, but soon found himself overwhelmed with their numbers, and the Emperor will gladly seize upon any pretext to interfere farther. We shall not be at all surprised to hear that the Emperor of Russia, upon the solicitation of the Austrians, brings down a large force to crush the Hungarians. At present there seems no probable termination of this deadly struggle, carried on by both parties in the most barbarous manner.

Advices from Hamburg of the 3d inst. state that there is no chance now of the differences between Schleswig Holstein and Denmark being amicably settled, and, no doubt, hostilities will commence immediately. Troops, principally Prussians, are passing continually to the seat of war. The port of Kiel is blockaded.

Dates from Bombay to the 4th of March state that another battle had been fought near Guzerat, India, between the British and Sikhs forces, in which the latter were defeated. From the 6th to the 12th of February, various skirmishes took place, but without any serious encounter. On the 12th the Sikhs retreated toward the Chenaub, which they were prevented from crossing by the Bombay Division under Gen. Whish. On the following day, the British divisions having effected a junction, Lord Gough succeeded in bringing the enemy to battle in the open field near the city of Guzerat, in which the Sikhs were completely routed, leaving a great portion of their guns and ammunition, as well as their standing camp, in the possession of the conquerors.

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**Desperate Courage of a Slave.**—The Republican (published at Houston, Chickasaw Co., Miss.) of the 31st ult., gives the following details of a shocking occurrence in that county, derived from the testimony: "Mr. J. Heggerson attempted to correct a negro man in his employ, who resisted, drew a knife, and stabbed him (Mr. H.) in several places. Mr. J. C. Hobbs (a Tennesseean) ran to his assistance. Mr. Hobbs stooped to pick up a stick to strike the negro, and while in that position the negro rushed upon him, and caused his immediate death. The negro then fled to the woods, but was pursued with dogs and soon overtaken. He had stopped in a swamp to fight the dogs, when the party who were pursuing came upon him and commanded him to give up, which he refused to do; he then made several efforts to stab them. Mr. Robertson, one of the party, gave him several blows on the head with a rifle gun; but this, instead of subduing, only increased his desperate revenge. Mr. R. then discharged his gun at the negro, and missing him, the ball struck Mr. Boon in the face, and felled him to the ground. The negro, seeing Mr. Boon prostrated, attempted to rush up and stab him, but was prevented by the interference of some one of the party. He was then shot three times with a revolving pistol, and once with a rifle, and after having his throat cut, he still kept the knife firmly grasped in his hand, and tried to cut their legs, when they approached to put an end to his life."

**Daring and Extensive Robbery.**—One of the most daring and extensive robberies we have lately heard of, was committed about 9 o'clock in the morning of April 7th, at the commercial house of T. Bailly Blanchard & Co., New Orleans. The house transacts the business of several wealthy people, including Madame De Pontalbá; and Mr. Blanchard was in the habit of keeping moneys, notes, &c., to a large amount, in a "bank box," which he deposited in bank. For some business purpose Mr. B. sent to the bank for the box about the time above mentioned, and when it was brought in by a young man, a nephew of Mr. Blanchard, it was by him placed upon the counter. The young man, at the moment, had occasion to step outside the door, and the box was not observed by Mr. B. Immediately after the young man stepped out, three men entered the store, and two of them stepping back to Mr. Blanchard, asked him about some brandy, stating that they wished to purchase a considerable quantity. The two men engaged the attention of Mr. B. in sampling brandy, while the third, who remained behind, is supposed to have walked off with the box. The two customers soon came to the conclusion that the brandy would not suit them, and they went away. When the young man came into the store again, he was asked by Mr. B. about the box, and the fact of the enormous loss then came out. The robbers must, we think, have seen the box carried to and from the bank on previous occcasions, and watched its entrance into the store on this occasion. It contained in gold and silver, bank-notes, notes of hand, checks, drafts, &c., over $300,000. Altogether, this is one of the most daring robberies ever committed, and, considering the time of day when it took place, it is almost a miracle that the scoundrels got off unnoticed.

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**Dishonoring his own Traffick**—In the Supreme Court, says the Boston Post, in the case of Meserve, bar-keeper, *vs.* Norris, proprietor of a refreshment establishment, for services performed. The main ground upon which the defendant resisted the claim was, that the services were assisting to sell liquor, which was an illegal traffick, and therefore the plaintiff could not recover. The Court remarked upon the singularity of the defense, that a man should take the ground that his employee could not recover for services because he, the defendant, was engaged in selling liquor. Defense promptly overruled, and judgment given for the plaintiff.

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**Heavy Verdict.**—In Philadelphia, recently, a jury returned a verdict convicting Edward Ritchie, Samuel Ritchie, John M. Whital, Elizabeth R. Shoemaker, George R. Elkinton, John Lippincott, and John Rite, of conspiracy, and gave damages to the amount of $10,000. The plaintiff in the suit is a wealthy man, a member of the Society of Friends, (as are all the defendants,) who was committed to an insane asylum on the charge of lunacy. The object seems to have been to get possession and control of the property belonging to Mr. Hinchman.

## SUMMARY.

Mr. W. Frœhlich, engineer in the navy-yard at Washington, has invented an apparatus, which is radically self-acting, to prevent railroad collisions. He has executed an operative model, which demonstrates that even in the event of two trains meeting at full speed, it will operate without the help of engineer and fireman, and prevent a dangerous collision.

It is estimated by the Nantucket Inquirer, that during the next two or three months the importations of oil into the different whaling ports of this country will reach to 50,000 bbls. sperm, and 160,000 do. of whale. After that period, however, the supply will be small.

M. Debay of Paris has published a precious treatise on the Hygiene of the Hair and Beard, in which the secret of premature gray hair and the true remedy for it are revealed; the remedy consisting, not in dangerous dyes, but in a certain regimen and diet which change the coloring matter of the hair.

The flood at Chicago was less destructive than was at first supposed. The Citizen, of March 27th, makes an apology for its exaggerations, from the consternation of the moment. It now says that most of the vessels will be repaired and ready for business by the time navigation is clear in the Mackinaw.

The Boston Republican urges the sheriff to use ether at the execution of Washington Goode, a negro who is sentenced, on the plea that it is lawful for him to use anything to alleviate pain in the execution, as the law merely requires him to hang the prisoner by the neck until he is dead.

Miss Emeline Newton, aged 20, daughter of Mr. O. S. Newton, of East Bennington, Vt., left her room in a fit of somnambulism, and was found the next day, dead, under the dam near the foundry of Messrs. Brown & Gage. She was subject to somnambulic attacks.

The Franklin (La.) Banner says that there have been five hundred cases of cholera in the parish of St. Mary's since December last. It has proved fatal to more than a hundred negroes, and between twenty and thirty white persons.

The General Assembly (Old School) of the Presbyterian Church will hold its next annual meeting at Pittsburgh, Pa., on the 19th of May. Rev. Dr. McGill will open the session with a sermon.

A letter from Boston says: "It would not surprise me if Mrs. Farnham obtained as many women in Lowell, to go round the Horn with her, as would fill a ship of eight hundred tons."

A man was held to bail in three hundred dollars, in Philadelphia, a few days since, for stealing a newspaper from the door of a subscriber.

A young man named Davis, committed suicide, recently, at Easton, Ohio, because a young lady refused to let him walk home with her from church.

The Albany Argus states that the sales of Messrs. E. Corning & Co., dealers of hardware, in that city, amounted last year to $1,100,000.

A Cincinnati paper says that nearly 3,000 persons have passed through that city on their way to El Dorado since the fever broke out.

Last week, at Cleveland, a canal-boat broke away from her moorings in the river, and went out into the lake. There was but one man on board, but he having acquired much skill in the perils of the "raging canawl," was equal to the fearful crisis. Of course his poles were not adequate in that depth of water, so quickly splicing the sum total of ropes and tow-lines, he shouldered the cook-stove, brought it on deck, made fast, and cast anchor! Next morning he was discovered securely riding at anchor, and was brought into port.

The Mirawichi (Canada) Gleaner says: "Accounts of distress and destitution reach us from all parts. We have heard the names of several parties mentioned, who, to save their children from starvation, were compelled to kill their domestic animals, and many families have been subsisting for some time on the fish they catch in the rivers. The principal cause of this distress has been the repeated failures in the wheat and potato crops."

A negro woman named Eliza Boyle, and her eight children, were recently arrested and lodged in Elkton (Md.) Jail. They are claimed as slaves, and were arrested at the instance of Mrs. Ann Rutter, administratrix of Thos. Rutter, deceased, of Elk Neck. These persons have enjoyed their freedom for a number of years past, and were supposed to be free, until arrested.

The magnificent new ship Constellation, Capt. Luce, sailed recently from New York for Liverpool. She is larger than any of our frigates, being 1,960 tons burden. She can carry 22,000 barrels of flour, and can bring 900 passengers.

Father Chiniquay, a priest of the Roman Catholic persuasion, has been preaching temperance at Montreal with such earnestness and effect, that in four days he administered the total abstinence pledge to 19,000 persons.

Mr. Rufus Powers, who died at Enfield, Mass., last Autumn, bequeathed the bulk of his property to the American Bible Society. The settlement of the estate shows that the Society will receive nearly $6,000.

Benjamin W. Fairver, a colored man, of Pond Settlement, Gallatin Co., Ill., offers a reward of $25 each for the return of his four children, Louisa, Emily, George W., and Wm. Q., stolen from him on the 5th. He also offers a reward of $50 each for the kidnappers.

A telegraphic dispatch dated at Buffalo, April 16, says that the ice is fast moving out of the Straits of Mackinaw, and navigation between Buffalo and Chicago is free.

At the Circuit Court in Hudson, N. Y., the other day, a verdict of $1,200 was given against John Esselstyne, for seduction.

A petition is in circulation in the town of Calais, Me., for the purpose of a discontinuance of the Sunday mails. It is signed by nearly all the business men of the place.

The Homestead Exemption measure is creating quite a sensation in the Southern States. Many of the southern papers of both parties have declared in favor of its liberal and benevolent principles.

Snow fell in the neighborhood of Montpelier, Vt., on Sunday, 15th inst., to the depth of five inches. The cold was quite severe, and the sleighing very good.

The deaths in New Orleans, in the week ending March 24, amounted to 421, of whom 285 died of cholera; in the week ending March 31, there were 378 deaths, of which 238 were by cholera; the week ending April 7, deaths 225, by cholera 116.

Nathan Starkweather has recovered $107 from the owner of a dog that bit him in Wethersfield, Conn., two years since. He was bitten on his right hand and had his thumb seriously injured.

The Charleston papers announce the almost entire destruction of the cotton crop in South Carolina, Georgia, and Alabama, from frost, and state that the wheat crop has suffered with that of cotton and fruit.

A bill has passed the Senate of Wisconsin, by a vote of ten to three, making the venders of intoxicating drinks responsible for the support of all paupers, made either directly or indirectly by means of their traffick.

A Pittsburgh (Pa.) paper says that there are 300 houses in that city where liquor is sold, and that $1,500 is paid daily for ardent spirits, which amounts annually to $547,500.

It was stated at a recent public meeting in London, that Rome numbered in India, 20 Papal bishops, 1,200 priests, and 700,000 converts.

The vote on the question of license or no license in Evansville, Ia., at the election in that place, was very close—being for license, 155; opposed, 156.

Over 50,000 hogs passed through the village of Perry, Genesee Co., N. Y., in three days, on their way to the Eastern markets.

The South-western Baptist Chronicle is urging the establishment of a Baptist College in New Orleans.

The steamer Lake of the Woods collapsed a flue, about fifteen miles up Grand River, by which six persons were killed or scalded. The boat sustained very little injury.

The Missouri State Prison, at Jefferson City, was damaged by fire to the amount of $2,000 or $2,500, on the 1st inst. Supposed to have been set on fire by one of the prisoners.

The Lavaca (Texas) Journal of the 30th ult. represents the cholera as making sad inroads among the people there.

A postmaster in Virginia refuses to deliver the Cincinnati Globe, a Van Buren paper, as such papers are forbidden to be circulated in that State.

The New York Canal Commissioners give notice that the canals will be ready for navigation on the first day of May.

A drunken man named Jared Maxon, fell into a kettle of boiling brine at Syracuse, N. Y., and was so badly scalded that he died in a short time.

The County Court of Marion County, Mo., has raised the license upon dram shops to $175 per year.

Mr. Joseph White, ship builder of Portsmouth, who some time ago presentec to the Emperor of Russia some drawings for ships, has received in return a valuable gold snuff-box, valued at 1,000 guineas.

A daughter of Mr. Charles Stonehill, of Sprinfield, on the 3d inst., fell into a vessel in which lime was slacking for whitewash, and was so badly burnt that she died in two days after.

A Galveston paper, deprecating the number of divorces granted at the late session of the Legislature, says that in that State the marriage contract is not as binding as a *horse trade.*

Niblo is about to build in New York a splendid hotel, with theatre, concert-room, garden, and fountains, which will throw into the shade every thing of the kind in this city.

Late Halifax papers contain the announcement from Prince Edward's Island, that on account of the scarcity, an embargo is to be placed upon exportation of grain from the Island.

Four newspapers at Syracuse, N. Y., have declined "taking farther news by telegraph," on account of the high prices charged and the meagre accounts furnished.

It has just been decided in New York, that a man traveling in a railroad car has a right to reclaim his seat, if he should leave it, from any body who may occupy it.

There are about 3,000 persons at St. Joseph's, Michigan, who intend to start for El Dorado, this spring.

The Eastern wing of the Smithsonian Institute at Washington is completed and ready for occupation.

An invention has been patented in England by which steam engines, in full play, can be stopped almost instantly.

A razor paper has been invented, on which, if the razor is wiped after shaving, its edge is restored.

The frost in the vicinity of Vicksburg, on the 15th, was so severe that the cotton crop has been destroyed by it.

We learn from the Washington Whig that Mrs. J. Q. Adams is lying dangerously ill.

### New York Market, Monday, April 23.

ASHES—Pots $6 00; Pearls 7 00.——FLOUR AND MEAL—Flour of the lower grades has risen 6 cents per barrel; State and Western sells from 4 68 to 4 87; pure Genesee 5 62 a 5 75; fancy brandy 5 87 a 6 12. Rye Flour 2 68 a 2 75. Jersey Meal 2 59 a 2 62.——GRAIN—Ohio Wheat 1 01; handsome white Pennsylvania 1 17; pure Genesee 1 20. Rye 58c. Barley 62c. Corn. 54c. for round Jersey, white, 56 for Southern yellow, 58 for round Jersey yellow and Northern yellow.——PROVISIONS—Prime Pork 8 50; Mess 11 37. Prime Beef 8 25; Country Mess 11 50. Lard 6c. Butter has declined; Ohio may be quoted at 7 a 9c., State 9 a 14c., fresh roll 11 a 16. Cheese from 5 to 8c.

### MARRIED,

In Verona, N. Y., on the evening of April 11th, by Eld. C. M. Lewis, Mr. David P. Williams to Miss Caroline S. Wentworth.

In Brookfield, N. Y., April 12th, by Eli S. Bailey, Mr. Edwin Whitford to Miss Ruth Jane Crandall, all of Brookfield.

In West Edmeston Village, on the 15th inst., by Eld. S. B. Crandall, Mr. William Davison, of Sherburn, to Miss Julia J. Medberry, of New Berlin.

March 24th, by Rev. W. B. Gillett, Mr. Abner Coriell, Jr., to Miss Catharine A. Bleu, both of New Market, N. J.

### DIED,

In DeRuyter, N. Y., on the 14th inst., after a short illness, Joseph D. Titsworth, son of John D. and Jane D. Titsworth, aged 15 years and 3 months. He was a member of DeRuyter Institute, and during the late term made a profession of religion and joined the Seventh-day Baptist Church of DeRuyter. Since that time his prevailing desire seems to have been "to witness for Christ." This he was enabled to do, in his last illness, in a way to soothe the pangs which affection feels at an unexpected separation. Though far from home, and the tender offices of parental love, in full view of death, he awaited the change with calm resignation, praising the Saviour for the consolations of his grace. After his earthly vision had failed, and he had assured those around that all would soon be over, he paused, and then, in a sweet voice, exclaimed, "Beautiful! O how beautiful!" In answer to an inquiry what was beautiful, he replied, "Those forms—those beautiful forms!" Thus his testimony ended, and he fell asleep in Jesus.

His remains were removed to New Jersey, and laid in the burial-place of his fathers, in the presence of a large concourse of weeping friends.

Oh! son belov'd, farewell, farewell!
Thy form hath pass'd away;
Thy spirit dwells amid the light
Of God's eternal day.

Companion of the myriad forms
That cluster round his throne,
Thou dwellest in a healthful clime,
Where sickness is unknown.

In Waterford, Ct., March 25th, of a scrofulous affection, which terminated in dropsy on the brain James Lester, only child of Lester T. Rogers, 2d, and Elizabeth Rogers, aged 2 years, 4 months, and 25 days. About one year since, his mother was taken from the church militant to join the church triumphant. By these dispensations of God's providence, the afflicted companion and father is led to mourn, though not as those without hope.

"In heaven the Saviour now appears—
Your child is in his arms;
Will you not wipe away your tears?
He's safe from all that harms.
O, could you see him, as he stands
Amid the heavenly throng!
'Father,' he says, 'I'm happy here—
Our parting is not long.'"

In Lincklaen, Chenango Co., N. Y., April 13th, of pulmonary consumption, Mrs. Elizabeth Burdick, wife of Perry Burdick, Esq., aged 64 years. Sister Burdick experienced the power of saving grace in early life, and united with the 1st Seventh-day Baptist Church in Hopkinton, R. I. She has since been a member of the 1st Church in Brookfield, and of the Church in DeRuyter. With the last she retained membership until death dissolved her connection with the church militant. She is now, doubtless, in union with the church triumphant. During her illness, she was patient and submissive; in death, resigned and happy. She has left to mourn her loss, but not without hope, an affectionate and aged companion, and a large circle of relatives and friends. Sermon from Prov. 14: 32. J. C.

In Westerly, R. I., on first-day morning, March 18th, Frances Ann, daughter of widow Caroline Sisson, aged 6 years and 6 months. Sermon by Eld. J. Ayers, from Jeremiah 31: 16—"Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy." B. F. B.

In Piscataway, N. J., April 4th, Margaret Randolph, aged seventy-eight years. Near New Market, N. J., April 3d, Mercy Dunn, widow of Hugh Dunn, aged about fifty-five years. Both of the above were members of the Seventh-day Baptist Church, and they were both buried the same day.

In Elizabethtown, Essex Co., N. Y., on the 6th of January, 1849, Mrs. Wise, wife of Roswell Wise, leaving good evidence that for her "to die was gain."

At Unadilla Forks, N. Y., April 15th, Catharine Babcock, wife of Henry H. Babcock, aged 26 years.

In Brookfield, N. Y., April 7th, Warren Delancey, Jr., only son of Warren Delancey, aged 23 years and 7 months.

In Watertown, N. Y., on the 13th instant, Mr. Archibald Whitford, for many years Professor of Mathematics in the Jefferson County Institute, in his 56th year.

In Boston, Mass., April 8th, after a week's illness of brain fever, Charles Follen, son of William Lloyd and Helen Eliza Garrison, aged six years and seven months.

### LETTERS.

W. B. Gillett, S. B. Crandall, Gardner Dean, B. F. Burdick, T. E. Babcock, B. G. Stillman, J. Clark, Jonathan Nash, N. Randall, Jr., I. D. Titsworth, J. S. Crandall, A. H. Main, M. S. Brundage, L. Crandall, Roswell Wise, (satisfactory.)

### RECEIPTS.

| | | | |
|---|---|---|---|
| J. B. Thomas, Shiloh, N. J. | $6 00 | pays to vol. 5 | No. 52 |
| A. S. Randolph, " | 2 00 | " 5 | " 52 |
| M. T. Davis, " | 2 00 | " 5 | " 52 |
| J. A. Brown, " | 2 00 | " 5 | " 52 |
| R.F.Randolph,NewMarket,N.J. | 2 00 | " 5 | " 52 |
| M. A. Stillman, Westerly, R. I. | 2 00 | " 6 | " 26 |
| S. Merritt, " | 2 00 | " 5 | " 52 |
| J. C. Nash, " | 2 00 | " 5 | " 52 |
| D. Langworthy, " | 1 00 | " 6 | " 6 |
| J. I. Tanner, Richmond, R. I. | 1 50 | " 5 | " 39 |
| Jon. Nash, Poquetanock, Ct. | 2 00 | " 6 | " 26 |
| A. Lanphear, Leonardsville, | 2 00 | " 5 | " 26 |
| Erastus Clarke, Unadilla Forks, | 2 00 | " 5 | " 52 |
| Bassett & Crandall, " | 4 00 | " 6 | " 52 |
| M. Billings, Mt. Upton, | 2 00 | " 6 | " 39 |
| W. N. Maxson, Little Genesee, | 2 00 | " 5 | " 52 |
| Avis Hall, " | 1 00 | " 5 | " 52 |
| J. S. Crandall, West Genesee, | 5 00 | " 6 | " 26 |
| E. J. Maxson, " | 2 00 | " 5 | " 52 |
| J. W. Green, New London, | 2 00 | " 5 | " 52 |
| A. P. Harris, " | 2 00 | " 5 | " 52 |
| Jared Green, Berlin, | 2 00 | " 5 | " 52 |
| Sch. Greenman, " | 2 00 | " 5 | " 52 |
| P. Carpenter, New Lebanon Spa. | 2 00 | " 5 | " 52 |
| D. G. Smith, " | 1 00 | " 5 | " 52 |
| C. Sherman, Alfred, | 2 00 | " 6 | " 44 |
| J. A. Coon, DeRuyter, | 4 00 | " 5 | " 52 |
| A. C. Nichols, " | 3 64 | " 5 | " 43 |
| H. C. Crumb, " | 1 00 | " 5 | " 52 |
| Chas. Langworthy, " | 2 00 | " 6 | " 43 |
| O. B. Arnold, West Edmeston, | 2 00 | " 5 | " 52 |

### Missionary Association—Executive Board.

A Quaaterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association, will be held in New York, on the evening of third-day, May 22, 1849.

By order of the Board, GEO. B. UTTER, Rec. Sec.

### The Publishing Society.

A meeting for the organization of the Seventh-day Baptist Publishing Society will be held in the city of New York on the fourth day of the week before the fourth Sabbath in May, (23d day of the month,) commencing at 9 o'clock A. M. It is hoped that a large number of those who have subscribed to the Constitution, and pledged funds to the Society, will be present.

### Eastern Association.

The Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church in Pawcatuck, R. I., on the fifth day of the week before the fourth Sabbath in May, at 10½ o'clock, A. M. Introductory Discourse by Lucius Crandall, of Plainfield, N. J.; alternate, Samuel Davison, of Farmington, Illinois. S. S. GRISWOLD, Cor. Sec.

**Executive Committee.**—The Executive Committee of the Eastern Association will hold its annual session on the fourth day of the week before the fourth Sabbath in May, in the lecture-room of the Seventh-day Baptist Church at Pawcatuck, R. I., at 10½ o'clock, A. M. S. S. Griswold.

P. S. Churches are requested to specify in their associational letters the amount they will raise for missionary purposes within the limits of the Association for the ensuing year.

### Central Association.

The Annual Meeting of the Seventh-day Baptist Central Association, will be holden with the First Church in Brookfield, N. Y., commencing on the fourth day of the week before the second Sabbath in June, 1849.

### Notice—Western Association.

The attention of the churches of the Seventh-day Baptist Western Association is particularly directed to the Report of a Committee appointed at the last annual session to revise the Constitution. That Report was received and referred to the churches for individual action; and is, together with the Constitution as it now stands, published in the Minutes of the last session. It is very desirable that the matter should be brought before every church, where it has not already been done, and the result of the action forwarded to the approaching Anniversary of the Association. That the Constitution needs revision, must be evident to all who give it even a passing notice; and in all matters of constitutional reform a full voice should be heard. Will the churches speak out? T. E. BABCOCK, Cor. Sec.

### To Clergymen and their People.

All Clergymen who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—(after the 1st of May No. 57 John-street)—New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer, Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

### LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W. B. Maxson.
Lockport—Leman Andrus.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.
CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon.
" S. S. Griswold.
" A. B. Burdick.
NEW JERSEY.
New Market—W. B. Gillet.
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.
PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn.
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph.
OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
Pratt—Eli Forsyth.
MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.
WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich.
" Stillman Coon.
Walworth—Wm. M. Clarke.
ILLINOIS.
Farmington—Sam'l Davison.

# Miscellaneous.

## THE RETURN OF THE ROBIN.

BY WM. OLAND BOURNE.

Thou art back from the sunny Southern land,
With a song of the flowery Spring,
And thou bringest the zephyrs soft and bland
On the plume of thy lightning wing;
'Mid the flowers, where they steal for a trancing kiss,
And the spray of the waving tree,
Thou art piping a song of thy life's sweet bliss—
The song of the gay and free.

Hast thou aught to declare of the Southern land—
The land of the fruitful vine?
Hast thou fared always well at the bounteous Hand
That giveth thy blessings and mine?
Were the flowers for thee in their gorgeous bloom
Where the proud Magnolia waves?
Did Myrtle-trees give thee their richest perfume
In lands of the lost Indian braves?

Did the Mocking-Bird perch on a swaying limb
Of the tall old pine near thy nest?
Did he puzzle thy strain as thou viedst with him
While he mocked and thou didst thy best?
And then, as he sung in his conscious might,
And the forest-band heard his choir,
Didst thou in the flood, as of musical light,
Fill up to thy heart's desire?

Didst thou sit on the limb of the olden tree,
Where oft thou hast been of yore,
And warble to them of the land of the free,
And sing of thy garnered lore?
Was the blue-eyed maid with the flowing curl
At the door of thy homestead seen?
Or had death in his train led the lovely girl?
Has thy home in the cypress been?

I know not—sweet bird from the Southern land!
Thy notes are the notes of Spring!
Thou hast cheer from the vales and the forests grand,
Thou hast come to the North to bring!
And my heart responds to thy cherished strain,
'Mid the cares of my sterner way,
And it wakes in a song of my love's refrain
And the hope of a brighter day!

So to me, when my Winter of care is past—
For its winds blow sad and chill—
I will think of the song of delight thou hast
From the clime where the dews distill;
And the Spring shall come, and my heart shall tell
Of the birds and the holy flowers,
While the strains from the deepest founts shall swell,
Restoring my peaceful hours. [Tribune.

LOWVILLE, March 31, 1849.

## SUFFERINGS OF COL. FREMONT'S PARTY.

The leading facts connected with the disaster to Col. Fremont's Expedition, have already been given to the readers of the Recorder. But we are sure they will feel an interest, though it be mournful, in the following account of the sufferings of those who were left in the mountains. The remains of the party reached Taos, New Mexico, on the 6th of February, and this account was written by Col. Fremont on the following day:—

You will remember that I had left the camp (twenty-three men) when I set off with Godey, Preuss, and my servant, in search of King and succor, with directions about the baggage, and with occupation sufficient about it to employ them for three or four days; after which they were to follow me to the river. Within that time I expected relief from King's party, if it came at all. They remained seven days, and then started, their scant provisions about exhausted, and the dead mules on the western side of the great Sierra buried under snow.

Manuel—(you will remember Manuel—a Christian Indian of the Cosumné tribe, in the valley of the San Joaquin)—gave way to a feeling of despair after they had moved about two miles, and begged Vincent Haler, whom I had left in command, to shoot him. Failing to find death in that form, he turned and made his way back to the camp, intending to die there; which he doubtless soon did.

The party moved on, and at ten miles Wise gave out—threw away his gun and blanket—and, a few hundred yards farther, fell over into the snow, and died. Two Indian boys—countrymen of Manuel—were behind. They came upon him—rolled him up in his blanket, and buried him in the snow, on the bank of the river.

No other died that day. None the next.

Carver raved during the night—his imagination wholly occupied with images of many things which he fancied himself to be eating. In the morning he wandered off, and probably soon died. He was not seen again.

Sorel on this day (the fourth from the camp) laid down to die. They built him a fire, and Morin, who was in a dying condition, and snow-blind, remained with him. These two did not probably last till the next morning. That evening (I think it was) Hubbard killed a deer.

They traveled on, getting here and there a grouse, but nothing else, the deep snow in the valley having driven off the game.

The state of the party became desperate, and brought Haler to the determination of breaking it up, in order to prevent them from living upon each other. He told them that he had done all he could for them—that they had no other hope remaining than the expected relief—and that the best plan was to scatter, and make the best of their way, each as he could, down the river; that, for himself, if he was to be eaten, he would, at all events, be found traveling when he did die. This address had its effect. They accordingly separated.

With Haler continued five others—Scott, Hubbard, Martin, Bauon, one other, and two Cosumné Indian boys.

Rohrer now became despondent, and stopped. Haler reminded him of his family, and urged him to try and hold out for their sake. Roused by this appeal to his tenderest affections, the unfortunate man moved forward, but feebly, and soon began to fall behind. On a farther appeal, he promised to follow and to overtake them at evening.

Haler, Scott, Hubbard, and Martin now agreed that if any one of them should give out the others were not to wait for him to die, but to push on and try and save themselves. Soon this mournful covenant had to be kept. But let me not anticipate events. Sufficient for each day is the sorrow thereof.

At night Kerne's party encamped a few hundred yards from Haler's, with the intention, according to Taplin, to remain where they were until the relief should come, and in the mean time to live upon those who had died, and upon the weaker ones as they should die. With this party were three brothers Kerne, Capt. Cathcart, McKie, Andrews, Stepporfeldt, and Taplin. I do not know that I have got all the names of this party.

Ferguson and Beadle had remained together behind. In the evening Rohrer came up and remained in Kerne's party. Haler learned afterward from some of the party that Rohrer and Andrews wandered off the next morning and died. They saw their bodies.

Haler's party continued on. After a few hours Hubbard gave out. According to the agreement he was left to die, but with such comfort as could be given him. They built him a fire and gathered him some wood, and then left him—without turning their heads, as Haler says, to look at him as they went off.

About two miles farther, Scott—you remember him; he used to shoot birds for you on the frontier—he gave out. He was another of the four who had covenanted against waiting for each other. The survivors did for him as they had done for Hubbard, and passed on.

In the afternoon the two Indian boys went ahead—blessed be these boys!—and before nightfall met Godey with the relief. He had gone on with all speed. The boys gave him the news. He fired signal guns to notify his approach. Haler heard the guns, and knew the crack of our rifles, and felt that relief had come. This night was the first of hope and joy. Early in the morning, with the first gray light, Godey was in the trail, and soon met Haler and the wreck of his party slowly advancing. I hear that they all cried together like children—the men of iron nerves and lion hearts, when dangers were to be faced or hardships to be conquered. Succor was soon dealt out to these few first met; and Godey with his relief, and accompanied by Haler, who turned back, hurriedly followed the back trail in search of the living and the dead, scattered in the rear. They came to Scott first. He was yet alive, and is saved! They came to Hubbard next; he was dead, but still warm. These were the only ones of Haler's party that had been left.

From Kerne's party, next met, they learned the deaths of Andrews and Rohrer; and, a little farther on, met Ferguson, who told them that Beadle had died the night before. All the living were found—and saved—Manuel among them—which looked like a resurrection—and reduces the number of the dead to TEN—one-third of the whole party which a few days before were scaling the mountain with me, and battling with the elements 12,000 feet in the air.

## THE LION'S LEAP.

Once, when I was traveling in Nemaqua Land, I observed a spot which was imprinted with at least twenty spoors or marks of the lion's paw; as I pointed them out, a Nemaqua chief told me that a lion had been practicing his leaps. On demanding an explanation, he said, that if a lion sprang at an animal, and missed it by leaping short, he would always go back to where he sprang from, and practice the leap so as to be successful on another occasion, and he then related to me the following anecdote, stating that he was an eye-witness to the incident.

I was passing near the end of a craggy hill, from which jutted out a smooth rock, of from ten to twelve feet high, when I perceived a number of zebras galloping round it, which they were obliged to do, as the rock beyond was quite steep. A lion was creeping towards the rock to catch the male zebra which brought up the rear of the herd. The lion sprang, and missed his mark; he fell short, with only his head over the edge of the rock, and the zebra galloped away switching his tail in the air. Although the object of his pursuit was gone, the lion tried the leap on the rocks a second and a third time, till he succeeded. During this two more lions came up and joined the first lion. They seemed to be talking, for they roared a great deal to each other; and then the first lion led them round the rock again and again. He then made another grand leap, to show what he and they must do another time. The chief added, they evidently were talking to each other, although they talked loud enough, but I thought it was as well to be off, or they might have some talk about me. [Capt. Maryatt.

## GARDENS IN THE VICINITY OF LONDON.

"Rockaway," one of the London correspondents of the New York Commercial Advertiser, gives the following account of the kitchen and fruit gardens in the vicinity of the great metropolis: "The kitchen gardens for the supply of vegetables, in the immediate vicinity of the metropolis, are estimated at twelve thousand acres, about three thousand of which are wholly cultivated by the spade. Shortly after Christmas, radish, spinach, onions, and all other seed crops are sown; and in February the same ground is planted with cauliflowers from the frame, as thick as if no other crop then had possession of the ground. The radishes, &c., are sent very early to market, and when the cauliflowers are sufficiently advanced to be earthed up, sugar-loaf cabbages are planted. When these are marketed, the stalks are taken up, and the ground cleared and planted with endive and celery. The average produce of these gardens is supposed to amount to about £200 annually per acre. The annual produce of all the vegetable markets is at least £650,000. The fruit gardens of Middlesex, exclusive of those attached to private houses, are presumed to occupy from three to four thousand acres, principally situated in the vicinity of Kensington, Hammersmith, Brentford, Isleworth, and Twickenham. They furnish partial employment, according to the advancement of the season, to about forty persons per acre—the produce of whose labor amounts to about £300,000 annually; and to this another £100,000 may be added for the purchase of the fruit sent to the metropolis from the sorrounding counties. The fruit gardens have what is termed an upper and under crop growing on the same ground at one time. The upper crop consists of apples, pears, cherries, plums, walnuts, &c., and the under crop of raspberries, gooseberries, currents, strawberries, and all such fruits as are known to sustain the shade and drip of the trees above them with the least injury. Many of these gardens have walls completely covered with wall-fruit, such as nectarines, peaches, apricots, plums, &c. In order to increase the quantity of shelter and warmth in the autumn, they raise earthen banks about three feet high, laid to a slope of about forty-five degrees to the sun; on these slopes they plant endive in September; and near the bottom of them, from October to Christmas, they drill a row of peas. Besides the quantity of fruits raised from these gardens, the London markets receive additional supplies from those of Surry, and much is also brought from Kent, Essex, Berks, and other counties."

## FENCE-BARS AND GATES.

The taking down and putting up of fence-bars is about the meanest and most provoking employment on a farm. It is a necessary one, however, as long as farmers are indifferent and heedless of their true interest enough to "put up" bars, instead of putting up good, substantial, yet light gates, which are at the same time handsomer, more convenient and time-saving than bars. A writer in an old agricultural periodical, estimates the difference of time between passing through gates and bars, where a man and team pass but once a day for half a year, to be equal to three days and a quarter, and goes into a calculation of the amount on which this time would pay interest. Indeed, a moment's reflection will convince any one that there is a great saving of time, and, as "time is money," a saving of money also, in using gates instead of bars.

The following is a good plan to make gates: For the top rail, take a tree eighteen or twenty feet long, and about twelve inches at the butt, diameter; hew the small end for eleven feet, beginning three by four inches at the end, leaving it six by four, at the distance of eleven feet. Now a mortice, six inches from the small end, a hole four inches long and one inch wide; also another mortice, eleven feet from the end, six inches long and one inch wide; and a third, midway between the two, five inches long and one inch wide; into these mortices insert slats of good white oak, of a size to fill the mortice, and extending to a depth of four feet and two inches, which will form the height of the gate, and on these lay boards, either four, six, or eight, inches wide, and as wide apart as suits your convenience or taste; then take three slats, similar to the first, only thinner, place them on the boards opposite to those morticed through the top rail, and rivet them together, one rivet in each end of each board, and your gate is ready for hanging.

The post on which the gate is made to swing must be strong, and either round or octagon; insert into the top of this post a cast-iron gudgeon, having the end oval, such as is technically called a step-gudgeon; let it project above the top of the post two and a half or three inches, and insert the box, for this gudgeon to run in, into the top rail so deep as that it will but just clear easily the top of the post on which it rests, as not to sag when opened, and, if hung right, it will turn as easily as if suspended on hinges. If the end of the top rail is too light, weight must be added; if too heavy, hew some from the sides. The best fastening is a sliding bar, to enter a mortice in the post, so that the gate can not be raised, nor the bottom shoved through either way.

WONDERFUL ESCAPE OF A SLAVE.—A few weeks ago, a slave in a southern city managed to open a correspondence with a gentleman in a northern city, with a view of effecting an escape from bondage. Having arranged the preliminaries, he paid some body $40 to box him up, and mark him, "This side up, with care," and take him to the express office, consigned to his friend at the North. On the passage, being on board of a steamboat, he was accidentally turned head downwards, and almost died with a rush of blood to the head. At the next change of transportation, however, he was turned right side up again, and after 26 hours' confinement, arrived safely at his destination. On receiving the box, the gentleman had doubts whether he should find a corpse or a free man. He tapped lightly on the box, with the question, "All right?" and was delighted to hear the response, "All right, sir." The poor fellow was immediately liberated from his place of living burial, and forwarded to a wealthy Abolitionist in a city in New England, where he now is. When did Spartan interpidity show greater firmness and fortitude under bodily suffering, than did this poor slave, when animated by the inspiring hope of freedom? We are glad to have assurance that this story is no flight of fancy, but is absolutely true. The fugitive, upon whose track the two-legged blood-hounds are coursing, will never go back to slavery, if the whole South should come after him. [Burlington (Vt.) Courier.

PROPERTY EXEMPT FROM TAXATION.—The following law has just come into force in Michigan:—

SEC. 1. *Be it enacted by the Senate and House of Representatives of the State of Michigan*, That the following property shall be exempt from assessment and taxation:

1st. Household furniture, including stoves put up and kept for use in any dwelling-houses, not exceeding in value one hundred dollars.

2d. All spinning-wheels and weaving looms, and apparatus not exceeding in value fifty dollars.

3d. A seat, pew or slip, occupied by any person or family in any house or place of public worship.

4th. All cemeteries, tombs, and rights of burial while in use as repositories of the dead.

5th. All arms and accoutrements required by law to be kept by any person; all wearing apparel of every person or family.

6th. The library and school books of every individual and family, not exceeding one hundred and fifty dollars, and all family pictures.

7th. To each householder, ten sheep with their fleeces, and the yarn or cloth manufactured from the same, two cows, five swine, and provisions and fuel for the comfortable subsistence of such householder and family for six months.

SEC. 2. This act shall take effect and be in force from and after its passage.

Approved, March 16, 1849.

AMERICAN CITIES.—The growth of American cities is unparalleled in the history of the world. Already half a million are embraced within the suburbs of New York; and more than half that number within those of Philadelphia. New Orleans contains about a hundred and fifty, Boston one hundred and thirty, and Baltimore one hundred and five thousand inhabitants. The second child born in Cincinnati, it is said, is still living, and has not reached the middle age of life, while the city has a population of a hundred thousand. The population of St. Louis was about 1,600 in 1810; 16,000 in 1840; 40,000 in 1845; and is probably now not less than 60,000. Buffalo contained 2,412 in 1825; in 1846, 29,773; and now contains about 45,000. In 1828, the population of Lowell was 3,532; it is now more than 30,000. Chicago, a place scarcely known on the latest maps, has already reached a population of 18,000; and Milwaukie, of still more recent origin, is rivaling it in its growth and population.

TELEGRAPHIC MUSIC.—A person recently traveling on a highway, along which telegraph wires were mounted on posts, thus describes what he heard:—

"I distinctly heard these musical sounds in the middle of the highway, at least thirty feet from the wires which skirt this road, when there was not a breath of air stirring; and, upon applying my ears to one of the posts supporting the telegraph wires, the vibrations perceptible were of such a character as could not by any possibility be supposed to be produced by atmospheric influence, and, from their analogy to those produced by the passage of electrical currents through conducting substances, I was still farther confirmed in the opinion which I have already stated. Who will be the inventor of an electrical piano-forte?"

The Scientific American says that such an invention has already been produced. Mr. A. Bain took out a patent last year in London for playing musical instruments by electro-magnetic apparatus. The London Patent Journal calls it an exceedingly ingenious invention. One part of the invention consists in arranging the apparatus, so that by playing on one instrument, another or several instruments will be actuated to produce similar sounds.

WARNING TO SMOKERS.—A singular case of asphyxia is related in one of the French journals. A youth of the name of Lemoine paid a visit to an uncle, who is a farm laborer in the neighborhood of Havre. This man occupied a small and ill-ventilated apartment. The nephew, at eight o'clock in the evening, went to bed in the room. Soon after the uncle and two companions entered the room, and all fell to smoking. The youth was asleep. At midnight the visiters withdrew, and the uncle went to bed. Laying his hand upon his nephew, he found him unnaturally cold, and endeavored to awake him, but without effect. Help was called; some faint indications of life appeared, and a physician directed operations for the recovery of the patient. All proved vain, and the next day he expired. A post mortem examination was made, and the physician pronounced that he had died of congestion of the brain, caused by the respiration of tobacco smoke during sleep.

## VARIETY.

Minesota is bounded, north by the British Dominions, east by Wisconsin, south by Iowa, and extends west, for the present, to the Missouri River, but it is intended to divide it hereafter at the Mississippi. The salary of the Governor is $1,500, and $1,000 more as Superintendent of Indians. The Legislative Council is elected for two years, and the Assembly annually, by universal suffrage. The laws of the late Wisconsin Territory to be in force until altered by the Legislature. The sum of $20,000 is granted for public buildings, and $5,000 for a library.

The New York Legislature don't like the French and Latin law terms; they go in for the genuine English, and have lately passed an act which says, "where a defendant is about to leave the State, whereby the rights of the plaintiff may be impaired, an order of 'No Go,' may be granted, and shall be a substitute to the writ heretofore known as the writ of '*ne exeat*.'" A very sensible improvement.

Never use bed curtains; for a man requires about a gallon of pure air a minute, and the space within the bed curtains is not capable of containing sufficient for two persons for twelve hours. It is stated that a bird hung up in a cage within the curtains of a bed where a person is sleeping, would be found dead in the morning.

The people in Shelby Co., Tenn., held a meeting some days since, and passed strong resolutions against the farther introduction of slaves into that State from Kentucky. One of the resolutions brings the subject to the notice of the ensuing Legislature, and urges upon that body the passage of a law making it a penal offense to introduce a slave into that State for the purpose of selling him.

M. Doyen, member of the French Academy of Medicine, reports, says the London Lancet, that, having met, in his practice as a dentist, with many cases of swooning which lasted several minutes, he had always succeeded in reviving his patients by rubbing spirit of mint on the gums.

Geo. C. Hubbard, the editor of the Alta California, the new paper established at San Francisco, is a son of Hon. John F. Hubbard, formerly a State Senator, and for a long period connected with the press of Chenango County. He went to California as 1st Lieutenant in the Chenango Company of Volunteers, organized by Gen. Dimmick.

An act recently passed by the Legislature of Missouri authorizes females to make written marriage contracts with regard to property, &c.—proper guardians consenting—at the age of eighteen. Hitherto, the act has prescribed the age of twenty-one.

A law was passed in Iowa, about two years since, by which it was left to the citizens of every county to say whether licenses should or should not be granted within their limits. Last year there were but two counties which granted the privilege.

The corporate authorities of the town of Oswego, N. Y., assume the duty of planting the streets of that place with shade trees. The Street Commissioners advertise for three or four thousand elm and shade trees, to be delivered the present spring.

The University of Michigan has at this time seventy-seven under-graduates, of which seven are from other States. The graduating class of 1845 contained seven; that of 1846, seventeen; that of 1847, twelve, and that of 1848, sixteen.

It is a curious fact that, though there are great numbers of intermarriages in Egypt among the colored races, there are no mulattoes. The climate is fatal to foreigners at the second degree.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistan

### TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

| | | | | |
|---|---|---|---|---|
| First, | commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, | " " | Dec. 13, | " | March 21. |
| Third, | " " | April 4, | " | July 11. |

### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

### EXPENSES.

| | | |
|---|---|---|
| TUITION, | according to studies, | $3, $4, or $5 0 |
| EXTRAS— | Drawing, | 1 00 |
| | Painting, | $2 00 or 4 00 |
| | Tuition on Piano, | 8 00 |
| | Use of Piano, | 2 00 |
| | Chemical Lectures, and Experiments, | 1 00 |
| | Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | | 1 50 |
| Board in private families, per week, | | $1 00 to 1 50 |

### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

## Kitto's Cyclopedia of Biblical Literature.

TO CLERGYMEN AND OTHER STUDENTS OF THE BIBLE.—The undersigned beg leave to ask your attention to the following Work, which they now offer for sale. Cyclopedia of Biblical Literature, in two thick volumes of 1,878 pages royal octavo, beautifully and substantially bound, by JOHN KITTO, D. D., F. S. A., &c., published by MARK H. NEWMAN & Co., 199 Broadway, New York.

This Work contains such information as is indispensable for the right understanding of the Bible and its historical interpretation. It comprehends Criticism, Geography, Natural History, and Antiquities, in all their branches, religious, political, social, and domestic.

The Works of Horne, Calmet, and others, are now found to be wholly inadequate to the wants of the student. Theological science is progressive, as well as every other, and the "old learning" of the "Bible Dictionaries" which have for so long a time been in use, is felt to be unequal to the advancement of mankind at the present time.

The efforts of the German Rationalists, of the Strauss school, to resolve all the facts of Bible History into *myths* and fables, has awakened a corresponding spirit of research among sound and Christian scholars; a determination to place the Scriptures upon a basis of indisputable evidence. The result has been, the discovery and accumulation of a mass of information from every portion of the field of biblical learning. A multitude of new, striking, and most useful facts have thus been placed at the disposal of the editor of this work. He has accordingly availed himself of all the latest discoveries down to the very year of its publication.

Nor is the Cyclopedia compiled by one man alone. Dr. Kitto distributed the subjects discussed to more than *forth different individuals*, of the first eminence in those departments. Their names are attached to their articles, and they are thus individually responsible for them. The Natural History of the Bible was written *expressly for this work*, by two distinguished Naturalists. The Botany of Scripture, by Dr. Royle, of King's College, London. The articles on Scriptural Zoology, by Hamilton Smith, President of the Devon and Cornwall Natural History Society. The articles in the department of Criticism, by Dr. Davidson, Professor of Biblical Literature in the Lancashire Independent College. Those on the Books of the Old and New Testament, by Havernich, Hengstenberg, Dr. Wright, of Dublin, and others.

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It will be seen, therefore, that the work is a compilation of biblical learning, by the ablest biblical scholars of the age.

The undersigned ask the attention of students of the Bible to the Cyclopedia, in full confidence that no one acquainted with its character will suffer himself to be without a copy. The low price at which it is offered, (less than half the price of the English edition,) places it within the reach of all.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

### OBEDIENCE NECESSARY TO SALVATION.

There is in this city a Congregational Church which is distinguished from others of that order mainly by the views its members entertain on the subject of "Holiness," or "Christian Perfection." Several months ago they had occasion to install a pastor, and for this purpose invited a Council of Congregational Ministers. In the course of the examination, the candidate's views of the doctrine of Perfection were very carefully sought, and fully expressed. The result was, that at least one of the ministers withdrew from the Council, or declined to take part in the installation. Soon afterward there appeared in the Congregational paper of this city an article in explanation of his course, which has been followed by several other articles in relation to the subject, pro and con. The last article we have seen, and probably the last that will appear, is from the candidate himself, Rev. S. D. Cochran, and sets forth what he regards as "the scriptural view of holiness, or true religion." We copy from "The Independent" the largest part of the article—the gist of it—to show our readers that Sabbatarians are not alone in maintaining the inviolability of the Moral Law, and the obligation of obedience to it on the part of those who hope for salvation through Jesus Christ. How the writer can, consistently with the principles here laid down, justify a neglect to keep the Sabbath of the Fourth Commandment, is more than we can tell.

I now proceed to set forth what I understand to be the Bible view of holiness. My reasons for maintaining the two following propositions will embrace all I wish to say in this communication:—1. The only true and acceptable obedience to God, is obedience to the Moral Law. 2. Such obedience is a condition of salvation.

1. I presume no one will dispute that, in its preceptive part, the Moral Law is the rule in accordance with which all free moral agents *ought, and are required*, at every successive point of their moral history, *to will and act*—that it is the law of nature; the law in accordance with which all moral beings are constituted to act; the law which is demanded by their nature and relations. Hence it is not an arbitrary rule, but necessary and immutable as the Sovereignty of God.

What does this law require? We are told by the Apostle Paul, and of course by the Spirit of inspiration, that "love is the fulfilling of the law," and that "all the law is fulfilled in one word, even in this—Thou shalt love thy neighbor as thyself." Our Saviour also enunciated the two following precepts as the sum of all obligation on man—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself;" and added, that "upon these two commandments hang all the law and the prophets"—that is, they express the elemental principle of all the legislation, moral precepts, and inculcations of the whole Old Testament. All the commands, the requirements, and prohibitions of the Old Testament, are, therefore, but *applications* of this *one* eternal law to mankind in their relations, permanent and transient. Hence, the thing required by the Moral Law is LOVE, or disinterested benevolence towards God and man, according to the measure of each one's actual ability; obligation and ability being, at all times, and in all circumstances, exactly commensurate. Such love, and such only, does the Moral Law require, not only of angels, but of devils; not only of saints, but of sinners. Nor does any kind, degree, or duration of moral depravity, release any moral agent from obligation to comply with this requirement. It is necessarily imperishable and immutable.

And now, I maintain that the Gospel has in no sense *repealed* or set aside the Moral Law as the *rule* of moral action. On the contrary, it reproclaims and enforces it, as the only true standard of sacred virtue. If the reader needs any proof of this, I refer him to Matt. 5: 17, 18; 19: 16—19; Mark 12: 28—34; Romans 13: 8—10. Gal. 5: 13, 14; 1 Tim. 1: 5—11; James 2: 8—12. Thus is the law recognized and appealed to, as the abiding and immutable legislation of God.

Nor has the Gospel *modified* this rule. On the contrary, by shedding greater light upon it, it has increased the obligation to obey it. If any one violates it, the Gospel proffers him pardon for his transgression, on condition of "repentance toward God and faith in our Lord Jesus Christ;" but this is not modifying the holy rigor of the rule; it is simply granting a way of escape from the penalty deserved by its violation. In denying that the Gospel has modified the rule of moral action, I of course deny that it has introduced or set up any different rule. Such a rule could not be different, but by being *inferior*; and it could not be inferior without being *false*. Hence, I maintain that every specific command, whether it be a direct requirement, or a prohibition, imposed on mankind under the Gospel, is obligatory on them, just because it is an *application* of the Moral Law to them in the relations into which they are brought by the atonement; and for no other reason. If this be not true, the commands of the New Testament must be mere arbitrary enactments, inconsistent with our nature and relations, and of no binding force whatever on the conscience. Such are my views of the Moral Law, and of all the Divine Legislation.

Now, I take the position that obedience to God, whenever and as long as it is rendered by any moral agent, is neither more nor less than precisely what the law, for the time being, requires of him; and that any seeming obedience, which is short of, or different from this, is no obedience at all. If the Gospel has neither repealed nor modified the Moral Law, as the *rule* of moral action, it seems to me absurd to say that anything different from, or short of what it requires, is, or can be, obedience to it; and that which is not obedience to *it*, is no obedience; for the plain reason that there is no other law, or rule of right moral action. This I understand to be precisely what the Bible teaches. Says the Apostle James (2: 10, 11)—"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Now this passage cannot mean (1,) that he that offends in one point, (*i. e.*, breaks one commandment,) is guilty of having always offended; nor (2,) that any given act of sin renders its perpetrator guilty of anything beyond what it actually and essentially involves; nor (3,) that he may not, *in appearance*, keep some of, or all the other commandments, while he violates one. But it must mean, that, however he may *appear* to keep all, or any of the other commands of the Decalogue, he is not, *in fact*, keeping any one of them while he is violating one. The principle is, that the transgression of any one known command of God demonstrates the absence, for the time being, of *all real* obedience from the heart. And the converse of the proposition must also be true, viz.: that while an individual *really* keeps the law in one point, he must also, for the time being, keep it in all; so that obedience and sin cannot possibly coëxist in the same mind. The Apostle Paul takes the same position in the Epistle to the Romans, (13: 8—10,) and in that to the Galatians (5: 14.) In both these places, the principle assumed and asserted is, that *real love* to our neighbor fulfills the law, because it essentially involves *universal love*—disinterested benevolence toward God and man; and the obvious implication is, that whoever does not love his neighbor as himself, does not truly love any moral being in the universe. And I suppose it was mainly to establish this fundamental principle, that the Apostle John wrote his whole 1st Epistle. In the 2d chapter, 4th and 5th verses, he says—"He that saith, 'I know him,' and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." That is, there is no middle ground between perfect obedience and no obedience at all. To the same effect is the passage in the 3d chapter, from the 3d to the 10th verse inclusive. Let the reader mark and ponder the assertions in this passage, that "every man that hath this hope in him (Christ,) purifieth himself even as he is pure;" that "whosoever abideth in him, sinneth not;" that "he that doeth righteousness, is righteous, even as he (Christ) is righteous;" that "he that committeth sin is of the devil;" that "whosoever is born of God, doth not commit sin," &c. I have not space to quote the various similar assertions occurring throughout the remainder of this epistle, nor to comment on these. Suffice it to say, that the principle assumed in every one of them is, that while any one continues to abide in Christ, or, in other words, in the *born-of-God state*, he does not, and cannot sin; and that true Christians do *habitually* continue in this state. Their sins are exceptions to the current of their history, and when they sin, "they are of the devil."

I waive farther adduction of proof on this point. Either of the passages quoted seems to me sufficient to establish it; for when a principle of the government of God is clearly laid down in any one passage, there can be nothing else in the Bible which contradicts it. Nor is there one single distinct declaration in the Word of God, which appears to me to teach that God either does, or consistently can recognize any love or obedience *as genuine in kind*, which is less than what is actually demanded of the agent, at the time, by the Moral Law. If there be such a plain, unequivocal declaration, and if any one will point it out to me, I pledge myself to bow to its authority. And I say this, fully assenting to that just and necessary rule of interpretation, that we must understand terms in their literal or primary sense, when there is nothing in their connection, or in the nature of the case, to make a departure from that sense necessary.

2. Having thus shown, as I think, that the Moral Law is the only rule of right moral action, and that all real obedience is necessarily perfect, during its continuance, I am now prepared to consider the question, whether obedience is a condition of salvation under the Gospel. By a condition, I do not of course mean *the ground* of salvation, or that for the sake of which it is granted; but *that, aside from the ground of it, with which it will, and without which it will not be granted*; or, as the Latin phrase is, *a conditio sine quâ non.*

One reason I have for believing that obedience is a condition of salvation under the Gospel, is, that I cannot find a single text in the Bible which asserts or implies the contrary. It is most amply taught that obedience to the laws is not the *ground* of justification, and that the saints are induced to obey it, not by *legal*, but by *Gospel* motives. So much I understand to be meant by the declaration that "we are not under law, but under grace." But it cannot mean that we are released from obligation to act according to the law; for such a release is impossible.

Another reason is, that it must be so in the nature of the case. It is naturally and governmentally impossible that there should be any salvation for sinners.

But my main reason is, that it is positively and impliedly inculcated, in uncounted instances, in the Word of God. In Heb. 12: 14, it is positively affirmed that *without holiness no man shall see the Lord.* This is setting it forth in so many words, as *a conditio sine quâ non*—that without which salvation cannot be. This single text, to my mind, decides the point. In connection with it, however, I wish to call attention to a few others. Says our Saviour, (Luke 14: 26, 33,) "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple. . . . Whosoever he be of you that forsaketh not all he hath, he cannot be my disciple." No one is in a state of true discipleship or consecration, except when it is true of him that he actually does, in the true sense of the terms, thus hate all the objects of his dearest earthly relationships and his own life; and that he forsakes all that he hath—in other words, abjures and refrains from all selfishness. How much more does the Moral Law require of him when this is true of him? And is not discipleship a condition of salvation? Again, says Paul, (2 Cor. 5: 19,) "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." If *all things* have become new, is he not *entirely new?* But to be in Christ is to be born again; and is not the new birth a condition of salvation? In the 13th chapter of 1st Cor., the apostle most positively teaches that charity (love) is indispensable to being a Christian; and, according to him, "love is the fulfilling of the law." It is certain that no one can be saved without love. It is therefore a condition of salvation. Finally, repentance is uniformly enjoined and insisted on as a condition of salvation. And what is repentance? Whatever else may accompany it, it is ceasing to will and do evil, and beginning to will and do well. By common consent, it involves the commencement of consecration to God. What I have already said will show my reasons for believing repentance is an act of obedience to the Moral Law. If sin does not release those who commit it from obligation to obey the law, then the very first thing it requires of them is to cease from violating it, and commence obeying it; in other words, to repent. On this point—that repentance is an act of obedience to the Moral Law—I find myself fully sustained by the high authority of Pres. Edwards. Says he—"The Moral Law virtually includes all right acts, on all possible occasions, even occasions that the law itself allows not; thus we are obliged by the Moral Law to mortify our lusts, and repent of our sins, though that law allows of no lusts to mortify, or sin to repent of."

### THE SAVIOUR'S BAPTISM.

April the 18th annually presents on the banks of the Jordan a scene of most thrilling interest. It is the anniversary of the Saviour's baptism by John. And tens of thousands of pilgrims, many of them from distant countries, are this morning seen hastening from their tents on the plains of Jericho to the spot on the sacred stream, where eighteen centuries ago the baptism took place, and where also, thirty-three centuries ago, the nation of Israel passed over on dry ground, whilst the waters stood in mountains at their side.

In accordance with immemorial usage, great multitudes of oriental Christians continue to resort here at this season, and plunge into the consecrated waters, under the impression that to wash in them on this memorable day will cleanse from sin and enhance immortal blessedness.

The company of the U. S. Exploring Expedition in that quarter, were present at this anniversary the last year; and one of the party, in his recently published journal, under date of April 18, 1848, says:—

"As early as two o'clock this morning we were roused from our short slumbers by the thousands of pilgrims gathering around us. There are probably twenty or twenty-five thousand men, women, and children. Here are all ages and conditions of men, from different countries, brought together by one prevailing motive. The scene on the broad spreading plains increases in interest; the flaming torches, which served as a lamp to their path before sunrise, are extinguished; the banks of the Jordan are lined with the living mass; and now, old, middle-aged, and young, with eagerness jump into the river; the children of several years are thrown in, and the infants carefully handled by the mothers; the poverty stricken and the sumptuously dressed, alike unceremoniously, wash in the stream; while their countenances bespeak the happiness of their souls."

### RESIGNATION.

How touchingly beautiful was the parting scene between Cotton Mather and his wife. Observe his own account of it: "The black day arrives. I had never seen so black a day in all the time of my pilgrimage. The desire of my eyes is this day to be taken from me at a stroke. Her death is lingering and painful. All the forenoon of this day, she was in the pangs of death, and sensible till the last minute or two before the final expiration. I cannot remember the discourse that passed between us, only her devout soul was full of satisfaction about her going to a state of blessedness with the Lord Jesus Christ. As far as my distress would permit, I studied to confirm her satisfaction and consolation. When I saw to what a point of resignation I was called of the Lord, I was resolved with his help to glorify him. So, two hours before she expired, I kneeled by her bedside, and took into my hands that dear hand, the dearest in the world, and solemnly and sincerely gave her up to the Lord. I gently put her out of my hands, and laid away her hand, resolved that I would not touch it again. She afterwards told me that she signed and sealed my act of resignation; and though before that, she had called for me continually, *after* it, she never asked for me any more. She conversed much until near two in the afternoon. The last sensible word that she spoke, was to her weeping father—'Heaven, heaven will make amends for all.'" [Watchman and Reflector.

### MILTON ON THE LOSS OF HIS SIGHT.

(FROM THE OXFORD EDITION OF MILTON'S WORKS.)

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong;
I murmur not, that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme! to thee.

O merciful One!
When men are farthest, then thou art most near;
When friends pass by, my weaknesses to shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling-place—
And there is no more night.

On my bended knee,
I recognize thy purpose, clearly shown;
My vision thou hast dimmed, that I may see
Thyself, thyself alone.

I have nought to fear:
This darkness is the shadow of thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in the radiance from thy sinless land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime,
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire
Lit by no skill of mine.

### THE POOR THAT SUFFER FROM POVERTY.

A year or two since, an educated German gentleman called upon the writer, to seek employment as an instructor in the German language. His aid in that direction was not at the time needed, but a very pleasant acquaintance with him was commenced, which was renewed at intervals by casual meetings, and so continued for several months. It was observed, after a time, that his clothes, though scrupulously neat, were literally worn thread-bare; that his cheeks looked sallow and sunken; that his strength had become weakness, and that what remained seemed rapidly wasting; and at last he was induced by friendly art to speak frankly of his condition. He had a wife—an estimable and accomplished lady—and three children. He had been educated as a physician, and was entirely competent to do the duties of that profession. He could get no business, however. The little money that he had on coming to this country had been exhausted, while he was making fruitless attempts to establish himself in his profession. He then endeavored to procure scholars for private tuition in the German literature, and had been partially successful. But the great number of those who were seeking employment in the same department had prevented him from gaining more than a bare subsistence by these efforts; and so, step by step, with his family, he had gone down the gradations of poverty. When the discovery was made of the extent and nature of his wants, he was living with his wife and children in a single room in the vicinity of the Hook; he had but two scholars upon whom to rely for any support, and almost a moiety of what they paid him went weekly for his rent; he had lived for weeks on a little rice, and sometimes, as he said with the tears in his eyes—wrung from him hardly more by the thought of his family's destitution than by his own actual hunger—he had walked the streets all day with nothing to sustain him but the free Croton water, that his children might enjoy his morsel of rice. Of course measures were at once taken to relieve him; and after a time a responsible and important situation was procured for him, which he has since filled with great acceptance.

Another instance of the same general kind is certainly not less striking, in itself and in its end. A beautiful and accomplished girl, the cherished daughter of a wealthy family in one of the largest towns of Ireland, married against her parents' wish an officer in the English army. Her parents at once discarded her. Before she had been married long, her husband sold his commission and retired from the army; and they lived after that at various points on the Continent, in England, and in Scotland. A year or two since they came to this country, and established themselves in Brooklyn. They were poor; but what seemed to them a proper self-respect prevented them from making it known. The husband gave instruction in military exercises; but those whom he instructed were not of a class to be scrupulous about payment, and his receipts were consequently precarious and small. The delicate wife and mother—whose mother and family still live in luxury—more than once sought employment as a washer-woman from house to house, that she might purchase the necessaries of life for herself and her dear ones. For days together they lived upon scarce anything—a small pie, a loaf of bread. And when by accident the real state of the family was discovered, she who had been the heir of so much wealth, and who was still the object of so much solicitude, was too far gone in the weakness and disease occasioned by protracted want to be recovered. Though every attention was shown her that could be shown, the best medical assistance provided, and all the nourishing luxuries appropriate to the sick-room, she sank swiftly and silently into the grave; so much emaciated by want, that in the expressive words of the person who prepared her body for its burial—"Ye never saw the like, sir."

Such facts as these should make us trebly and constantly careful to know who are our neighbors in cities like these, and to minister at once to the want which we discover. It is not the visibly poor that suffer most. But it is those who have seen better days, and who are still unwilling to ask for aid; who cling to the hope that in some way they shall gain employment and relief, but whose spirits as well as their bodies are sinking day by day beneath the terrible crush of poverty and despair. [Independent.

### A PROVIDENTIAL SHOWER.

A young lady, the daughter of a tradesman in the city, (London,) fell into ill health, and in consequence of this, a lodging was taken for her in Wells street, Hackney. Her parents were very much averse to Methodists and Dissenters; and finding that the people with whom she lodged were Dissenters, cautioned her against their sentiments, fearing that in the weak state of her health, they would render her gloomy. The good people invited her to their family worship, but she steadily refused, saying she belonged to the Church of England. She occasionally, however, overheard the good man in prayer through the wainscot, and could not help thinking he was a good man, though mistaken in forming such precise notions as she conceived him to entertain.

One evening, when taking her walk, a shower suddenly came on, for which she was not prepared, and she ran for shelter to the porch of the chapel of which the late excellent Mr. Collison was the minister; but she determined not to go beyond it. In hastening, however, to the porch, she became exhausted in consequence of her weakness, and would have sunk, had not the pew-opener, who was sitting near the door, caught hold of her, and placed her on a seat which was within the chapel. She felt unwilling to remain when the shower should have ceased, but after the kindness of the pew-opener she did not like to rise in the face of the congregation and leave the place; and by the time the shower had well ended, she had begun to feel interested in the sermon, which appeared, so far as she could judge, to have just commenced when she entered. She returned to her lodging with her mind deeply affected. The result, under the divine blessing, was her conversion. Her parents, who were at first greatly distressed at what had occurred, finding that her new religion, instead of rendering her gloomy, promoted her cheerfulness, were induced to accompany her to the place where she had received this spiritual good, and they also became decidedly pious. She very soon became active in the school for Jewish females, supported by the London Missionary Society, afterwards married Mr. Elliot, a missionary to the East, where she became a widow, and after her return became an inmate in the Retreat for Ministers' Widows, at Hackney, where she died about seven years ago. [Lon. Bap. Mag.

### KINDNESS THE BEST PUNISHMENT.

A Quaker of most exemplary character, was disturbed one night by footsteps around his dwelling; and he rose from his bed, and cautiously opened a back door to reconnoitre. Close by was an out-house, and under it a cellar, near a window of which was a man busily engaged in receiving the contents of his pork-barrel from another within the cellar. The old man approached, and the man outside fled. He stepped up to the cellar window and received the pieces of pork from the thief within, who, after a little while, asked his supposed accomplice, in a whisper, "Shall we take it all?" The owner of the pork said, softly, "Yes, take it all," and the thief industriously handed up the balance through the window, and then came up himself. Imagine his consternation when, instead of greeting his companion in crime, he was confronted by the Quaker. Both were astonished, for the thief proved to be a near neighbor, of whom none would have suspected such conduct. He plead for mercy, begged the old man not to expose him, spoke of the necessities of poverty, and promised faithfully never to steal again.

"If thou hadst asked me for meat," said the old man, "it would have been given thee. I pity thy poverty and thy weakness, and esteem thy family. Thou art forgiven."

The thief was greatly rejoiced, and was about to depart, when the old man said, "Take the pork, neighbor."

"No, no," said the thief, "I don't want the pork."

"Thy necessity was so great that it led thee to steal. One half of the pork thou must take with thee."

The thief insisted he could never eat a morsel of it. The thoughts of the crime would make it choke him. He begged the privilege of letting it alone. But the old man was incorrigible, and, furnishing the thief with a bag, had half the pork put therein, and laying it upon his back, sent him home with it. He met his neighbor daily for many years afterward, and their families visited together, but the matter was kept a secret; and though in after time the circumstance was mentioned, the name of the delinquent was never known. The punishment was severe and effectual. It was probably his first, it was certainly his *last* attempt to steal.

[Young People's Mirror.

EDUCATE THE ARMY.—The Duke of Wellington says, and his saying deseves to be written in the largest letters over the Horse Guards, and round every canon's mouth:—"It is time that ignorance should cease in the British army." And it is high time; but we hope none of our military readers will have their vanity wounded, if we venture to put the question—"When the aforesaid ignorance ceases, how long will the British army last?" Is it to be expected, that some 40,000 men will quietly walk into a field to kill, or to be killed, when they are in a state to reason? Depend upon it, they will not do so to please any body. But still we cry, as loudly as the Duke, "Educate the army."

# The Sabbath Recorder.

New York, May 3, 1849.

## EDITORIAL ADVISERS.

It is now nearly five years since we undertook to edit a religious newspaper. During that time we have been favored with volunteer advice from only four or five individuals as to the proper manner of discharging the duties of our responsible station. This has sufficed, however, to convince us, that there is a variety of tastes among newspaper readers, and that an attempt to please every body would very likely result in pleasing nobody. For the benefit of those who have already given us their opinions, as well as of any others who may be troubled with a sense of duty to do so, we are inclined to note the substance of the advice we have received.

The first of our advisers—being anxious, no doubt, that we should start right—gave us his opinion soon after our paper appeared; and it was to the effect, that a newspaper should never contain a *long article*, and should always be well spiced with *anecdotes and puns*. Our second adviser waited till we had been some six months under way, when he wrote to inform us, that he was much pleased with the general character of the paper, especially with our custom of giving in each number at le[illegible] thoroughly-studied and well-written article; but that he thought the paper would be improved by one slight change, which was to exclude from the variety column *all anecdotes and puns* as things unworthy of a place in a religious newspaper. Our third adviser, in the order of time, was a man of refined tastes, who had an interesting family of children growing up around him, and he thought the paper would be improved by giving in each number a larger amount of *poetry*, and two or three colums of strictly *juvenile matter*. Our fourth adviser was a matter-of-fact sort of man, who desired to know all about what was going on in the world and he was of the opinion, that "there is no necessity for a weekly paper on *morality*, and an *expose of principles*," but that "three-fourths of its columns, at least, should be given to the *general news of the day*."

Such is the substance of the advice we have received upon the subject of editing in general. Perhaps we ought to add, that we have occasionally received a suggestion as to the manner of treating the subject of the Sabbath in particular. We just now remember, that some three months after entering upon our editorial duties, we attended a General Conference, where we had the pleasure of meeting many of our ministerial brethren, from two of whom we are happy to acknowledge the receipt of valuable suggestions. One of them expressed his deep interest in the paper, and his general satisfaction with the course it had pursued; but he thought it *should not contain quite so much matter directly upon the subject of the Sabbath*, because that might be objectionable to those who do not keep the Sabbath, and so hinder our obtaining that general circulation which the paper deserved. The other was equally well satisfied with the general features of the paper, but he thought *each number should contain a good supply of Sabbath matter*, because it was useful and welcome to Sabbath-keepers, while those who might subscribe for the paper from other denominations would do so to obtain information upon that subject, and would be disappointed if they did not find it.

Now, it is easy to see, from the above specimens, that an editor who should attempt strictly to follow all his advisers, would very soon find himself in a fix. Straightened and perplexed to decide what to print and what not to print, he might be as bad off as the fabled ass, that starved to death between two hay-stacks while debating upon which to begin. Most people would probably regard it as a calamity, if an editor, from anxiety to publish nothing objectionable to any body, should send each of his subscribers a sheet of blank paper, leaving them to select and print for themselves. But such a course occasionally might be a good joke, and instructive withal, to some subscribers. For our part, we long ago learned not to be over-anxious about advice like that to which we have alluded. It was given gratuitously, and no doubt good-naturedly. Instead of fretting about it, we think best to receive it thankfully, improve upon it if we can, and still go on, printing and omitting to print, according to the dictates of our own judgment and conscience.

—In this connection, we take the liberty of copying and calling particular attention to the following sensible article, on a kindred subject, from the Oxford Herald:—

### Selections for Newspapers.

Most people think the selection of suitable matter for a newspaper the easiest part of the business. How great an error! It is, by all means, the most difficult. To look over and over hundreds of exchange papers every week, from which to select enough for one, especially when the question is, not what shall, but what shall *not* be selected, is "no easy task." If every person who reads a newspaper could have edited it, we should hear less complaints. Not unfrequently is it the case, that an editor looks over all his exchange papers for something interesting, and can absolutely find nothing. Every paper is drier than a contribution-box; and yet something must be had—his paper must come out with something in it, and he does the best he can. To an editor who has the least care about what he selects, the writing that he does is the easiest part of his labor. A paper, when completed, should be one that the editor would be willing to read aloud to his wife, his mother, his sister, or his daughter; and if he do that, if he get out such a paper, he will find his labor a most difficult one. Every subscriber thinks the paper printed for his especial benefit, and, if there is nothing in it that suits *him*, it must be stopped, it is good for nothing. Some people look over the deaths and marriages, and actually complain of the editor, if but few people in the vicinity have been so unfortunate as to die, or so fortunate as to get married, the previous week! An editor should have such things in his paper, whether they occur or not. Just as many subscribers as an editor may have, so many different tastes he has to consult. One wants stories and poetry, another abhors all this. The politician wants nothing but politics. One must have something smart; another, something sound. One likes anecdotes, fun, and frolic, and his next-door neighbor wonders that a man of sense will put such stuff in his paper. Something spicy comes out, and the editor is a blackguard. Next comes something argumentative, and the editor is a dull fool. And so, between them all, you see, the poor fellow gets roughly handled. And yet, ninety-nine out of a hundred, never think of these things. They never reflect that what does not please them, may please the next man, but they insist that if the paper does not suit *them*, it is good for nothing.

## AN AFRICAN KING.

A mission was recently undertaken by a Mr. Cruickshank, under the direction of the English Government, for the purpose of suppressing the slave-trade in Africa. It seems that the King of Dahomy is the most extensive negro-catcher in Africa, and sells some twenty-five thousand annually, besides supplying himself and his chiefs with domestics. To obtain them he makes regular slave-hunts, in the dangers of which he always shares. Mr. Cruickshank was authorized to visit him, and to offer him an equivalent, amounting to four thousand pounds, should he succeed in making a treaty with him for the suppression of the trade in negroes, by which he would use his influence in putting it down, and more particularly not participate in it himself. The mission was kindly received, and treated with great hospitality. But the specific object of it was not secured, although the King promised to turn the attention of his people to agriculture. The following sketch will give some idea of the character of the King and the customs of the country:—

"He is the absolute sovereign of the nation, and the people are all solely under his control, to whom they look up as to a master; no person can hold any property except by his permission, even during life, and at death all reverts to him; he is protected by an immense army of women, numbered at many thousands. These amazons are his body guard; they never leave him, and are answerable for the safety of his person. In his talks with the agent of the British Government, he evinced a shrewdness in diplomatic affairs seldom met with in the negro. He conceded to all the arguments in favor of the treaty, on the score of humanity, &c., &c.; but placed the affair strictly in a pecuniary view, along with the custom of his country. He had received the crown from his father, to whom, like him, all his people looked up as their supporter; that it required between £200 and £300 a year for the support of his government, of which he derived at least £200 by the slave-trade; that this was the great source of his revenue, and support of his crown and country. How, then, could those of England expect that he should give up his country to ruin, by accepting the paltry sum now offered. He would, however, endeavor to turn the minds of his people to agricultural pursuits, offered lands to the British Government, on the sea shore, to establish factories, and to aid, assist, and protect them in their interior trade, throughout the several territories."

## THE TRACT SOCIETY.

Since the Anniversary of the American Sabbath Tract Society, in September last, the attention of the Board has been directed mainly to the *printing* of such tracts as had been previously stereotyped, and the *distribution* of them by means of colporteurs and missionaries. Three colporteurs have been employed during a portion of the time, and tracts to a large amount have been furnished for gratuitous distribution in different parts of the country. In carrying forward these operations, the funds of the treasury have been nearly exhausted, and it has become necessary to appeal to the friends of the Society for additional contributions. The Board has no other source of income than the voluntary contributions of individuals and churches. Heretofore these have sufficed to support its limited operations. But for a few months past they have been unusually small—entirely inadequate to meet the demands of the case. We trust that it is only necessary to state this fact, to secure liberal and prompt aid. Will the churches that have been accustomed to do something each year, in their church capacity, for tract operations, make haste to gather up their offerings for the present year? Will the auxiliary societies that have pledged an annual donation, see to it that their pledge is redeemed? Will the individuals who desire the continuance and extension of our efforts, give proof of that desire by lending their aid? Will the members of the Society, whose membership is conditional upon a yearly contribution, forward that contribution soon, without putting the agent to the trouble of sending them bills? Will those who desire the prosperity of the Tract Society, all and singular, inquire what are their obligations to it, and act accordingly? Now is the time to decide what you ought to do, while the subject is before you. May you come to such a decision as will satisfy your own conscience and the claims of the truth.

Contributions may be forwarded to the Treasurer, Thomas B. Stillman, or to the Corresponding Secretary, Geo. B. Utter, New York.

By order of the Board,
GEO. B. UTTER, Cor. Sec.

## FAITH AND WORKS.

To the Editor of the Sabbath Recorder:—

I beg leave to trouble you with a few words about some remarks in Eld. Griswold's Report respecting the State of Religion among the Eastern Churches, which Report was published in the Recorder of Jan. 4, 1849. After stating that in some instances a perplexity of mind existed in regard to their acceptance, he says, "As one of the Committee, I am of the opinion, that the doctrine of justification by faith alone, ought to be made more prominent in the teaching among these churches." Now some of us about here have an impression, that faith alone is dead; and we cannot conceive what benefit can arise from preaching up a dead faith among these churches. Dead? Yes. "For, as the body without the spirit is dead, so faith without works is dead also, being alone." And though I have all faith, so that I could remove mountains, and have not charity, I am nothing. Pray tell us, then, what good faith alone could do us. I presume that not a single instance can be produced from all the Bible, where any one was ever justified by faith alone; that is, justified by a faith not accompanied with a corresponding obedience, so far, at least, as he knew what was required of him.

Eld. Griswold farther says, that good works are consecutive, and not causative of justification. By which I understand him to mean, that good works are a kind of necessary consequence, rather than a voluntary obedience, that follows faith in the natural order of things, just as I have heard the case represented by others, who say that good works are the fruit of faith; as if they thought that good works were involuntarily produced by faith, just as the apple-tree involuntarily produces apples; or else, that those good works were some how involuntarily rendered voluntary by the mysterious operation of regenerating grace. I confess I do not understand it; and I very much doubt whether they understand themselves, when they say that good works are the fruit of faith, or that they are consecutive. I understand faith to be a belief of the record and testimony that God has given us of himself, and of his son Jesus Christ. And now let me ask how many thousands upon thousands are there in Christian lands, who believe all this as firmly as ever Abraham did, and yet, for want of that obedience or those good works which such a faith demands, they remain in an unjustified state for years; but, as soon as such obedience or good works are voluntarily yielded, or performed, they are pardoned and justified? Who then will say that good works are no cause or not causative of justification, seeing that they could not be justified without them. They were not justified, because they did not add to their faith virtue. I would not be understood to believe, that our good works are the first procuring cause of pardon and justification; that, I understand to be the sufferings and death of Christ. Neither do I suppose that the industry of the husbandman is the original procuring cause that the earth produces food for man and beast; that, I understand to have been implanted in the nature of things by the hand of the Creator. Yet no man, in his senses, will pretend that the labor of the farmer, in cultivating the earth and putting in the seed, is no cause or not causative of a good crop. Nor should I any more have thought, that a man acquainted with the Bible would ever have questioned that repentance from dead works, and obedience to God, (which are as good works, I believe, as can be performed,) are not causative of pardon and justification. It certainly must be admitted, that they are a secondary cause, at least; and if they are as much as that, then they are causative.

Brother Griswold farther says, "There is danger, in these days of 'do this and thou shalt live;'" whereas, the Bible is full of just such language, (i. e., do this and thou shalt live,) from beginning to end; and I apprehend that there is much greater danger in believing that we can be justified by faith alone, than there is in believing as the Bible teaches. The Bible says, that if the wicked turn from his wickedness, and do that which is lawful and right, he shall live. The Bible says, Blessed are they that do his commandments, that they may have right to the tree of life, and enter through the gate into the city. The Bible says, If ye do these things, ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom. I know that the Bible says we are justified by faith, but I should suppose that common sense would teach us that it must be a living, and not a dead faith. And I understand by the Scriptures, that instead of good works being the fruit of faith, they are the very life of it. And every one knows there must be life in the tree before it can bear fruit. We should think it a miracle indeed, if we should find a dead tree bearing apples.

If brother Griswold does not mean what we understand his language to signify, he would do us a kindness if he would give us his meaning in language that we could understand.

WM. STILLMAN.

**REVIVAL AT SHERBURNE, N. Y.**—A correspondent of the Syracuse Recorder says that a very extensive and powerful work of grace has been experienced in Sherburne during several months past. It is estimated that more than two hundred in that town have passed from death unto life, and, including those in the contiguous parts of other towns, the number is estimated at more than three hundred.

**SUNDAY IN FRANCE.**—In France, for a long time past, the workmen employed by the State have been required to continue their labors on Sunday, but allowed to spend a great part of the following day in amusement. Recently, however, the Minister of Public Works has issued a Circular to the effect that "in future no work shall be carried on in the work-shops connected with the public works on *the Sabbath* and *holy-days*, by workmen employed by the day on account of Government." This act of the Minister is extensively noticed and commented upon by the papers, and represented as an indication of growing regard for the Sunday. But we confess ourselves unable to see in it any great significance. By the new Government of France the Sunday has been treated from the first as a sort of holiday. Two important elections have taken place on that day, and on it the new Constitution was proclaimed, with attendant ceremonies not particularly devotional, one would think. This movement of forbidding work in the public shops on Sunday, is doubtless prompted more by a desire to increase the holidays of the people than to promote the religious observance of the Sabbath.

**NO CATHOLIC COLLEGE IN MASSACHUSETTS.**—The House of Representatives of Massachusetts has had under discussion the question of granting an act of incorporation to the Roman Catholic College at Worcester. The debate upon it was quite protracted, and awakened a deep interest in the community. The principal arguments against the bill were based on the ground that the College was intended exclusively for Roman Catholics, all Protestant students being excluded. In the course of the debate, it was stated, that this principle had always been opposed in the Commonwealth; and that when Amherst College was chartered, and there was a fear in the minds of many that it was designed to be an institution exclusively for a particular sect of Christians, for this reason a section was introduced to obviate the objection. After a thorough sifting of the matter, the bill was rejected by a vote of 117 to 84.

**THE LEAVEN WORKING.**—The London Patriot announces the secession of Rev. John Dodson, M. A., Vicar of Cockerham, Lancashire, from the Established Church of England. It seems that the facts and arguments brought out in Mr. Noel's book on Church and State, convinced him of the unscriptural character of the establishment, and led him to abandon it. He leaves a living worth some three thousand dollars a year, which, after all, is a small sacrifice in comparison with incurring the displeasure of those with whom he formerly coöperated.

**MONUMENT-BUILDING.**—Projects are on foot in England for erecting monuments to the memory of Oliver Cromwell and the poet Cowper. The former it is proposed to erect for two thousand pounds, on the site of "Slepe Hall," Cromwell's old residence, which has been secured for the purpose. The latter is to be placed in Westminster Abbey. Contributions for it are restricted to five shillings sterling. Wordsworth is a warm patron of the scheme, and has written several letters on the subject.

**POPERY AND MOHAMMEDANISM.**—A letter from Constantinople says that the Austrian Government, backed by Russia, has applied to the Sultan of Turkey to lend his fleet to aid the Austrians in the Adriatic. The London News thinks it would be a "delicious idea" if the Pope should owe his restoration to a Mohammedan fleet. Herod and Pilate united to crucify the Saviour. What wonder if the representatives of Romanism and Mohammedanism should unite to put down the Liberals of Italy.

**KITTO'S CYCLOPEDIA OF BIBLICAL LITERATURE.**—This work, an advertisement of which will be found in another column, has attained an enviable reputation among the biblical students of this country and of Europe. The editor himself is a ripe scholar and an experienced book-maker; he has had the assistance of scholars highly distinguished in their several departments of research; and between them a work is produced of inestimable value. We do not know of a better help to understand the history, geography, and interpretation of the Bible.

**DISSOLVING THE UNION.**—Speaking of the frequent threats made by southern members during the last session of Congress, that they would go for a dissolution of the Union unless their wishes were granted, the editor of the National Era says: "The truth is, people here understand the philosophy of the matter. The raw-head-and-bloody-bones of disunion is like the terrible apparition the farmer raises to save his corn, and answers a similar purpose. The one scares the crows, and the other—the dough-faces."

**THE QUAKER POET DEAD.**—Bernard Barton, the Quaker Poet, died at Ipswich, England, about the first of April, and was buried amid the affecting silence of the Quaker ceremonial, "broken only by the warning voice of one reverend elder."

**RELIGIOUS ANNIVERSARIES.**—The various benevolent societies centering in New York hold their Anniversaries next week. The Boston Anniversaries, of a similar character, will commence on the 28th day of May, and continue about one week.

## WISCONSIN ON RUMSELLING.

We stated last week, that a very stringent bill in regard to intoxicating liquors was passed by the Wisconsin Legislature at its recent session. The bill consists of ten sections, and requires all persons who would vend or retail "spiritous liquors" to give bond to the town authorities, with three sureties in $1,000, "conditioned to pay all damages the community or individuals may sustain by reason of such a traffick; to support all paupers, widows and orphans; pay the expenses of all civil and criminal prosecutions made, growing out of, or justly attributable to such traffick." And it is made the duty of the officer holding the bond to deliver it to "any person who may claim to be injured by such traffick." We quote the remaining provisions entire:—

SECTION 4. It shall be lawful for any married woman to institute, in her own name, a suit on any such bond, for all damages sustained by herself or children on account of such traffick; and the money, when collected, shall be paid over to her, for the use of herself and children.

SEC. 5. No suits for liquor bills shall be entertained by any of the Courts of this State, and whenever it shall be made to appear before any Court before which a suit may be pending, on a promissory note, that such note was given in whole or in part for liquor bills, such Court shall immediately dismiss such suit at the cost of the plaintiff.

SEC. 6. On the trial of any suit under the provisions of this act, the cause or foundation of which shall be the act of an individual under the influence of liquor, it shall only be necessary, in order to sustain the action, to prove that the principal in the bond sold or gave liquor to the person (so intoxicated or in liquor) whose acts are complained of, on the day previous to the commission of the same offense.

SEC. 7. Whenever a person shall become a county, city, or village charge, by reason of intemperance, a suit may be instituted by the proper authorities, on the bond of any person who may have been in the habit of selling or giving liquor to such person or pauper so becoming a public charge.

SEC. 8. Any person against whom a judgment may be obtained, under the provisions of this act, shall be entitled to maintain a suit to compel a contribution towards paying the judgment against him, against all persons engaged in such traffick in such county, city, town, or village, who may have sold or given liquor to such person committing an offense or becoming a public charge.

SEC. 9. Any person who shall vend or retail, or, for the purpose of avoiding the provisions of this act, give away, spiritous liquors, without first giving the bond required by the first section of this act, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined in a sum of not less than fifty, nor more than five hundred dollars, and be imprisoned in the county jail not less than ten days, nor more than six months, and shall be liable in all respects to the public, and to individuals, the same as he would have been had he given the bond required in the first section of this act.

This remarkable expression of public opinion in Wisconsin on the subject of "spiritous liquors," passed the Senate by a vote of 10 to 3, and the Assembly 29 to 21. It goes some steps beyond any legislation on the subject in this country.

**AMERICAN BAPTIST PUBLICATION SOCIETY.**—The Tenth Anniversary of the American Baptist Publication Society was held in Philadelphia on the fourth day of last week. During the year, 15 new publications have been issued, making the whole number on the Society's list 260, of which 68 are volumes; new editions of 75 tracts have been issued; 1,300 pages of stereotype plates have been added; 18 colporteurs have been employed, of whom 5 are German. The $10,000 plan has been completed. 11 Ministers' libraries, and 12 Sunday School libraries, have been distributed; 32 life members and 4 life managers have been added. Grants have been made to Burmah, Siam, Assam, China, St. Helena, France, Germany, Canada, &c. The Treasurer's Report was read, showing the receipts for eleven months, ending March 15, 1849, to be $26,470 76, being nearly $6,000 more than the preceding twelve months.

**CHARITABLE BEQUESTS IN MASSACHUSETTS.**—The late Henry Todd, of Boston, left by his will, after amply providing for his family connections, $5,000 to the "Massachusetts General Hospital," the interest of which is forever to go toward furnishing free beds for those whose circumstances may require them. To the "Boston Asylum and Farm School" for indigent boys, he left a legacy of $3,000—to the "Boston Children Friend Society" $2,000. The remainder of his estate, amounting, probably, to some $10,000, he bequeathed to the "Board of Education," for the benefit of the Massachusetts Normal Schools.

**THE OVERLAND EMIGRATION TO CALIFORNIA.**—One of the St. Louis papers says that the number of emigrants to California, through Missouri, before the 1st of June, is estimated at 20,000 persons, 11,000 wagons, and 30,000 mules. Where the forage for such a number of beasts can be obtained, is a serious question. There will no doubt be unprecedanted suffering on that route.

**WESTERN TRAVEL.**—By reference to an advertisement in another column, it will be seen that on and after the 1st inst., there are to be six trains of cars daily, Sundays excepted, from Albany westward. On most of the roads between Albany and Buffalo, important improvements have recently been made, the time has been shortened, and the fare reduced, rendering this a very convenient and economical route to the Far West.

# General Intelligence.

### GREAT RIOT AT MONTREAL.

Montreal, Canada, was the scene of a riot and conflagration on the night of Wednesday, April 25. It seems that for some time past a bill for the payment of losses incurred during the Canada Rebellion has been under discussion, and created considerable excitement. Having been passed by the Legislature, it was on that day signed by the Governor-General, Lord Elgin. A mob of tories immediately assembled, surrounded the Parliament Buildings, and after breaking the windows and committing other depredations, they set fire to the Buldings, which were burnt down. The Legislative Records of Upper and Lower Canada, with one of the most valuable and extensive libraries on this continent, and the furniture, pictures, &c., were entirely consumed. On the following night, the mob burnt the house of La Fontaine, the leader of the French party in the Legislative Council, and then broke the windows of Dr. Nelson's house, and some others. Numerous arrests have been made, and farther outbreaks are feared.

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### SEVEN DAYS LATER FROM EUROPE.

The steamship Cambria arrived at Boston on sixth-day last, bringing seven days later news from Europe.

In England all is quiet, but the prospect of improvement in trade is not good. Breadstuffs had risen, in consequence of the supplies of grain from the Baltic having been cut off by the renewal of hostilities between Denmark and Prussia.

From Ireland we continue to receive accounts of suffering and starvation. Cholera has also broken out in several places, to add to the distress. The Rev. Dr. Crolly, a Roman Catholic priest, expired on the 6th ult. in Drogheda, after an attack of cholera of 9 hours' duration.

In the vicinity of Paris, France, the cholera is making sad ravages among the troops who are quartered in the temporary barracks. It is believed that the dampness of the weather has much contributed to the development of the disease. Measures have been adopted for their removal into more healthy quarters. There are 30 vacant seats in the National Assembly in consequence of death or resignation. There are more than 60 members confined by indisposition to their apartments. A gentleman usher of the Assembly had died of cholera.

Hostilities have recommenced between Denmark and Prussia. A Danish fleet, in attempting to capture the fortress of Eckernford, on the 5th of April, was utterly defeated, and a line-of-battle ship and a frigate fell into the hands of the former commander. The line-of-battle ship grounded, and taking fire exploded, by which about 350 persons were killed or wounded.

There has been a sanguinary battle in Spain, near Catalonia, between the Royalist chief, Pons Quesdelsli, and Cabrera, in which the two Generals were killed. Other accounts say that Cabrera, who had been wounded in the action, took refuge in a tavern, where he was discovered and put to death by the Emiguilep.

The Hungarians have gained a signal victory over the Austrians, the latter losing 1,300 men, 24 pieces of cannon, and 21 wagons.

In Italy matters are not improving. The Austrians have taken Bresica, after a bombardment of six hours, and terrible courage; the streets were carried at the point of the bayonet, and the inhabitants driven into the houses where they were burned alive. Genoa had been bombarded 24 hours, and set on fire in several places, but not taken at last advices. Venice is blockaded. Rome is very unsettled. The Pope is still at Gaeta.

The news by this arrival is summed up as follows by one of the daily papers :—

"There is war in almost every quarter of Europe. In Italy the Austrians have destroyed Brescia, the blood of her inhabitants staining the ruins of their churches and their homes. Genoa has been bombarded for twenty-four hours by the Piedmontese troops for revolt and Republicanism. In Spain the old quarrel has resulted in a new battle, with its horrors of dead and wounded, and no great principle to shed luster on the gloom. Denmark is defeated by Germany, and defeated where she has hitherto been the victor—on the sea. In Hungary the Austrians are more decidedly losers than ever. Thirteen hundred of their dead strew a single field; Puchner has fled to Russian protection in Wallachia, and Bem is master of Transylvania. The King of Prussia refuses the German Crown, and all there is uncertainty. France still plays the part of a spectator."

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Customs at Panama.—A correspondent of the N. Y. Recorder, writing from Panama, under date of March 12, gives the following account of the way in which the Padres and the Yankees at Panama spend their time, particularly on Sundays :—

"The Padres are the most respectable in personal appearance of any of the population, and are generally well educated and well mannered. But many of them have very dissolute habits, and prefer the excitement of the cock-pit and the monte-bank to the severer offices of the church. There is one in particular, who may be seen on every Sunday, after service, in the cock-pit, betting with *los Yankeros*, and often losing considerable money. Last Sunday week, the old fellow lost some twenty dollars on a fight between *his* chicken and one which Capt. ——, of our army, had purchased and pitted against him. There is a gambling-house on the main street, near the hotel, where the *fathers* may be seen in a semi-disguise every evening playing *monte*, and staking sometimes hundreds of dollars. I went up to the cock-pit last Saturday, in company with Mr. Williams, the missionary, to show him how the thing was done, and happened to find two of the Padres in the ring, as excited, nearly, with anxiety to know the result of the fight, as the chickens were mad with the cruel blows and wounds which they inflicted upon each other."

### EXTRAORDINARY SURGICAL OPERATION.

Week before last an invalid girl, named Margaret Shields, aged 14, was sent up from Deer Island to the Massachusetts General Hospital, at the suggestion of Dr. Moriarty, to submit her mysterious and painful case to the professional judgment of the eminent surgeons and physicians of that excellent institution. It appears from the statement she made, that about half the time during the last four years she has experienced very curious sensations in her stomach, such as, at one time, a leaden, choking obstruction, at another a sickening feeling, which seemed to absorb the vigor of all her physical powers, producing fainting fits, spasms, and at others, a sort of inward life, a squirming, indefinable something, all of which were daily becoming more serious in their nature. She stated that her only brother in England was strangled to death, about two years ago, by a tape-worm. This piece of information, taken in connection with the symptoms above described, soon convinced Drs. Warren, Channing, Stevens, and Bowditch, that her complaint was the same as her brother's, and that unless the worm was extracted, she also must inevitably fall its victim. After deliberate consultation, these eminent physicians decided to make a direct incision into Margaret's stomach, and seize the reptile, if possible, with a pair of hooked tweezers—a matter of life or death to the patient. She was, with great reluctance, induced to inhale the ether; when fully insensible, Dr. Warren applied the knife with wonderful precision and skill; and within the space of sixty seconds, he inserted his instruments and brought out, to the astonishment of all, a coil of living tape-worm, *forty-one feet eleven inches in length!* It was of a blueish color, of about the size of a coarse thread. So completely was the patient under the influence of the ether, that she observed, on coming to her senses: "O! I have had a pleasant dream, and feel relieved!" The wound was dressed with great care, and she has scarcely complained of pain since the operation. This, we are told, is the only case on record where the tape-worm has been literally cut from the human stomach; and for this operation humanity and the scientific world are indebted to the extraordinary skill of Dr. Warren. All honor be his! We are informed that out of a company of some thirty practitioners witnessing the operation, there was not a face unvisited by tears of joy and gratitude as they beheld this triumph of modern surgical science. [Boston News.

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Another Missionary Fallen.—The Journal of Commerce learns by letters received in this city from Rev. John Leighton Wilson, that Mrs. Mary H. Griswold, who sailed hence about a year since for the Gaboon mission, on the western coast of Africa, died at that station on the 31st of January last, of a malignant fever. She was formerly the consort of Dr. Wilson, also of Rev. Mr. Griswold, both of whom have died on the western coast within a few years, of diseases contracted in that climate, while engaged in their philanthropic and self-denying labors. In a religious view, the aspect of the mission at the Gaboon station is highly encouraging. A revival of considerable power has occurred, and a goodly number of conversions have taken place.

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Mail Robbery in Pennsylvania.—For some time past, letters containing money, mailed at Montrose, Pa., to go East, having been abstracted from the mail, an investigation was commenced under the direction of one of the P. M. General's special agents, when the trial-letters were finally opened at Great Bend, by George Baldwin, Postmaster of the place. Mr. B. was immediately arrested; $20 in money and an opened letter were found upon him, together with 22 other letters addressed to different persons. He was lodged in Montrose jail to await his trial.

## SUMMARY.

The Supreme Court of Louisiana, in the case of the State *vs.* Slave Dick, accused of murder, has decided that the provision of the Constitution guaranteeing trial by jury to accused persons, does not extend to slaves. At the same time it decides that "so far as crimes, misdemeanors and offenses are concerned, slaves are considered as persons."

A portable post office of wood, the Washington Whig says, has been constructed, containing pigeon-holes for letters and places for books, &c., to be conveyed to California. It is not probably more than ten feet in length and five in height. This office is to be set up wherever it may be convenient, and shifted as circumstances may require.

Mrs. Miller, residing in Harrisburg, Pa., recently gave birth to *five boys*, all of which are alive and doing well. What makes this case singular is, that at her first confinement she gave birth to two, and at her second to three, and at this, her third, to five, making in all *ten* children in four years, and all living.

The New Orleans Picayune of the 15th inst., contains a letter from Mexico, dated the 31st of March, through which we learn that the cholera was making terrible ravages in the neighborhood of the Rio Grande. Some of the towns are said to be nearly depopulated from the effects of this awful scourge, and in Camargo upward of 250 have already died.

Bishop Doane, of New Jersey, has failed for $250,000, and is said to be able to pay only a trifling portion of his vast liabilities. Most of this money is said to have been spent in building churches and chapels. The fortune of Mrs. Doane, formerly Mrs. Perkins, of Boston, is not involved in this crash. Her income is said to be $12,000 per annum.

The steamboats on the Stonington and Providence line to Boston removed to Pier No. 2, North River, on Tuesday last, whence they will continue to leave, as heretofore, at 5 P. M.

The effect of the news from England has been more firmness in breadstuffs, with an advance of 2 cents per bushel on corn. Cotton has been depressed about 1-4c. per lb.

It is said that Charles Albert, the Ex-King of Sardinia, following the example of Louis Philippe, and other monarchs who have lost their crowns in Europe, is about to take refuge in the United States of America.

Considerable excitement has recently been created in the border counties South of the Missouri River, in consequence of the preaching of some Abolitionists, professedly in the discharge of the duties of the Methodist Episcopal Church North, on the subject of Slavery. A large number of colored persons had become dissatisfied with their old religious organization, and had gone over to the "North" division of that Church.

The last steamer brings intelligence that Mr. Albert Brisbane, correspondent of the N. Y. Tribune, has been ordered to quit France in 48 hours. The Presse says that Mr. B., the American Socialist, who has received notice to quit France in 48 hours, has been to the Prefect of Police, and told him that he would not leave France without being compelled by force.

Our readers will remember the attempt to poison the family of Benjamin Blaisdell, at New Boston, N. H., made on the 16th of February last, by the administration of morphine, resulting in the death of one child. Letitia Blaisdell, the poisoner, a young girl adopted as a daughter by Mr. B., when brought up for trial, plead guilty. She was thereupon sentenced to be hung on the 30th of next August.

The great suit of Van Vechten *vs.* Clute, involving the great question of the validity of Stephen Van Rensselaer, Esq., the Patroon's title to the Manor of Rensselaerwyck, will be urgued in Schenectady, on the first Monday in May, before the Supreme Court Judges of the Fourth District. Van Vechten, Spencer, and Cady, appearing for the plaintiff, and Gov. Seward and Rufus W. Peckham for the defendant. By the consent of both parties, this is made the test suit.

Prof. James F. W. Johnston, of Durham, England, has accepted the invitation of the Executive Committee, and will deliver the annual address before the N. Y. State Agricultural Fair in September next, at Syracuse. Prof. Johnston is one of the most distinguished agricultural chemists in Great Britain.

California adventurers, in considerable numbers, are returning, some from Panama, some from the Rio Grande, and some from the neighborhood of Independence, Mo. The cholera has carried off many who went by way of the Rio Grande.

An arrival, last week, from St. Domingo, brings information that President Soulouque had, after a severe battle, taken from the Dominicans the towns of Las Matas and St. John, in which a great many of the Dominicans were killed and taken prisoners. Many of them escaped, abandoning five large pieces of artillery and a 6-pounder.

The ship Mount Wollaston has arrived at New Bedford from the Sandwich Islands, and brings $20,000 in gold dust, the property of Mr. D. B. Washburn, a passenger, who obtained the same at the dry diggings in California.

Died, in Upton, Nov. 10, Mr. Silas Warren, aged *ninety-five years*. He was among the soldiers over whom Gen. Washington received command at Cambridge; he was also present at Dorchester Heights when the Americans compelled the British to evacuate Boston.

Capt. Daniel Gano died at his residence in Scott Co., Ky., on the 8th ult., aged 91. He was an officer in the Revolutionary war, and served with great credit to its close. He was of the Order of the Cincinnati, (and believed to be the last,) having a diploma signed by George Washington.

The Detroit Free Press understands that it is the intention of the Central Railroad Company, in connection with the eastern companies, to transport emigrants from New York to any port on Lake Michigan, for $3 each, and 50 cents per hundred lbs. for all extra baggage over fifty lbs.

A work on the "History of the Precious Metals," recently published in Hartford, Conn., says the value of the silver tea-spoons in the United States, is estimated at $36,000,000, of silver table-spoons $27,000,000, of silver forks $4,500,000, and of plate and dining service $5,500,000.

A private telegraphic dispatch received in New York, dated New Orleans, April 16th, says: "Capt. Albert Bliven, of the ship Republic, of New York, was attacked by cholera and died. He was a native of Westerly, R. I., and was highly esteemed by all who knew him."

The Burlington (Iowa) Gazette says that 100 emigrants from a single county, Des Moines, are leaving for California. This is a heavy emigration on a sparse population. Iowa and Wisconsin have more of the California fever than any other States in the Union.

The New Orleans Delta publishes a letter dated Acapulco, Mexico, March 9, which says that all accounts from San Francisco concur that thousands of persons in the vicinity of the placer have perished from cold and hunger during the past winter.

The Illinois Daily Journal says that the cholera is really in Peoria, and that considerable fatality attends the disease. The premonitory symptoms are said to be different from what they were in its former visit to this country.

Southern papers continue to furnish details of the ravages of the recent snow-storm and frost, from which it appears that the crops and fruit have suffered very severely throughout the entire South.

Accounts have been received from Africa, to March 8, which state that the schooner Curlew, Nelson commander, was at the Isle de Los, with all hands dead, save the Captain and boy.

The Lowell Courier says that a salmon trout weighing twenty-four pounds, and measuring three feet in length, was taken the other day at a pond in Mount Vernon, Me.

A new Lunatic Asylum is to be constructed in Tennessee, on the farm of the late Henry Dickinson, on the Murfreesboro' road, seven miles from Nashville.

Mr. Thomas McKenzie, a Mormon, is now in Boston, endeavoring to collect books, &c., for the Mormon settlement in the Great Salt Valley of California.

A young man aged 18 drank a half tumbler of laudanum at Kittaning, Pa., supposing it to be wine. He died in consequence.

On the 24th of April, a fire broke out in the cooper's shop attached to the Jeffersonville (Indiana) Penitentiary, which was totally destroyed, together with the large hemp shop and several other minor buildings.

Between the 26th of January and the 12th of March, there arrived at Rio Janeiro, thirty-four American vessels bound for San Francisco, California.

In Ohio, the horticulturists say the fruit, owing to its backwardness, has escaped the late frosts without injury. Accounts, however, from Georgia, South Carolina, Alabama, and a portion of Florida, generally agree that the wheat crop which was up, have been almost entirely destroyed.

Wm. Thurston, of Frankfort Hill, Herkimer Co., N. Y., aged 50, attempted on the 26th of March, while drunk, to race horses with a peddlar, was thrown out, broke his neck, and crushed his head. He left a large and respectable family.

According to a record kept in Dubuque, Iowa, during the past winter, there were 19 snow-storms there, from the 2d of November to the 1st of March. The entire depth was 5 feet 1 1-2 inches.

The schooner "Outward-Bound" sunk, April 26, about four miles out from Chicago. All hands lost. The schooner "Tempest" saw her go down.

Mr. Varney, editor of the Vox Populi, has been sued by Dr. Gilman Kimball, of Lowell, for alledged libel, in censuring the Dr.'s course in the treatment of a young man by the name of Field.

There were one hundred and thirty-two deacons, and two hundred and five priests, ordained for the Established Church in England, Wales, and Ireland, during the last Christmas season.

The gold and silver mines of Russia produced in the year 1848, twenty millions of dollars in gold, and nine hundred and forty thousand dollars in silver.

Cassius M. Clay is one of the seventy emancipation delegates from Madison County, Kentucky, to the Constitutional Reform Convention in that State.

In New York, on Sunday last, several men got into a quarrel, when one of them drew a knife and stabbed another, causing instant death.

A girl named Catharine Cole, an inmate of the Lawrence poor house, recently starved herself to death. No persuasion could induce her to take food.

The printing of the last census, it is said, presented a clear profit of a hundred thousand dollars to Blair & Rives, of the Washington Globe.

There is owing to the National Intelligencer at Washington, from delinquent subscribers and others, $400,000.

Dr. John W. Moore states in a Mobile paper that he cured one hundred or more extreme cases of the cholera, not losing one, by the use of tobacco.

Edward Fitzgerald, the editor of the Philadelphia Item, was recently thrown from a horse and killed.

On the 20th of March last, there were 30 American vessels at San Francisco, which had been deserted by their crews.

Opposition has so reduced the fare on the Ohio River, that the passage money will not pay the passengers' board.

The Legislature of Missouri has given the name of Fremont to a new county, in honor of the Colonel.

The Legislature of Delaware divorced 12 couples at its last session.

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#### New York Market, Monday, April 30.

ASHES—Pots $5 62; Pearls 6 25.——FLOUR AND MEAL—Flour has advanced a little since the steamer's arrival, selling at from 4 75 to 5 18. Meal 2 75. Rye Flour 2 81.——GRAIN—Genesee Wheat 1 25; Ohio 1 05. Rye 57c. Barley 63c. Yellow Corn 63c. Oats 36 a 37c. for Northern.——PROVISIONS—Pork, Prime 8 25; Mess 10 25. Butter is down, the range for Ohio and State being from 6 to 15c. Cheese as heretofore.

#### MARRIED,

In Hartsville, N. Y., March 19, by Eld. H. P. Burdick Mr. Mordecai Howell to Miss Wealthy Martin, all o Hartsville.

In Leonardsville, N. Y., on the evening of the 7th ult., by Eld. W. B. Maxson, Mr. Albert S. Edwards and Miss Lucy Jane Clarke, all of Leonardsville.

☞ In a notice published in the Recorder of Feb. 22d, of the marriage of Mr. Burton and Miss Taylor, at Unadilla Forks, the name of the former should have been *Abner* instead of *John* Burton.

#### DIED,

In Westerly, R. I., on the 14th of March, 1849, Mrs. Susan Stillman, wife of Benjamin Stillman, aged60 years.

In Albion, Dane Co., Wisconsin, March 11, 1849, Gardner Carpenter, in the 61st year of his age.

In Hornellsville, N. Y., March 18, Francis, son of Jeremiah H. Burdick, aged one year and one day.

#### LETTERS.

Wm. B. Maxson, Daniel Coon, Geo. Greenman, Henry W. Clarke, J. B. Wilbur, Maxson Green, Wm. C. Kenyon, H. W. Stillman, H. P. Burdick, J. R. Butts, A. P. Stillman (satisfactory,) Charles Clarke.

#### RECEIPTS.

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|---|---|---|---|---|---|
| Luke Green, Alfred, | $2 00 | pays to vol. | 5 | No. | 52 |
| Silas Stillman, " | 2 00 | " | 5 | " | 52 |
| Spencer Sweet, " | 2 00 | " | 5 | " | 52 |
| Daniel Maxson, " | 2 00 | " | 5 | " | 52 |
| Daniel Potter, " | 2 00 | " | 5 | " | 52 |
| H. G. Witter, " | 1 00 | " | 5 | " | 52 |
| R. Dunham, " | 1 50 | " | 5 | " | 52 |
| I. B. Crandall, " | 3 25 | " | 5 | " | 52 |
| Roxana Coon, " | 2 00 | " | 5 | " | 52 |
| Alex. Coils, " | 2 00 | " | 5 | " | 52 |
| Jer. Burdick, " | 2 00 | " | 5 | " | 52 |
| M. Stillman, Nile, | 2 00 | " | 5 | " | 26 |
| G. C. Green, " | 2 00 | " | 5 | " | 52 |
| M. W. Babcock, " | 2 00 | " | 6 | " | 26 |
| D. C. Burdick, Persia, | 2 00 | " | 5 | | 52 |
| Jer. Green, " | 2 00 | " | 5 | " | 52 |
| B. T. Bliss, Adams Center, | 5 00 | " | 6 | " | 52 |
| J. S. Smith, Chaumont, | 2 00 | " | 6 | " | 52 |
| J. B. Stillman, Unadilla Forks, | 2 00 | " | 5 | " | 52 |
| A. Mills, New York, | 2 00 | " | 5 | " | 52 |
| Wm. H. Stagg, " | 2 00 | " | 5 | " | 52 |
| S. B. Crandall, West Edmeston, | 1 00 | " | 5 | " | 52 |
| R. Langworthy, Hopkinton, R. I. | 2 00 | " | 5 | " | 52 |
| H. W. Clarke, Chicago, Ill. | 5 00 | " | 5 | " | 52 |
| J. R. Butts, Farmington, Ill. | 3 00 | " | 6 | " | 26 |
| N. Hallock, Ulysses, Pa. | 1 85 | " | 5 | " | 52 |
| S. Gibbs, " | 1 25 | " | 2 | " | 13 |
| E. P. Haynes, New London, Ct. | 3 80 | " | 5 | " | 52 |
| S. Watrous, Mystic, Ct. | 2 00 | " | 5 | " | 52 |
| C. Saunders, Westerly, R. I. | 2 00 | " | 4 | | 52 |
| E. C. Scranton, Madison, Ct. | 2 00 | " | 6 | " | 45 |
| C. Clarke, So. Bloomfield, O. | 2 00 | " | 5 | " | 52 |
| A. D. Graham, " | 1 00 | " | 5 | " | 52 |

### Missionary Association—Executive Board.

A Quaterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association, will be held in New York, on the evening of third-day, May 22, 1849.

By order of the Board, GEO. B. UTTER, Rec. Sec.

### The Publishing Society.

A meeting for the organization of the Seventh-day Baptist Publishing Society will be held in the city of New York on the fourth day of the week before the fourth Sabbath in May, (23d day of the month,) commencing at 9 o'clock A. M. It is hoped that a large number of those who have subscribed to the Constitution, and pledged funds to the Society, will be present.

### Eastern Association.

The Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church in Pawcatuck, R. I., on the fifth day of the week before the fourth Sabbath in May, at 10½ o'clock, A. M. Introductory Discourse by Lucius Crandall, of Plainfield, N. J.; alternate, Samuel Davison, of Farmington, Illinois. S. S. GRISWOLD, Cor. Sec.

Executive Committee.—The Executive Committee of the Eastern Association will hold its annual session on the fourth day of the week before the fourth Sabbath in May, in the lecture-room of the Seventh-day Baptist Church at Pawcatuck, R I. at 10½ o'clock, A. M. S. S. Griswold.

P. S. Churches are requested to specify in their associational letters the amount they will raise for missionary pur poses within the limits of the Association for the ensuing year.

### Central Association.

The Annual Meeting of the Seventh-day Baptist Central Association, will be holden with the First Church in Brookfield, N. Y., commencing on the fourth day of the week before the second Sabbath in June, 1849.

### Notice—Western Association.

The attention of the churches of the Seventh-day Baptist Western Association is particularly directed to the Report of a Committee appointed at the last annual session to revise the Constitution. That Report was received and referred to the churches for individual action; and is, together with the Constitution as it now stands, published in the Minutes of the last session. It is very desirable that the matter should be brought before every church, where it has not already been done, and the result of the action forwarded to the approaching Anniversary of the Association. That the Constitution needs revision, must be evident to all who give it even a passing notice; and in all matters of constitutional reform a full voice should be heard. Will the churches speak out? T. E. BABCOCK, Cor. Sec.

### Christian Psalmody.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. *Those wishing books will please forward their orders, with* particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

### Railroad from Albany West.

ON and after Tuesday, May 1, 1849, six trains will leave the dépôt of the Albany and Schenectady Railroad Company daily, Sundays excepted, viz:

At 6 o'clock, A M., for Buffalo, through in 15 hours; at 7 o'clock, A. M., for Schenectady; at 9 o'clock, A. M., for Buffalo, through in 18 hours; at 12½ o'clock, P. M., for Schenectady; at 2 o'clock, P M., for Buffalo, with emigrants and express freight, through in 23 hours; at 7 o'clock, P. M., for Buffalo, through in 18 hours. Passengers for Saratoga Springs and Whitehall can take any of the trains for Schenectady and Railroad or Stages by Plank Road route to Saratoga. Baggage cars and through baggage men run the whole distance between Albany and Buffalo. Baggage taken free by Railroad wagons between steamboats and Railroad.

Albany, April 30, 1849. E. FOSTER, Jr.,
Secretary Albany and Schenectady R. R. Co.

### To Clergymen and their People.

All Clergymen who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—(after the 1st of May No. 57 John-street)—New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

### LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W. B. Maxson
Lockport—Leman Andrus.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.
CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.
NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.
PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph.
OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
Pratt—Eli Forsyth.
MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.
WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich.
" Stillman Coon.
Walworth—Wm. M. Clarke.
ILLINOIS.
Farmington—Sam'l Davison.

# Miscellaneous.

## OUR HOMESTEAD.

BY MISS PHEBE CAREY.

Our old brown homestead reared its walls
From the wayside dust aloof,
Where the apple boughs could almost cast
Their fruitage on its roof;
And the cherry trees so near it grew
That, when awake I've lain
In the lonesome nights, I've heard the limbs
As they cracked against the pane;
And those orchard trees—O those orchard trees!
I've seen my little brothers rocked
In their tops by the summer breeze.

The sweet briar under the window sill,
Which the early birds made glad,
And the damask rose by the garden fence,
Were all the flowers we had.
I've looked at many a flower since then,
Exotics rich and rare,
That in other eyes were lovelier,
But not to me so fair;
For those roses bright—those roses bright—
I've twined them with my sister's locks,
That are lain in the dust from sight.

We had a well—a deep, old well—
Where the spring was never dry,
And the cool drops down from the mossy stones
Were falling constantly;
And there never was water half so sweet
As that in my little cup,
Drawn from the curb by the rude old sweep
Which my father's hand set up;
And that deep old well—O that deep old well!
I remember yet the plashing sound
Of the bucket as it fell.

Our homestead had an ample hearth,
Where at night we loved to meet;
Where my mother's voice was always kind,
And her smile was always sweet;
And there I've sat on my father's knee,
And watched his thought brow,
With my childish hand in his raven hair—
That hair is silver now!
But that broad hearth's light—O that broad hearth's light!
And my father's look, and my mother's smile,
They are in my heart to-night. [Tribune.

From the Albany Evening Journal.

## DEATH OF REV. WILLIAM J. POHLMAN.

By the Europa we have received the particulars of the sad accident by which this devoted missionary was deprived of his life. He was on his return from Hong Kong to Amoy, in the schooner Omega, having accompanied his sister to the former place for the benefit of her health. On the night of the 5th of January, about 2 P. M., off Breakers' Point, about half-way between Hong Kong and Amoy, distant from the shore about a quarter of a mile, the vessel struck upon rocks.

The wind was blowing fresh and the sea running high. By the advice of Mr. Pohlman they all remained upon the vessel until daylight, for the weather was thick and hazy, when they attempted to get a rope on shore by one of the men who was a good swimmer, but owing to the high and strong waves, and the breakers on the beach, they could not succeed. As soon as it was light, the wreck was discovered by some Chinamen on shore. They gave the alarm, and it was not long before there were hundreds collected on the beach.

The vessel was fast going to pieces and filling with water. Some of the Chinamen, to the number of twelve or more, swam from the shore to the wreck, and commenced pilfering whatever they could lay their hands upon. In this dreadful situation, the waves breaking over the vessel, the cabin having filled with water, and the trunks and boxes having floated out, the hatches being washed open, and the decks cleared of every thing, Mr. Pohlman told the Chinese, with the consent of the captain, that they could have every thing. The only thing they, the crew, wished for, was to preserve their lives. In this situation they remained until the captain judged it to be low tide, which was about 12 M., when they lowered the boat, (in doing which it was slightly stove.) The captain, first and second mates, Mr. Pohlman, and about a dozen of the crew, who said they could not swim, got into it; leaving all who could swim, except the gunner and steward, upon the wreck. When the boat shoved off from the vessel the captain ordered those left behind to jump into the water and swim ashore. They did jump into the water, but instead of swimming to the shore, they caught hold of the sides of the boat in such numbers as to swamp her, and she immediately went down. Of all that were in her, Capt. Anderson, the second mate, the gunner, and the steward, were the only ones who succeded in getting to shore. All the rest were drowned.

The crew consisted of 37. 12 were drowned and 25 were saved. 6 of the crew were Chinamen; 3 of these were drowned. As soon as the boat sunk and they were all thrown into the water, Mr. Hutchinson, the first mate, caught hold of the legs of the gunner, who was a good swimmer. The gunner disengaged himself and turned round to look after Mr. H. when he saw him sinking. At the same moment he saw Mr. Pohlman, with his face under the water, and struggling with his hands above the surface. This was the last that was seen of Mr. Pohlman. Every thing in the vessel was lost. The Chinese from the shore waded up to their waists in water to meet those who were struggling to get on shore.

As soon as they could lay their hands upon them, they stripped them of their clothing; in doing which, they murdered Capt. Anderson, by holding his head under water until he was drowned. Those who reached the shore alive had to make their escape without clothes, and so travel to Cup-Chee, a village about 12 or 15 miles distant from the wreck, where the people were kind enough to give them a few rags to cover themselves with, and something to eat.

From this village they traveled on by slow stages, as well as they could, subsisting upon the charity of the Chinese Mandarins in the different villages through which they passed, until they reached Canton, on the 8th of January. On one occasion, they were all locked up in jail during the night without food. The next morning the Mandarin released them, and gave them each forty cash (about three cents) and sent them on their way.

The motive for Capt. Anderson's murder was doubtless that he had more and better clothing on than any of his crew. It is altogether likely that had Mr. Pohlman succeeded in getting to shore, the cupidity of the Chinese and their anxiety and haste to possess his clothing would have led them to lay violent hands on him also. Mr. Thompson, the second mate, from whom these particulars were obtained, and who was in the boat with Mr. Pohlman, says that he was quite calm and self-possessed. He was prepared for any event. Death to him was but the entrance into life. The Chinamen, in contending for the property of the wreck, killed each other to the number of fifty or sixty.

The above particulars were derived from a letter of Rev. Richard Cole, missionary at Hong Kong, under date of January 26, 1849.

## THE LOST-LUGGAGE OFFICE.

From the Quarterly Review.

Without describing in detail this property, we will at once proceed to a large, pitch-dark, subterranean, vaulted chamber, warmed by hot-air iron pipes, in which are deposited the flock of lost sheep, or, without metaphor, the lost luggage of the last two years. Suspended from the roof, there hangs, horizontally, in this chamber, a gas-pipe about eight feet long, and as soon as the brilliant burners at each end were lighted, the scene was really astounding. It would be infinitely easier to say what there is not, than what there is, in the forty compartments, like great wine-bins, in which all this lost property is arranged. One is choke-full of men's hats, another of parasols, umbrellas, and sticks of every description. One would think that all the ladies' reticules on earth were deposited in a third. How many little smelling bottles—how many little embroidered pocket-handkerchiefs—how many little musty eatables and comfortable drinkables—how many little bills, important little notes, and other very small secrets, each may have contained, we felt that we would not for the world have ascertained; but when we gazed at the enormous quantity of red cloaks, red shawls, red tartainplaid, and red scarfs, piled up in one corner, it was, we own, impossible to help reflecting that surely English ladies of all ages, who wear red cloaks, &c., must in some mysterious way or other be powerfully affected by the whine of compressed air, by the sudden ringing of a bell, by the sight of their friends—in short, by the various conflicting emotions that disturb the human heart on arriving at the up terminus of the Euston station—for how else, we gravely asked ourselves, could we possibly account for the extraordinary red heap before us?

Of course, in this Rolando-looking cave there were plenty of carpet-bags, gun-cases, portmanteaus, writing-desks, books, Bibles, cigar-cases, &c., but there were a few articles that certainly we were not prepared to meet with, and which but too clearly proved that the extraordinary terminus excitement which had suddenly caused so many ladies to elope from their red shawls, had equally affected men of all sorts. One gentleman had left behind him a pair of leather hunting breeches! Another his boot-jack! A soldier of the 22d regiment had left his knapsack, containing his kit! Another soldier had left his scarlet regimental coat! Some cripple, probably overjoyed at the sight of his family, had left behind him his crutches! But what astonished us above all was, that some honest Scotchman, probably in the ecs'acy of suddenly seeing among the crowd, the face of his faithful Jeanie, had actually left behind the best portion of his bagpipes! Some little time ago, the superintendent, on breaking open, previous to a general sale, a locked leather hat-box, which had lain in this dungeon two years, found in it, under the hat, £65 in Bank of England notes, with one or two private letters, which enabled him to restore the money to the owner, who, it turned out, had been so positive that he had left his hat-box at a hotel at Birmingham, that he had made no inquiry for it at the railway-office.

## THE "OLD OAKEN BUCKET."

We came in possession last week, says the Sunday Age, of an anecdote respecting the origin of Samuel F. Woodworth's famous ballad of that name, which appears to us to possess so much interest, that we can not withhold it from our readers—especially as it has not before been in print.

Several years ago, when Woodworth, the printer, and several other "old New Yorkers," were brother typos in a printing office, situated at the corner of Chatham and Chambers streets, there were very few places in the city where one could enjoy the luxury of a really "good drink." Among the few places much patronized, was an establishment kept by Mallory, in Frankfort-street, on or about the same spot where St. John's Hall recently stood. Woodworth, in company with several particular friends, had "dropped in" at this place one afternoon, for the purpose of partaking of some brandy and water, which Mallory was famous for keeping. The liquor was super-excellent, and Woodworth seemed inspired by it; for, after taking a draught, he set his glass upon the table, (remember, reader, if you please, that in those "rare old times," a man rarely met with a friend without inviting him to imbibe;) and, smacking his lips, declared that Mallory's *eau de vie* was superior to any thing he had ever tasted. "No," said Mallory, "you are mistaken; there was one thing which, in both our estimations, far surpassed this, in the way of drinking." "What was that?" asked Woodworth, dubiously. "The draught of pure, fresh, spring water, that we used to drink from the old oaken bucket that hung in the well, after our return from the labors of the field on a sultry day in the summer." The tear-drop glistened for a moment in Woodworth's eye. "True—true!" he replied, and shortly after quitted the place. He immediately returned to the office, threw down his stick, grasped a pen, and, in half an hour, "The Old Oaken Bucket,"—one of the most delightful compositions in our language—was ready in manuscript, to be embalmed in the memories of succeeding generations.

New Mode of Washing.—A Mr. Tibbets advertises in the Mobile papers, that he has made a discovery of a chemical nature, by which a large washing of clothes—say *five hundred pieces*—may be done by one person in *twenty-five minutes*, without any machine, or any *rubbing*, and without injury to the clothes. The editor of the Register says, that the experiment was tested at the American Hotel in that city, in the presence of a number of persons, and with the most complete success; and adds, that a knowledge of the ingredients employed in preparing the water enables him to say that their use can work not the slightest injury to the clothing.

## HOW TO MAKE SLEEP REFRESHING.

1. Take sufficient exercise in the open air during the day.
2. Eat light suppers, always two or three hours before retiring.
3. Avoid tea and coffee, and all unnatural stimulants.
4. Retire early. All animals, except those that prowl all night, retire to rest soon after the sun goes down. The early hours of sleep are the most sweet and refreshing.
5. Eschew feather beds; sleep on hair or cotton mattrasses, with a light covering of bed clothes.
6. *Be sure* and have your room well ventilated.

It is well known that the Duke of Wellington, now a hale man, is accustomed to sleep on a hard narrow pallet; and we believe the couch of her Majesty is also of the simplest possible construction. It is reported that the Duke justifies the narrowness of his resting-place, on the plea that when a man wishes to turn, it is then high time to turn out. We seldom hear the laborious peasant complain of restless nights. The indolent, pampered epicure, or the man who overtasks his brain and denies himself bodily exercise, is liable to *sleeplessness*.

## THE POET CAMPBELL.

An American gentleman, while on a visit to the author of Gertrude of Wyoming, told him of a pilgrimage which he and others had made to Wyoming, from their admiration of the author's genius. "It was autumn, and the quiet shores of the Susquehanna were bathed in the yellow light of Indian summer. Every day we wandered through the primeval forest, and when tired would sit down under their solemn shade, among the falling leaves, and read Gertrude. It was in these thick woods, where we could hear no sound but the song of the birds, or the squirrel cracking his nuts, away from the busy world, that I felt the power of Campbell's genius."

Campbell took his hand, pressed it, and said, "God bless you, sir; you make me happy, although you make me weep. This is more than I can bear. It is dearer to me than all the praise I have had before, to think that in that wild American scenery, I have had such readers."

Campbell was never in the United States, and of course never saw the scenery of the valley; yet he could not have described it better had he seen it.

The Horse.—Like his master, he is of a complicated structure, and needs care, kindness, good air, and variety of food. Mr. Pell, of Pelham, gives the following directions:—

"Feed them in winter on a variety of food, such as oats, ground and whole, bran, ship-stuff, beans, peas, turnips, occasionally steamed, separately or together. In summer, keep them always confined in airy stables, and feed them on clover, bruised grains, green corn-stalks, cider pomace, oil cake, hay, &c. Be particular to give them three-fourths of a pound of salt per week; occasionally 2 oz. of sulphur, and frequently 2 oz. of wood ashes. I have a pair of horses," he observes, "on my farm, that are now twenty years old, during which time they have never been at pasture, and have worked daily; they have never been incapacitated for work by lameness, or disease of any kind, and have always been perfectly healthy."

He also adds, that he has another pair of sorrels that are eighteen years old, which labor daily, and will do as much as any pair of six years old.

Shoe Pegs.—The following interesting sketch of a factory where 1,000 bushels of pegs are made annually, at Vienna Village, Kennebec County, is from the Maine Farmer: The logs are sawed into blocks of suitable length for the pegs, and the ends are planed smooth. Grooves are then cut on the ends of these blocks, crossing each other at right angles, and these form the points of the pegs. They are then separated by splitting the blocks, a knife being introduced between each row of points, corresponding with the grooving. All these operations are performed by the machinery with the utmost precision and celerity. The pegs are then bleached, dried, and prepared for market. We do not know what farther improvements can be made in the manufacture of shoe-pegs. Mr. Thomas C. Norris, the proprietor of this factory, informed us, that since September last, he had sent 127 barrels of shoe-pegs, and pins for cabinet work, to Manchester, England. He has farther orders from the same place, which he is unable to supply at present, in consequence of the water being so low in the stream that he could not keep his works in operation through the Winter.

Slavery in Brazil.—The Journal of Commerce says that upwards of fifty thousand slaves are annually imported into Brazil, and sold for $200 each, about ten times their cost in Africa; and although one-third of the vessels engaged in the trade, and a like proportion of the slaves embarked, are annually captured, the trade is said to be unprecedently flourishing. The combined efforts of Great Britain and the United States have failed to effect its suppression; but by rendering its prosecution difficult and dangerous, they have subserved the cause of humanity, as none but the fastest vessels, in most instances steamers, are now employed in the trade, and the suffering and mortality incident to the voyage have been materially diminished by shortening its duration. Perhaps those efforts have prevented the extension of the slave-trade; though it is believed that the supply keeps nearly even pace with the demand. But it is clearly by other means than those heretofore adopted, that the Brazilian slave-trade is to be suppressed, if at all.

Love for the Horse.—"You do justice," said my friend Christopher Hughes, "to my opinions on the *horse!* They are more than opinions; with me it is instinct to love that noble animal! I consider the horse as the creature in animated nature next in importance and in *dignity* to man. And I know no animal more base than the man who undervalues or *overworks* the horse. Nor are there many subjects more worthy of a human care and enlightened legislation, for improvement and protection, than is this gallant, and generous, and useful animal, which most men admire, all use, and many, alas! many abuse." [Skinner.

Origin of Fogs.—The very common, but mistaken idea, that the fog which we see of an evening hanging over low meadows, and by the sides of streams, is caused by the dampness of those regions, arises very naturally from our first observing it in low places, and, as the cool of the evening advances, remarking that it ascends to higher land; the fact is, however, not that the damp is ascending, but that from the coldness of those situations they are the first places which condense the before invisible vapor, and as the cold of the evening advances, the condensation takes place at a higher level. A large portion of the vapor ascends to the upper region of the atmosphere, where it cools and becomes visible to us in the form of clouds; and increasing in density by cooling, they gradually descend nearer the earth, until at last, becoming too condensed by the loss of heat, they fall in rain, to be again returned in endless succession. [Scientific Phenomena.

London Milk.—Milk in London is not quite what it is in the country; the chalk-pit and the pump have sometimes more to do with it than the cow. The number of cows kept for the purpose of supplying the inhabitants of London and its environs with milk, remarks Youatt, is about 12,000. The quantity of milk yielded by all these cows, at 9 quarts per day, amounts to 39,420,000 quarts, or 27 quarts of genuine milk for each individual. The retail dealers usually sell the milk for 4d. per quart, after the cream is separated from it, and then obtain 3s. per quart for the cream; beside this a great deal of water is mixed with the skimmed milk, so that we far underrate the price when we calculate that the genuine milk sells at 6d. per quart, which makes the money expended on milk in the British metropolis amount to £985,500, or nearly a million of pounds per annum. If we again divide the £985,500 by 12,000, the number of cows, we shall have the strange and almost incredible sum of £82, as the money produced by the milk of each cow.

Railway Accidents in Great Britain.—An analysis of the returns from all the railways in operation in Great Britain and Ireland for the last six months of 1848, shows this result: 112 persons killed, 120 injured; *thirty-one millions five hundred thousand* persons conveyed on the roads, or about one accident to every 140,000 persons—in other words, making the chances of safety 140,000 to 1 for every passenger. The proportion of safety becomes still larger when, on farther analysis, we find that of actual passengers there were killed only 15, and injured 73. Of these only *three* were killed and 68 injured from causes beyond their own control; the others suffering by reason of their own misconduct or incaution. Twenty-three persons were killed and five injured by crossing, standing, or otherwise trespassing on the railway.

Raise more Fruit.—When Dr. Dwight first removed to New Haven, there was but little fruit raised there. He urged his neighbors to plant fruit trees, but they said it was of no use, for the boys would steal all the fruit. "Plant *more* fruit," was the answer. "Make good fruit plenty, and it will not be plundered." Fifteen years afterwards, he pointed to the abundance of fruit and the absence of pillage then enjoyed, in proof of his principle.

## VARIETY.

Dr. Johnson, once hearing a bishop say what is called grace before meat, in some such words as these, "For what we are about to receive, the Lord make us thankful," addressed him, "My lord, do you think that God will hear that prayer?" "I hope so," replied the prelate. "Then be assured," said the Doctor, "that he will not; for he will reject every prayer which is not presented to him in the name of his Son."

That world-renowned chemist, Liebig, says that a single pound of bone dust, contains as much phosphoric acid as one hundred pounds of wheat. From this we can easily perceive, that there are bones wasted on every farm in this State sufficient to manure the entire wheat crop.

A sportsman of Gloucester, a short time since, brought home seven young foxes, and put four with a kitten which was in the house. The old cat has since taken care of and nursed them the same as her own kitten, and they are now fat and hearty.

An Indian having been found frozen to death, an inquest of his countrymen was convened to determine by what means he came to such a death. Their verdict was, "Death from the freezing of a great quantity of water inside of him, which they were of opinion he had drunk for rum."

We once heard of a preacher who was called upon by some of his congregation to pray for rain, of which the crops stood greatly in need. His reply was, that he would pray if his congregation desired it, but he was very sure it would not rain until the wind shifted.

R. Manning, of Salem, by cutting off all the blossoms from a Baldwin apple-tree, in the spring of its bearing year, changed the fruitful year to the next season. The unfruitful seasons have become bearing years, and *vice versa*.

Some one, looking at a rich man, said, "Poor man, he toiled day and night until he was forty, to gain his wealth, and he has been watching it day and night, ever since, for his victuals and clothes."

The most worthless of all family treasures are indolent females. If a wife knows nothing of domestic duties beyond the parlor or the boudoir, she is not a helpmate, but an incumbrance.

It is a truth well established among cultivators, that land planted with fruit trees of good varieties will yield to the acre more food for man and beast than any other crops, with less labor.

Professor Mulder, who has been thoroughly investigating the potato, solemnly denounces it as an article of food, and says it is the "cause of the moral and physical degradation of the nations that use it."

Lord Brougham once, in the House of Peers, "thanked God" that the English people were "under recognizance of £800,000,000 to keep the peace under any circumstances."

Garrick said he would give a hundred guineas if he could say "O!" as Whitfield did.

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## The Sabbath Recorder.

### CHRIST'S KINGDOM—WHEN IS IT? AND WHAT IS IT?

Being the substance of a Lecture delivered before the Bible Class of the Seventh-day Baptist Church of Scott, N. Y. By a Member of the Class. Published by request of the class and the congregation who heard the lecture.

*Luke* 1: 32, 33—He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.

In the remarks I am about to make, it will be my purpose to give an answer to the question, In what sense was the subject of this declaration to possess the throne of David, and reign over the house of Jacob? In examining this question, (as well as all other subjects of religious belief,) it is necessary that the numerous texts having a bearing on it should be applied in such a manner as to give their original meaning, and that the legitimate meaning of the passages should be scrupulously adhered to. In my opinion, all the predictions in relation to Christ, his conception, his birth, his life, his sufferings, his death and resurrection, his glorious appearing and kingly authority, and, finally, all his offices and attributes, are to be interpreted by the same rule; otherwise, we are liable to produce confusion, all our theories will be conflicting, and whatever views of Scripture revelation we may adopt will very likely be confuted by some other portion of Scripture, in accordance with the rule we ourselves have laid down.

Having thus premised, I would ask, How did Mary, the mother of our Lord, to whom the words of our text were spoken, understand the declaration that her son was to possess the throne of David, and reign over the house of Jacob? I frankly admit, that her understanding, if that could be definitely ascertained, is not an infallible guide to the truth. But what would be the construction she would naturally place on the message she received from the heavenly messenger? For what was the message sent? Was it that she might know what would take place? Or, was it partly for that, and *partly* to deceive her, so that she might expect some things to take place that never would take place? What could she understand the throne of David to be? She knew that David was the first of a kingly line, to whom it was said, in 2 Sam. 7: 16, "Thine house and thy throne shall be established forever before thee; thy throne shall be established forever;" and in Ps. 89: 4, "Thy seed will I establish forever, and build up thy throne to all generations." She knew that it had been said, (Gen. 49: 10,) "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." She knew, that the God of heaven and earth, "who cannot lie," had sworn with an oath, (Ps. 132 and Acts 2: 39,) "*Of the fruit of thy body will I set upon thy throne.*" She knew that David was a civil ruler—that he was the monarch of the nation to which she belonged—and that David did not simply "reign in the hearts of his people" or subjects, but was a *king*, exercising the functions of civil authority. She knew that she was of the tribe of Judah, of the lineage of David; and, in addition to all this previous knowledge, she was here told by the angel Gabriel, sent from God, that to her first-born son the Lord God would give the *throne* of his father David, and that he should *reign* over the house of Jacob forever. She knew that the prophecies of Moses, Isaiah, Jeremiah, Daniel, &c., relating to the political history of her own nation and others, though given in bold and unequivocal language, so far as they *had been* fulfilled, were literally fulfilled; and in view of all these facts, together with the quite prevalent opinion that the Messiah was about to come, and the opinion of the Jews that Christ, when he came, would abide forever, (John 12: 34;) in view of all this, I say, did or could Mary understand the reign spoken of by the angel to be a mere mystical or moral reign?—that her son *never* should administer civil government?—that he *never* should wield the scepter over the nation to whose kingly line he belonged?

Without stopping in this place to answer these questions, I will proceed to say, that the prophecies of the Old Testament speak of the Redeemer in a two-fold character, the one greatly in contrast with the other. He is represented, to use the words of a well-known writer on the prophecies, "as weak, and as powerful; as humble, and as exalted; as degraded and outcast, and as triumphant and glorious; as a mean man, of no form and comeliness, and numbered with the vile of the earth, and as a victorious and irresistible conqueror and mighty king." The first part of each of these predictions has been fulfilled to the letter. But the common idea that the latter part, viz. of his power, his exaltation, his glory, and his kingly authority, &c., is in progress of being fulfilled, is doubted, from the fact that if such be the case, the fulfillment is of an entirely different character from the former. The former were fulfilled in the literal sense of the terms employed. The latter, if they are being fulfilled, according to the common idea, are being fulfilled in a spiritual sense. To me there appears to be an impropriety in applying one mode of interpretation to a class of prophecies which the Scriptures *inform us are fulfilled*, and another mode to a class which was to be fulfilled after the Scriptures had been written. There is a curious contrast between some Christians and some of the Jews in interpreting those prophecies; for, while the Christian literalizes the former and spiritualizes the latter, the Jew spiritualizes the former and literalizes the latter. Indeed, by the Jew the former is almost entirely overlooked. Since each class of predictions is couched in the same kind of language, what good reason have we for saying or thinking, that Christ *will not* yet appear in his glory, and "restore the kingdom to Israel," and sit on the throne of David, and subdue the kingdoms of the earth to his righteous reign, and, in the infinitude of his perfections, *execute justice and equality in the earth?* If this latter class of prophecies are not fulfilled in their literal sense, how are we certain that literal events, though similar to those described by the prophets, are the ones to which the prophets allude? For my own part, I conceive that there is no certainty about it, for there is no criterion by which to judge what events the prophets have reference to.

Let us now examine some of those passages of the prophets that have reference to Christ's humiliation and sufferings.

*Isaiah* 1: 14.—"Behold, a virgin shall conceive, and bear a son." This, though considered as allegorical by the Jews, is generally, by Christians, considered as meant to be literally understood, and its fulfillment recorded in Matt. 1: 18, and also in the first chapter of Luke.

*Micah* 5: 2.—"Thou Bethlehem Ephrata, . . out of thee shall he come forth unto me that is to be ruler in Israel." This passage gives a literal indication of the birth-place of the Messiah, as is generally admitted by the Christian world, and was also pointed out by the chief priest and scribes of the people, (Matt. 2: 5,) before they knew that the Saviour was born, as indicating the place of his birth. So firmly was this opinion fixed in the minds of the Jews, that they attempted to confute the idea of Jesus being the Messiah, by saying, (John 7: 41, 42,) "Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?"

*Zechariah* 9: 9.—"Behold, thy king cometh unto thee; he is just, having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." We are informed in the 21st chapter of Matthew, that Christ rode into Jerusalem in the manner described, and that it was done "that it might be fulfilled which was spoken by the prophet;" and, in John 12: 16, we are assured that "these things understood not his disciples at first, but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."

*Isaiah* 53: 3.—"We hid as it were our faces from him." John says, chap. 1, v. 11—"He came to his own, and his own received him not."

*Psalm* 22: 18.—It was said of him, "They part my garments among them, and cast lots upon my vesture." In Matt. 27: 35, it is said, that "they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet," which was a literal fulfillment.

*Isaiah* 53: 7.—"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." This prophesy very graphically describes the transactions recorded in Matt. 27: 12, 13. "And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word."

*Zechariah* 11: 12.—"So they weighed for my price thirty pieces of silver." *Fulfillment*—"And they covenanted with him for thirty pieces of silver." Matt. 26: 15.

*Zechariah* 11: 13.—"And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." *Fulfillment*—"And he cast down the thirty pieces of silver, and departed;" (Matt. 27: 5,) "and they took counsel, and brought with them the potter's field to bury strangers in;" (verse 7,) "then was fulfilled that which was spoken by the prophet," (verse 9.)

*Isaiah* 53: 12.—"And he was numbered with the transgressors." *Fulfillment*—"And with him they crucified two thieves." Mark 15: 27.

*Psalm* 34: 20.—"He keepeth all his bones; not one of them is broken." *Fulfillment*—"But when they came to Jesus, and saw that he was dead already, they break not his legs." John 19: 33. We are farther informed, that in this the Scriptures were fulfilled.

*Zechariah* 12: 10.—"Whom they have pierced." *Fulfillment*—"But one of the soldiers, with a spear, pierced his side." John 19: 34.

Texts of like character might be multiplied indefinitely; but sufficient has been quoted to answer my purpose. It will be seen, that the life of Christ, during his incarnation, was a life of suffering; and it is said of him, in Acts 3: 18, "But those things which God before had showed by the mouth of all the prophets, that Christ should suffer, he hath so fulfilled." But how were they fulfilled? From the texts already adduced, and others that might be adduced, it will be seen that they were literally fulfilled, the New Testament writers themselves being judges. I think, then, it is clear, that the prophets, in foretelling Christ's incarnation, his sufferings, and death, spoke the very things that should take place, and that they descended even to the minute particulars of what would and did come to pass, without spiritualizing or allegory. Not only so, but other prophecies relating to the political changes that have transpired in the world—(and would it be too much to say all the prophecies that have been fulfilled?)—have been fulfilled in the same literal manner. Inasmuch as this is so, what good reason can be rendered why the other class of predictions, viz. those relating to his *glorious* appearing, and which represent him as a mighty king, EXECUTING JUSTICE AND EQUITY IN THE EARTH, will not be fulfilled in the same manner?

But it is objected, that the prophecies having reference to the Messiah are not all of that character to admit of a literal interpretation. The same kind of language being used to depict Christ's humiliation that is used in depicting his glory; the latter is not a whit more figurative than the former; both are uttered in the same lofty poetic strain, and in some instances both are contained in the same sentence, as in Isaiah 52: 13, 15—"Behold, my servant shall deal prudently; he shall be exalted, and extolled, and be very high. As many were astonished at thee, (his visage was marred more than any man, and his form than the sons of men,) so shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see, and that which they had not heard shall they consider." If the "marring of his visage" was literally fulfilled, why may he not literally be exalted above the kings of the earth? Micah 5: 2—"But thou, Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." If Christ was born in literal Bethlehem, in literal Judah, in accordance with this prophesy, why may he not, by the same prophesy, interpreted by the same rule, be literal ruler of literal Israel? Compare this with Isaiah 9: 7. [To be continued.

### RECIPROCITY OF RELIGIOUS RIGHTS.

BY OLIVER CROMWELL.

So long as there is liberty of conscience for the Supreme Magistrate to exercise his conscience in erecting what form of church government he is satisfied he should set up, why should he *not give* the *like liberty* to others? *Liberty of conscience is a natural right*, and he *that would have it ought to give it.* Indeed, that hath been one of the vanities of our contest. Every sect saith: "O give me liberty." But give it him into his power—he will not give it to any else. Where is your ingenuousness? *Liberty of conscience is a thing that ought to be very reciprocal.* I may say it to you, I can say it: All the money of this nation would not have tempted men to fight upon such an account as they have been engaged in, if they had not had hopes of liberty of conscience, better than Episcopalians granted them, or than would have been afforded by a Scot's Presbytery, or an English either. This, I say, is fundamental. It ought to be so. It is for us and for generations to come. And if there be an absoluteness in the imposer, without *fitting allowances* and *exceptions from the rule*, we shall have the people driven into the wilderness, as were those poor and afflicted people, who forsook their estates and inheritances, here, where they lived plentifully and comfortably, were necessitated, for enjoyment of their liberty, to go into a waste, howling wilderness in New England, where they have, for liberty's sake, stripped themselves of all their comfort, embracing rather loss of friends and want, than to be ensnared in bondage!

Men who believe in the remission of sins through the blood of Jesus Christ, who live upon the grace of God, are members of Jesus Christ, and are to Him the apple of his eye. Whoever hath this faith, let his *form* be what it will, he walking peaceably, without prejudice to others under other forms—*it is a debt due to God, and Christ, and He will require it*, if that Christian *may not enjoy his liberty.*

THE MOHAMMEDAN COMMANDMENTS.—There are six commandments in the Mohammedan religion, viz: I. There is no deity but God. II. There is no prophet but Mohammed—he is God's Apostle. III. To fast during Ramadan every day. IV. To pray and practice ablutions five times a day. V. To apply two-and-a-half per cent of their property to the poor. VI. To make a pilgrimage to Mecca and Mount Ararat. This religion is so general that it has nearly one-fifth of the population of the globe as its followers. Its most important duties are prayer, alms-giving, fasting and pilgrimage. The hours of prayer are five, viz: 1st, at sunset; 2d, when the evening has closed, and it is quite dark; 3d, at day-break, on the first appearance of light in the east; 4th. at noon; 5th, about mid-time, between noon and nightfall.

### "For behold the Kingdom of God is within you."

BY HARRIET WINSLOW.

Pilgrim to the heavenly city,
  Groping wildering on thy way—
Look not to the outward landmark,
  List not what the blind guides say.

For long years thou hast been seeking
  Some new idol found each day;
All that dazzled, all that glittered,
  Lured thee from the path away.

On the outward world relying,
  Earthly treasures thou wouldst keep;
Titled friends and lofty honors
  Lull thy higher hopes to sleep.

Thou art stored with worldly wisdom,
  All the lore of books is thine;
And within thy stately mansion,
  Brightly sparkle wit and wine.

Richly drop the silken curtains,
  Round those high and mirrored halls;
And on mossy Persian carpets,
  Silently thy proud steps fall.

Yet, midst all these outward riches,
  Has thy heart no void confessed—
Whispering, though each wish be granted,
  Still, Oh, still I am not blessed?

Thou art heir to vast possessions,
  Up, and boldly claim thine own;
Seize the crown, that waits thy wearing,
  Leap at once into thy throne.

Look not to some cloudy mansion,
  'Mong the planets far away;
Trust not to the distant future,
  Let thy heaven begin to-day.

When thy struggling soul hath conquered,
  When the path lies fair and clear,
When thou art prepared for heaven,
  Thou wilt find that heaven is here.

### DEVIL WORSHIPERS.

Mr. Layard, in his recently published work on the Antiquities of Nineveh, gives a very interesting account of a strange people, who have been little known to the rest of the world, but who have inhabited Mesopotamia and the neighboring countries, time out of mind. These are the *Yezidis*, or Worshipers of the Devil. We extract the following account from the London Quarterly Review:—

The third expedition of Mr. Layard led him among a still more remarkable people, perhaps in their origin not only much older than the Nestorian form of Christianity, but even than Christianty itself. He is admitted into the rites, almost into the inmost sanctuary of that singular race, who bear the ill-omened name of Devil-worshipers. He is the first European, we believe, who has received almost unreserved communication as to the nature of their tenets; though, probably from the ignorance of the Yezidis themselves, he has by no means solved the problem either of the date or the primal source of their curious doctrines. How extraordinary the vitality even of the wildest and strangest forms of religious belief! Here are tribes proscribed for centuries, almost, perhaps, for thousands of years, under the name most odious to all other religious creeds—hated and persecuted by the Christians, as, if not guilty of an older and more wicked belief, at least infected by the most detested heresy, Manicheism—trampled upon, hunted down, driven from place to place by the Mussulmen, as being of those idolaters, the *people without a book*, towards whom the Koran itself justifies or commands implacable enmity. Against the Yezidis, even in the present day, the Moslem rulers most religiously fulfill the precepts of their Scripture—making razzias among them, massacreing the males, and carrying off the women, especially the female children, into their harems. That fanatic persecution, which accidental circumstances suddenly and fatally kindled against the Chaldean Christians, has been the wretched lot, time out of mind, of the Yezidis. Towards the Christians, the Koran contained more merciful texts—towards the Devil-worshipers none. Yet here are they subsisting in the nineteenth century—flourishing tribes, industrious tribes, cleanly beyond most Asiatics—not found in one district alone, but scattered over a wide circuit, (some have lately taken refuge from Mohammedan persecution under the Russian Government in Georgia,) celebrating publicly their religious rites—with their sacred places and sacred orders—and with the unviolated tombs of their sheikhs, their groves and their temples. The manners of these tribes are full of the frank, courteous, hospitable freedom of Asiatics—they are resolute soldiers in self-defense—and at least, not more given, in their best days, to marauding habits than their neighbors, and only goaded to them by the most cruel and unprovoked persecution. Their morals, as far as transpires in Mr. Layard's trustworthy account, are much above those of the tribes around them—they are grateful for kindness, and by no means, at least as far as Mr. Layard experienced, and we may add some earlier travelers, jealously uncommunicative with Franks.

* * * * *

It is this strange and awful reverence for the Evil Principle which is the peculiar tenet in their creed, and has given its odious name to this ancient and singular people. With them and old Lear alone, the "Prince of Darkness is a gentleman." They will not endure the profane use of any word which sounds like *Sheitan*, or Satan; and they have the same aversion—some slight touch of which might, perhaps, not be unbecoming in the followers of a more true and holy faith—to the Arabic words for *accurse* and *accursed.* Satan, in their theory, which approaches that of Origen, is the chief of the angelic host, now suffering punishment for rebellion against the Divine will—but to be hereafter admitted to pardon, and restored to his high estate. He is called Melek Taous, King Peacock, or Melek el Kout, the mighty angel. The peacock, according to one account, is the symbol as well as the appellative of this ineffable being—no unfitting emblem of pride. They reverence the Old Testament almost with Jewish zeal, (a tenet absolutely inconsistent with Manicheism;) they receive, but with less reverence, the Gospel and the Koran. Their notion of our Saviour is the Mohammedan, except that he was an angel, not a prophet.

### TRUE IDEA OF A RELIGIOUS LIFE.

The Rev. Mr. Carter, one of the most learned and pious ministers of a former age, on calling to see a religious acquaintance, learned that he was at work in his shop. Not wishing to interrupt his industry, he repaired thither. The man was busily employed in some part of the process of tanning a hide. Mr. Carter came up softly behind him, and gave him a pleasant tap on the shoulder. The man turned suddenly, and seeing who it was, blushed deeply, and said, "Sir, I am ashamed that you should find me thus."

"Let Christ, when he cometh, find me so doing," said Mr. Carter.

"What do you mean, sir; do you wish to be found in this employment?"

"Yes, I wish to be found faithfully performing the duties of my calling."

The remark of Mr. Carter suggests the true idea of a religious life. There are those who seem to think that a religious life consists mainly, if not entirely, in acts of devotion, of self-denial, and of specific efforts for the salvation of souls. They do not seem to be aware of the truth, that they can serve God in their daily employments as truly as in the sanctuary. They come far short of apprehending the idea contained in the injunction of the Apostle, "Whether therefore ye eat or drink, do all to the glory of God."

The consequence is, the lack of a steady and symmetrical growth in Christian character. Their path is not "as the shining light, which shineth more and more unto the perfect day."

The true idea of a religious life embraces all the actions of our lives. It requires us to employ every moment of our time in a manner acceptable to God. It teaches us that we have but one thing to do, viz., the will of God. It assures us that, at a proper season, we are diligently laboring in our calling, whatever that calling may be, we are as really doing his will, as when we are listening to his truth in the sanctuary, or praying in our closet. [N. Y. Obs.

REASONS FOR COMMUNION.—I do not go to the Lord's table to give, but to receive; not to tell Christ how good I am, but to think how good he is. I have a great many sins and wants to tell him of, more than would take up the whole day; and when I have told him all that I know of myself, it is not the half, but a very little, of what he knows of me. I bring myself, that is sin, to him, believing that he will be all to me, and do all for me, that is in his heart; and I know it is a very compassionate one. I go as a sinner to the Saviour. To whom else should I go, with my blind eyes, foul leprosy, hard heart, and rebellious will? You tell me I must have, I know not how many graces and qualifications to go to the sacrament with; but I cannot stay for them; my wants are urgent; I am a dying man. My Lord with his known kindness says, "Come; do this; remember me." His invitation is qualification enough; and I long to feed on him, to thank God for him, to take him into my heart. I will go to behold him crucified, and his blood poured out for me in spite of all my sins and fears; and though all the saints on earth stood up with one mouth to forbid me, I go to put myself under Christ's wings, and to fly to him for my refuge from the monster sin, ready to devour me. [Adams' Thoughts.

LINING OUT.—An aged minister was officiating for the first time at a public service of a congregation in Georgia, who had been accustomed to having the "hymns lined," as it is termed. The venerable man could not see distinctly, and designed to dispense with singing. To announce his purpose, he arose and said:

"My eyes are dim, I cannot see,"

And immediately the chorister commenced singing the line to the tune of "Old Hundred." Surprise and mortification rendered the minister almost speechless, but he managed to stammer out:

"I meant but an apology."

This line was immediately sung by the congregation, and the minister, now quite excited, exclaimed:

"Forbear! I pray. My sight is dim."

But the singing proceeded, and the couplet was finished by his troubled and beseeching explanation.

"I do not mean to read a hymn!"

Strange as it may seem, this was also sung with much energy, and the worthy old gentleman actually sat down in despair. [Boston Bee.

THE ENGLISH CHURCH.—The Rev. Baptist Noel, in his late work, says that of the churches of the Establishment, 13,000 are generally without evangelical activity, without brotherly fellowship, without discipline, without spirituality, without faith. Like Laodicea, they are lukewarm; like Sardis, they have a name to live and are dead. Of its 16,000 ministers, about 1,568 do nothing; about 6,681 limit their thoughts and labor to small parishes, which contain from 150 to 300 *souls*; while others in cities and towns profess to take charge of 8,000 or 9,000 souls. "And of the 12,923 working pastors of churches," he says, "I fear, from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the Gospel."

WHITEFIELD.—When this great man was in the zenith of his popularity, Lord Clare, who knew that his influence was considerable, applied to him by letter, requesting his interest at Bristol at the ensuing general election. To this request, Mr. Whitfield replied, that in *general elections* he never interfered; but he would earnestly exhort his lordship to use diligence to make his own particular calling and election sure!

# The Sabbath Recorder.

New York, May 10, 1849.

## "A HIRED AND PAID MINISTRY."

A desire to treat all our correspondents fairly, and to give our readers the benefit of what can be said on both sides of every important question, induces us to print the article in another column on the "Progress of the Age." The object of the writer is, evidently, to oppose what he calls "a hired and paid ministry." In doing this, he gives a very questionable account of the aims of ministers, and overlooks very important distinctions concerning them. To represent the ministers as seeking to create of themselves a sort of aristocracy—and then to make no distinction between an ignorant, State-established, tax-supported priesthood, and a ministry characterized by intelligence, chosen by the people, and supported by voluntary contributions—is, to say the least, hardly in accordance with our notions of propriety or justice in the case. What a pity, that persons who feel in duty bound to combat somebody or something, should so often do battle with the men-of-straw they have set up, instead of the real men whose overthrow they profess to desire. Our acquaintance with ministers has not been as extensive, perhaps, as that of some others; still we have known a good many, old and young, educated and uneducated, "hired" and self-supporting; and we must say, that we have received a very different impression of them from that given by our correspondent—so different, that we cannot help regarding them, as a class, as distinguished for humility, a readiness to serve others, and a desire to see the whole human family raised to the highest attainable standing. If our impression of them be correct, of course one of our correspondent's main objections to hired ministers is built upon a misconception of their character, and falls to the ground with its correction.

The principal remaining objection of our correspondent to what he calls the "hireling system," is, that it is unscriptural. Does he mean by this, that it is *contrary* to Scripture to pay ministers for their services? Thinking that such might be his meaning, we have searched for passages of Scripture which teach that those who labor in the gospel should *not* live by the gospel—that those who minister to us in spiritual things should *not* be partakers of our carnal things—but we cannot find a text in our Bible which teaches such a doctrine. Perhaps, however, he only means, that the Scriptures do not *require* us to support ministers. Very well; let us look at that point. It is not doubted, probably, even by our correspondent, that under the Jewish economy provision was made for the support of the priesthood, and that, too, on a very liberal scale. But did the coming of Christ introduce a different order of things? Did He who enjoined doing to others as we would be done by, countenance doctrines which would justify us in refusing to support a man whom we had called to labor among us as a minister? We could not believe such a thing, even if Christ had said nothing directly upon the subject;—much less can we believe it in view of what he has said. We find him, soon after the commencement of his public ministry, sending forth his disciples to preach the gospel, with instructions to take with them neither scrip nor purse, but to eat and drink such things as the people should give them. And why? Because, said he, "*the laborer is worthy of his hire.*" This notion, therefore, that a man should labor for a community without receiving from them the means of sustaining life, is not countenanced by Jesus Christ. Nor did his apostles propagate any such view. St. Paul, in the ninth chapter of his first Epistle to the Corinthians, argues at length, that those who, like himself, were engaged as pioneers in the Christian warfare, were not under obligation to go forth at their own charges, but had a right to be partakers with their brethren; and then, to clench the nail, he says, "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.*" In his second Epistle to the same people, he justifies himself for having preached the gospel to them freely, on the ground that in their case it was necessary to cut off occasions of accusation; still he acknowledges, "I robbed other churches, *taking wages of them*, to do you service." How any one who has read these and kindred passages, in the spirit of candid inquiry, can make the sweeping assertion that it is unscriptural to hire and pay a minister, is more than we can tell. No doubt there are many instances in which those who are recognized as ministers, take advantage of their name and position to fleece the flock instead of feeding them. But this is no reason why the flock should undertake to fleece those whom they acknowledge to be good shepherds. One wrong never justifies another. If the doctrine that ministers are entitled to a temporal support has been abused, and is constantly liable to abuse, it may be necessary for the people and the ministry to be more on their guard; but it certainly cannot be necessary for them, on that account, to reject a wholesome and scriptural doctrine. Those who reject such a doctrine, because it has been abused, are as far from the right position as those who abuse the doctrine because it is not generally rejected. So do not "true reformers."

**The Anniversaries.**—This is "Anniversary Week." The exercises commenced on Sunday evening, with a Discourse before the American Bible Society, by Edward Beecher, D. D., of Boston; a Discourse before the Dutch Reformed Board of Missions, by Rev. Mr. Janeway; a Sermon before the Foreign Evangelical Society, by Rev. Ray Palmer; and a Sermon before the American Home Missionary Society, by Rev. Dr. Barnes. We shall give the statistics of the principal Societies next week.

## PROGRESS OF THE AGE.

It is interesting to observe the progress of any enterprise, either good or bad. Whether the progressive movements of men indicate a return from Anti-christian to Christian principles, from error to truth, or vice versa, they can not be looked upon with indifference by those who appreciate true happiness. It is one thing to "keep pace with the age" in intelligence, and another thing to live and radiate in the prevailing spirit of the times. It is one thing to keep pace with the world, and another thing to overcome the world. Much as we may admire the progressive spirit of the age in a religious sphere, and extol moral and religious enterprise as worthy of commendation, in the absence of wise discrimination between *progress* and *direction*, we show little evidence of the characteristics of a true reformer. To know that his vessel *moves*, is insufficient for a wise mariner. He requires to know in what *direction* it moves—whether it is progressing *from* or *towards* the desired haven. Nor is he satisfied to take his observation from the direction of other vessels, however numerous. His chart and his compass are more reliable directors than the breeze in which he is driven.

It is much easier to recognize progression in the literary than in the moral field. The moral department seems to be unfortunately subjected to the controlling influence of religious factions, whose main business is to outdo each other. This religious competition is not the guardian of Christian morality; it is not the foster-father of the truth as it is in Jesus Christ. Other interests are to be promoted; other objects are to be secured, by these contending parties. These churches militant are ever watchful for opportunities to impair the strength of their rivals, and increase their own. As in the political, so in the religious sphere, the end sanctifies the means. Like contending armies, they improve the successful manœuvres of their opponents to their own advantage.

Among all the means employed to secure a permanent and respectable existence, the system of *a hired ministry* appears to be regarded as the most efficient. Although, to establish this hireling system, the Bible, reason, experience, economy, common-sense, must all be set aside, while the most extravagant and dogmatical representations of the superiority of ministers are given to the public, it is received with tacit acknowledgment of its expediency. This, then, is to be regarded as the spirit of the age—the spirit in which many an aspiring genius lives, as in his appropriate element. The establishment of the claims of ministers to all that superiority and preëminence among all the distinctions in the classification of human society—the greatest of the great—is attempted with an apparent recklessness of the fate of those truthful principles of Christian equality, the existence of which is so essential to the establishment of Christ's kingdom—without which Christianity can not prevail. Is it not to be supposed, that those who advocate the divine right of kings, think themselves quite liable, under kingly authority, to sit on or near the throne? Also, those who represent the minister as entitled to an elevation above the throne, do they not think much of the occupancy of some pulpit? Notwithstanding interested men exhaust all their powers of argument, and put in requisition the most ingenious sophistry, to establish their claims to favor and attention, in the absence of any divine authority, all this effort will produce the same effect upon the intelligent mind that the advocacy of the divine authority of Sunday-keeping does upon a Sabbatarian mind. Whether the hireling's claims are to be determined upon the principles of expediency merely, or upon the authority of a divine warrant, we can hardly avoid taking a view of the workings of the system wherever it has been established. This order of priesthood flourishes best under the existence of moral darkness, as the history of the religious world abundantly shows. Amidst a general diffusion of useful knowledge, it is not called for; it can not live. The teachings of Jesus Christ warrant us in regarding the hireling as unworthy of Christian confidence. All this seeming necessity for a hired, *paid* ministry, has its origin in an erroneous arrangement of our social relations. Correct this arrangement, and this order of nobility need not, will not be known. Let primative order prevail; let churches exist as the embodiment of the divine principles of Christ's kingdom; let them labor to establesh equality instead of the spirit of caste; let them inculcate equal liberty, and cease to build up a system of religious aristocracy, and preaching monopoly; let brotherly affection be fully developed; and the present darkness, which shrouds the moral horizon as with the pall of death, will soon be removed, and the bride of Christ will appear, "clear as the sun, fair as the moon, and terrible as an army with banners." D. B.

## RESOLUTIONS AND LETTER OF CONDOLENCE.

*The following resolutions were unanimously passed by the members of DeRuyter Institute, April 16, 1849, expressing their grief occasioned by the death of Joseph D. Titsworth:—*

*Resolved*, That we feel deeply afflicted by the decease of our talented and amiable associate and friend, whose example, while he was with us, has been so salutary, and whose life so worthy; and with heart-felt sympathy, we anxiously desire to join his relations and friends in mourning his departure.

*Resolved*, That we wear crape upon the left arm twenty days, and on all public occasions of the school during the term.

*Resolved*, That a Committee of six be appointed to write a letter of condolence to his parents, expressing our sorrow and sympathy.

DeRuyter Institute, April 16, 1849.

Dear Friends:—Called, as you are, through an inscrutable Providence, to lament the decease of a child, cherished and beloved by us all, we should fail to do justice to our own feelings, did we not, as a school, express to you in some way, our deep and heart-felt grief at his loss, and our sympathy with his mourning friends. Deplorable, indeed, would be our lot, had we no arm but that of flesh to rely upon when the dark hour of affliction comes. But how precious to the bereaved Christian, is the promise of our Saviour, "Blessed are they that mourn, for they shall be comforted."

Do you ask, then, where is our comfort, our consolation? We can point you to but little of a temporal nature. If we speak of his amiable life, his loving heart, and correct demeanor on all occasions, these only rise up as reasons why we could wish him to stay a long time with us. Do we refer to his early piety, the salutary influences which followed his daily walk, his cheerful and forgiving spirit? These all beckon him to tarry, and, clad in his armor of Christian faith, fight with us the battles of the Lord.

With what joy we saw his intellect expand under the genial influences of learning! How our souls rejoiced as his heart was made glad in the *love* of our Saviour! What serenity of mind he exhibited, as he was buried in the baptismal waters! With what engaging sweetness did he talk of the charms of Heaven and the merits of our crucified Redeemer! How earnestly he prayed! How affectionately he entreated his associates to obtain the consolations of the Christian religion!

These, dear friends, are your consolations; these take hold on Heaven. Christ had prepared for him a mansion in the realms of immortal glory. There he rests from his toils; and there let us contemplate him, beckoning us to join him in that world of bliss.

It may be consoling to you to reflect that, though his disease was of the most painful character, he endured it to the last with Christian fortitude. "Tell my father and mother," he said, a short time before his final dissolution, "to have no uneasiness for me, for I feel sure that I am going to a land of endless bliss." He retained his consciousness to the last, and conversed much and most satisfactorily of his approaching change. A few minutes before he breathed his last, after his eyes were closed on this world forever, he triumphantly exclaimed, "O, how delightful!" and, on being asked what was delightful, said, "These beautiful forms." These were the last words of your child. Thus he died, and his spirit was escorted to the realms of bliss by "beautiful forms."

We feel it a duty, in conformity with the divine injunction, "to weep with those that weep;" and, as we knew *Joseph* but to love him, we esteem it a great privilege to extend to you the hand of kindly sympathy, imploring our Heavenly Father to administer to all our wounded spirits, the healing balm of his consoling grace.

Your friends in affliction,

Gurdon Evans,
Wm. C. Whitford,
L. Courtland Rogers,
Aurella F. Rogers,
Harriet P. Greeeman,
E. Elmina Coon, } Com.

John D. Titsworth,
Jane D. Titsworth.

**Persecution in Madagascar.**—The London Evangelical Magazine for March, has a letter from Madagascar relative to the persecutions in that Island, written by "a female Christian, in the name of her fellow sufferers." It is supposed to have been written about the 6th of May, 1847. Among other things, it says that notwithstanding the Queen's hostility to the Christians, some of her family have joined them. The following paragraph will give some idea of the state of things when the letter was written:

"On the 15th day of the first month, persecution broke out, and twenty-one were caught; the Tangena Ordeal was given to nine—eight lived and one died; five were condemned to pay half the value of their persons; five were imprisoned; and two concealed themselves; but these two have made their appearance again, though their judgment has not yet been passed. But the persecution has not prevented the spreading of God's word, but, rather, has caused it to spread much more—nay, far and wide. The bonds of the prisoners, the preservation of those tried by the Tangena Ordeal, the hiding places of the concealed, and the blood of the martyrs, have facilitated the growth of God's word in the hearts of men. The hidings of those who conceal themselves bespeak God's power, for they abide under the shadow of the Almighty, not discovered by their enemies, while quite close to them. Why? Because the Lord hides them under the shadow of his wings. When any are condemned to be sold as slaves, none will buy them, because the Lord has softened their hearts; and when any of those that conceal themselves make their appearance, none has strength to accuse and imprison them, for the Lord restraineth the wrath of man."

**A Close Question for a Christian.**—A pastor puts it in the Herald of the Prairies, thus: "Do you take a religious newspaper? If not, then you can not be an intelligent Christian. You can not know the present aspect and moral prospects of our race, and can not be informed of the progress that is making in the work of evangelizing the world, nor of the demands of the cause of benevolence upon you."

**Slavery and the Slave-trade in Brazil.**—A letter to the New York Evening Post, dated at Rio Janeiro, March 29, says that there is an extraordinary awakening of public opinion in Brazil upon the subject of slavery. The writer thinks that in a few months the Government will seriously undertake to put a stop to the slave-trade, which, though long declared contraband, has never been actively opposed. He farther expresses the opinion, that slavery will, either by force or by law, cease in Brazil within twenty years. A paper is about being started to advocate the abolition and anti slave-trade interests.

**Peace Meeting in England.**—The English papers give full accounts of a great Peace Meeting recently held in Manchester. "Five or six thousand people were present. Among the names published are those of many distinguished statesmen of Great Britain. The Chairman, in opening the proceedings, stated that, since the present century commenced, from twelve to thriteen hundred millions have been expended in support of the war system! The whole speech of the Chairman was a most stinging rebuke of the present order of things in England. Other speakers followed, each exposing some new and startling fact in the annals of war. Elihu Burritt made a speech that was received with enthusiastic applause. Several appropriate resolutions were eloquently spoken to and adopted. The last thing done was the unanimous adoption of a petition to Parliament, asking that body to adopt, without delay, efficient measures for effecting the formation between the British Government and other Governments, of arbitration treaties, binding the parties, in case of any future misunderstanding, to refer the subject matter of dispute to arbitrators."

**The President and the Bible.**—One day last week a delegation from the American Bible Society called upon the President of the United States, by whom they were received with great cordiality. Mr. Prime, Secretary of the Society, and one of the delegates, remarked to him, that the friends of the Bible had been exceedingly grateful to know that he held the Word of God in high esteem, that he had publicly expressed his reverence for its truths, and they cherished the hope that the Government of this country would always be administered consistently with its principles. Gen. Taylor replied:—

"The Bible is the best of books, and I wish it were in the hands of every one. It is indispensable to the safety and permanence of our institutions; a free Government can not exist without religion and morals; and there can not be morals without religion, nor religion without the Bible. Especially should the Bible be placed in the hands of the young. It is the best school-book in the world. I can remember what I learned when a child, far better than what I read now, and I would that all of our people were brought up under the influence of that holy book. You are engaged in a good cause, and I wish you great success."

**Temperance among the Methodists.**—We learn from the Springfield Republican, that at the recent meeting of the Massachusetts Methodist Conference, a pointed report on Temperance was adopted. It declared that the use of intoxicating liquors as a beverage is an immorality, and that it ought to be so regarded by the Christian Church; that the making and selling of them, to be used as a beverage, is a crime of the highest order, and should be so considered by the civil and ecclesiastical law; and that to secure the complete triumph of temperance, its friends should unite their efforts, in their social and political capacities, and in no case consider themselves *at liberty* to support in business, or promote to office, men who are opposed to the temperance enterprise. It concluded with the following charge of grape for the tobacco chewers:—

*Whereas*, true temperance implies a total abstinence from all things injurious to health, and only a moderate use of those things which promote it, therefore

*Resolved*, That while we advocate and practice total abstinence from all intoxicating liquors, we will also every where, by *example*, and on all proper occasions, by *precept*, discountenance the vulgar use of tobacco.

**Adam Clarke.**—The Hartford Republican has an extract of a letter from Mrs. Smith, of London, the daughter and biographer of the celebrated Adam Clarke, LL. D. Mrs. Smith relates the following anecdote concerning her father:—

"My honored father received, many years ago, an invitation to attend the Methodist Episcopal Conference in America; but it came all too late for such a journey at his age. I was with him when he received the official letter. As he read, I saw his soul was stirred within him. When he had finished reading the letter, he handed it to me, saying, 'Mary, dear, read that—but it comes too late. Had it come earlier, your old father would have buckled on his armor, and in God's strength crossed the Atlantic, and traversed what he could of American ground. The very invitation seems to renew my missionary spirit; but I am deeply pledged in England, and besides'—and then, extending his arms and dropping them again, he added, 'I wish it had come earlier, when Adam Clarke was not your *old* father, which he now is; my spirit goes to them, but *this of me* cannot'—and he seemed to look upon himself regretfully. We were walking up and down a western room, and the sun was sinking in the West; he pointed to it emphatically—his eyes filled with tears, while mine ran over."

**Back Numbers of the Recorder.**—We want a few copies each of numbers 1 and 42 of volume 3. Who of our friends that do not care to keep their papers will forward these numbers to us?

## PRACTICE WITH PREACHING.

Gerrit Smith, of Peterboro', N. Y., has for some time past advocated a Land Reform. More than once he has given proof of his readiness to *act* as well as to *talk* upon the subject. From the following Circular, it appears that he is determined to carry his theory into practice so far as his means will allow. We commend his example to all who, like him, are the nominal owners of more land than they can cultivate.

### Circular.

Peterboro', May 1, 1849.

To John Cochrane, Wm. L. Kemeys, Isaac T. Hopper, George H. Evans, Daniel C. Eaton, of the County of New York:

Dear Sirs,—I still have village and city property; but on the larger share of it there remains, and must long remain, a very great debt. The debt due to the State of New York on my other land, will, I hope, be paid within the coming year. All, or nearly all, such of this land as shall, then, remain upon my hands, I shall wish to give away. There will, perhaps, be enough of it to enable me to give to a thousand persons. These persons must be white inhabitants of the State of New York; must be between the ages of 21 and 60; must be virtuous, landless, and poor; and must be entirely clear of the vice of drinking intoxicating liquors. Moreover, they must, in each county, be taken from the sexes in equal numbers.

Along with each gift of land, there will be a gift of $10 in money. Where the land is worth removing to, and where there is a disposition to remove to it, this money will help defray the expenses of removal. In, perhaps, every case, it will be sufficient to pay the two or three years' taxes now due, and also the taxes for a number of years to come.

Each county, except Madison, is to share in the proposed gifts, and each according to the amount of its population. I shall not be blamed for making this exception, by any who are aware that, in some 250 instances, I have given to inhabitants of the County of Madison either land, or money to enable them to buy land. Nor shall I be blamed for distributing the thousand parcels of land among white persons exclusively, by any who are informed that 3,000 colored persons have received deeds of land from me entirely free of all charge either for the land or for the expense of the perfected deeds thereof. I will remark here, that the deeds of the 1,000 parcels will be made, acknowledged, and prepared for record, at my own expense.

The number of beneficiaries in each county will be as follows:—

| | | | | | |
|---|---|---|---|---|---|
| Albany | 30 | Herkimer | 14 | Rockland | 4 |
| Allegany | 16 | Jefferson | 26 | Saratoga | 16 |
| Broome | 10 | Kings | 32 | Schenectady | 6 |
| Cattaraugus | 12 | Lewis | 8 | Schoharie | 12 |
| Cayuga | 20 | Livingston | 12 | Seneca | 10 |
| Chautauque | 18 | Monroe | 28 | St. Lawrence | 26 |
| Chemung | 8 | Montgomery | 12 | Steuben | 20 |
| Chenango | 16 | New York | 150 | Suffolk | 12 |
| Clinton | 12 | Niagara | 14 | Sullivan | 6 |
| Columbia | 16 | Oneida | 34 | Tioga | 8 |
| Cortland | 10 | Onondaga | 28 | Tompkins | 14 |
| Delaware | 14 | Ontario | 16 | Ulster | 18 |
| Dutchess | 22 | Orange | 20 | Warren | 6 |
| Erie | 32 | Orleans | 10 | Washington | 16 |
| Essex | 10 | Oswego | 22 | Wayne | 16 |
| Franklin | 8 | Otsego | 20 | Westchester | 18 |
| Fulton | 6 | Putnam | 4 | Wyoming | 10 |
| Genesee | 10 | Queens | 12 | Yates | 8 |
| Greene | 12 | Rensselaer | 24 | | |
| Hamilton | 2 | Richmond | 4 | Total | 1,000 |

The next thing in this letter is to say, that I have a great favor to ask of you. It is, that you go to the pains of selecting the beneficiaries in your County; and that you do, by the 1st of March next, let me know their names and residence.

To guard the beneficiaries of your County against disappointment, I wish you would inform them, that most of the land is of an inferior quality; that it is probable, that, in some instances, it will prove to be unfit for farming; in some of little or no value either for farming or timber; and that it is possible (I trust, but barely possible) that, in some instances, my title will fail. You will, moreover, inform them, that in the event of my not having land enough to give each of the thousand a parcel, some of those chosen in your County may be unsupplied. You are, however, authorized to say to them, that whoever of the thousand shall fail to get a parcel of land from me, shall get, instead thereof, $40, in money—and this, too, in addition to the $10. The $50 will enable its possessor to buy forty acres of Government land. I hope that it will be expended in some land or other; for one of my deepest convictions is, that every person, who can, should make himself the acknowledged owner of a piece of land. His doing so would hasten the day when the right to the soil shall be every where acknowledged to be as absolute, universal, and equal, as the right to the light and the air. May that blessed day come quickly!—for, until it does come, our world will be one of disorder, oppression, poverty, vice; and, let me add, that it never will come, until the religion and politics, the churches and governments of the world, shall be so imbued with the spirit of justice and brotherly love, as to call for the coming of that day.

The parcel for each beneficiary will, probably, vary from 30 to 60 acres. In a few instances, it may exceed 60; and, in a few, where its value may be far above the average of the parcels, it may be less than half of 30.

All the land is in the State of New York.

Respectfully, your friend, Gerrit Smith.

**Cholera in New Orleans.**—The Albany Evening Journal publishes the following extract from a letter dated New Orleans, April 21:—

"New Orleans is a perfect charnel-house. People are dying like flies in the winter time. When I first came it was bad; afterward got better; but within the last two or three days it has began again worse than ever. In a boarding-house close by, 8 out of 20 boarders died last night. I saw two men die on the Levee this morning before they could be carried to the Hospital. I am just off my back with a severe attack, the third since I came, but I am very careful and prudent in my diet. I drank half a pint of brandy, laudanum, and camphor in 20 minutes. I shall get out of this as soon as I can, for the yellow fever will be along soon, and I think between the cholera and fever, New Orleans will be depopulated. I was told there were 222 funerals yesterday."

L. M. Cottrell's post-office address is Richburg, Allegany Co., N. Y.

# General Intelligence.

## SEVEN DAYS LATER FROM EUROPE.

The steamship America arrived at New York on Sabbath last, with seven days later news from Europe.

From England, we find nothing important, except that it has been distinctly announced, in the House of Lords, that the British Government will take no part in the movement for the restoration of the Pope.

In Ireland, misery and crime seem to be on the increase. Mr. Duffy, of the Nation, one of the State prisoners, has been set at liberty on bail for his appearance at the next Commissions.

The French Government has come to the important resolution of an armed intervention to reinstate the Pope at Rome. A force adequate to the emergency has already sailed for Civita Vecchia. The President of the Council says that care will be taken to secure a free and liberal Government to the Roman people. The cholera is largely on the increase in Paris, and many persons of opulence have become its victims. Up to the 19th, there had been 1,762 cases, of which 1,022 had proved fatal.

The warlike contest between the several States of the Continent continues with unabated fury, and with the most disastrous results to all the parties engaged.

The Danish entrenchments near Dupell has been attacked and carried by the Saxon and Bavarian troops. The loss of the Germans in this affair is calculated at 150 to 200 men. Several additional captures have been made by the Danish vessels. The Danes are now enforcing a strict blockade of all the German ports, and it is stated that emigrant vessels will not hereafter be allowed to pass unmolested.

A great struggle has been going on for the position of the Hungarian fortress of Comorn on the Danube, which the Austrians have besieged for several weeks, and which the Hungarians have endeavored to relieve. Vienna papers of the 14th furnish positive information of the occupation of the important position taken by the Hungarians. The details of this action are given by the German papers, and are to the effect that Windischgrätz at the head of his best regiment opposed the progress of the Hungarians in the direction of Comorn. A fierce engagement ensued, in which the superior tactics of the Magyars proved irresistible.

Italy is still in indescribable confusion. The Republicans have been put down in Genoa, after having had the command of that beautiful city for nine days. In Sicily the struggle has commenced with dreadful ferocity, and a desperate battle took place on Good Friday, between the Neapolitan and the Swiss troops and the people of Catania, which continued all night, and ended in the defeat of the Catanians. A great number of them were killed, and the city was afterward sacked and plundered. The city was fired in three places. The most beautiful edifices are a heap of ruins, and the renowned Library and Museum of Natural History were entirely destroyed.

**Emancipation in Kentucky.**—We learn from the Louisville Journal, that a Convention, composed of citizens of the Commonwealth of Kentucky, and representing the opinions and wishes of a large number of their fellow-citizens throughout the Commonwealth, met in the Capitol on the 25th of April, 1849, to consider what course it becomes those who are opposed to the increase and to the perpetuity of Slavery in that State to pursue in the approaching canvass for members of the Convention, called to amend the Constitution. They adopted the propositions which follow, as expressing their judgment in the premises:

I. Believing that involuntary hereditary slavery, as it exists by law in this State, is injurious to the prosperity of the Commonwealth, inconsistent with the fundamental principles of free Government, contrary to the natural rights of mankind, and adverse to a pure state of morals—we are of opinion that it ought not to be increased, and that it ought not to be perpetuated in the Commonwealth.

II. That any scheme of emancipation ought to be prospective, operating exclusively upon negroes born after the adoption of the scheme, and connected with colonization.

III. That we recommend the following points as those to be insisted on in the new Constitution, and that candidates be run in every county in the State, favorable to these or similar constitutional provisions: 1. The absolute prohibition of the importation of any more slaves to Kentucky. 2. The complete power in the people of Kentucky, to enforce and perfect in or under the new Constitution, a system of gradual prospective emancipation of slaves.

**Emigration of English Mormons.**—The St. Louis Reville says that large numbers of Mormons are coming to this country from England during the present year, with a view of congregating at their city in the Great Salt Lake Valley of California. From conversation with one of their leaders, recently arrived, the editor learns the following facts relative to their condition and prospects in England:—

"The tide of public opinion in England, which some years back had been strongly set against the Mormons, is now turning gradually in their favor. Their doctrines are being industriously and successfully disseminated; and in some places, where four years ago they could scarcely gain a foot-hold, they have built churches, and established themselves on a permanent and firm footing. In the City of London they have five churches, four of which were erected since the year 1847. In Manchester, as also in Liverpool, they have meeting-houses. Their creed is daily gaining proselytes, not from the lower orders only, but among the wealthiest and most influential classes. They have also gained many converts in Wales, where they form a very large and respectable portion of the population. One of their apostles is the editor of the Millennium Star, a paper published semi-monthly in Liverpool. He interests himself in facilitating emigration to this country, employing a portion of his time in chartering vessels, purchasing provisions, &c., &c., for the emigrants. They have long since sent missionaries to France and Ireland, and are now contemplating to send one to Russia."

**Diabolical Attempt to Destroy a Family.**—About 10 o'clock on Thursday night of last week, a man disguised as a negro, called at the house of lawyer Warner, and handed a package to the servant, at the same time stating that it was for *Massa Warner*, addressed to Thomas Warner, Esq., (*confidential.*) Mr. W. being absent from the city at the time, the package remained untouched by the members of the family, until the next day, when Mr. Warner returned from Philadelphia, and, while the family were at dinner in the basement, he ordered his son to bring the package to him. Mrs. Warner having described the appearance of the man and his manner to her husband, led Mr. Warner to open the package, which was wrapped in a copy of the N. Y. Herald of March 26, with some care. The newspaper inclosed a strong mahogany box, with a slide lid. Mr. Warner proceeded to draw off the lid with great caution and very slowly, and discovered a faint blue light and immediately warned his family to fly for their lives. All instantly left the room and closed the door, and they had but just passed into the hall leading into the rear yard when a tremendous explosion took place, after which they passed around the house and discovered the front basement to be on fire and the windows shattered to pieces and blown out of place. Mr. Warner, with some persons who had stopped at the house, then entered the room and extinguished the flames, and as soon as the smoke had subsided, it was discovered that the basement door was completely shattered, the partition wall broken and very much displaced, the dining-table, at which they were a few minutes before sitting, very much broken, and a picture of Gen. Washington and the door perforated with slung-shots. The box in question was about the size of a small cigar-box, and contained a cannister filled with powder and slungs, and several bundles of friction matches, which were so placed that on withdrawing the lid, on the inside of which a piece of sand-paper was glued, they would instantly take fire and cause an immediate explosion.

**Mail Robbery.**—The Auburn Advertiser says that, for some time past, rumors have been in circulation, that a series of robberies had been perpetrated at the Weedsport post-office; several letters, containing money, that must necessarily pass through that office, having never reached their destination. To test the justice of these suspicions, a letter containing $20 was mailed at Port Byron, and private marks placed upon the bills by the Deputy Postmaster, so that they could readily be identified. When the mail-bag, which should have contained this letter, reached Sennett, it was examined, and the package containing the money was missing. The Port Byron Postmaster proceeded at once to Weedsport, and searched the pockets of the Deputy Postmaster, A. M. Boulier, and found on his person the $20—two $10 bills—and a $1 bill, which had also been mailed at Port Byron. He was committed by Judge Conkling, but will probably be admitted to bail, which is fixed at $2,000 each for two securities, and his own recognizance of $4,000.

**Fire on Long Island.**—The N. Y. Sun of May 4th, says that on Wednesday morning last a fire, originating in the carelessness of some charcoal burners, broke out in the woods about forty miles from Brooklyn, on the Long Island Railroad, and notwithstanding the exertions of all the men that could be collected, it spread with the greatest rapidity. The wind varied many times, and, as the fire was conquered at one point, it broke forth with renewed violence at another. Retreating in a number of places from cultivated farms, it destroyed all the timber and shrubs between Deerpark and Thompson. The width of the burnt district is six or seven miles, and it extends from a half to three quarters of a mile north, and from two to three miles south of the Railroad. 11,000 acres of land have been burnt over, the timber destroyed being some of the finest on Long Island. The loss, amounting to over $250,000, will fall on fifty or sixty persons.

**Duels in France.**—The last steamer brought intelligence of two duels in France, between parties pretty well known to the world.

A hostile meeting took place, on the 14th, at 5 in the evening, between M. Ledru-Rollin and M. Deujoy, near the Pont de Neuilly. The parties were placed at twenty paces distance. M. Ledru-Rollin fired, but the pistol of M. Deujoy hung fire. The seconds then interposed.

M. Charles Blanc, having considered that an article in *L'Asemblée Nationale* contained an insult to his brother, Louis Blanc, wrote a letter to M. Francis Lacombe, writer of the article, which provoked a challenge. A meeting took place between the parties at Vincennes, when M. Lacombe having received a ball in his left thigh, the seconds declared that the honor of all concerned was satisfied, and put an end to the combat.

**Melancholy Accident.**—The Charleston Mercury mentions an accident which occurred in the neighborhood of Swallow Savannah, Barawell District, on the 23d ult. It appears that Mr. Franklin Kerce was felling a tree near his house, when his wife coming near, he requested her to take a prop and push it against the tree, so that it might fall in the proper direction. In doing so, she remarked, playfully, "Suppose the tree should fall on me;" to which the husband, in a similar spirit, replied, "You must try and get out of the way." Unfortunately, when the tree commenced falling, Mrs. K. ran directly in its track, and was instantaneously crushed to death.

**A Family Gathering.**—On Tuesday of last week, sixty-five of the eighty-five children and their families who trace their genealogy to widow Catharine Woods of New Braintree, Mass., assembled at her house to pay their parting respects to her grandson, Rev. James Woods, of Alabama, who contemplates embarking soon for California, by the appointment and under the patronage of the Presbyterian Board of Missions, as a missionary to that new and interesting portion of our country.

The Southern Baptist Convention, which was to have met in Nashville, Tenn., on the 2d of May, has been changed, in consequence of the reported prevalence of cholera there. The meeting will be held in Charleston, S. C., on the 23d of May. The ensuing Convention, which will take place in 1852, will be held at Nashville.

# SUMMARY.

The colored people of the State of New Jersey assembled in convention at Salem on the 26th of April, to consider the propriety of holding a State Convention, to devise the best mode of securing to them the rights of suffrage. Among the resolutions passed was one to hold a State Convention in Trenton, and Rev. C. W. Gardner and Dr. J. L. Rock were appointed lecturers to canvass the State before the Convention.

The Vermont Chronicle records the death, at East Rupert in that State, of Capt. Moses Sheldon, aged 67. He had lived upon his homestead 65 years. He emigrated thither from Connecticut, and on his way looked at the ground on which the City of Troy now stands, and deliberated for a time whether he should not purchase it for a farm. The only building then upon it was a tavern, and the only population, the few inmates of that tavern.

The St. Martinsville, (La.) Gazette ascribes the prevalence of cholera in Attakapas to the vast number of dead cattle lying unburied in the prairies. This mortality is attributed to the drouth, by which the ponds are dried up, and the cattle, thus deprived of water, die in great numbers. It is no uncommon sight to see from fifty to a hundred dead cattle on the road to Opelousas.

The "Albany Manual Labor Academy," in Athens Co., Ohio, has now been two years in operation, on the principle of requiring three hours' manual labor per day of every pupil of suitable age. Terms for tuition $1 50 to $5 per quarter. No distinction of creed or color is known, beyond a requisition of the Christian faith and morals. Rev. Wm. S. Lewis, Principal, Albany, Ohio.

On Sunday, April 29th, a party of 15 persons, all foreigners, went from Fall River, Mass., in a sail-boat across the harbor to "Sparr Island," where a drinking-house has recently been established. They soon became intoxicated, and while in that condition, got into the boat and started upon their return. They had proceeded but a short distance when the boat capsized, and five of the number were drowned. A sixth is not expected to recover. The remainder clung to the boat and were saved.

The Chicago Journal of the 26th ult., learns that the schooner John Lillie, Captain Keaho, capsized during the recent blow, when between Great Traverse and the North Manitou, and it is feared all on board are lost. The Indians first brought the news over to the Manitous, who reported that they had found eight dead bodies.

Richard Dillingham, a Quaker, from Ohio, who was arrested in December last, for having in his possession three slaves, whom he intended to carry to a free State, was convicted of the offense at Nashville, Tennessee, on the 12th ult., and sentenced to three years' imprisonment in the penitentiary. He confessed his guilt, saying he alone was responsible for the error into which his education and feelings of philanthropy led him.

Alexander Jones, the black man found guilty of arson in the first degree, in having set fire to house 85 Mulberry street, in March last, in the night time, was sentenced to be hung on Friday, June 22nd, the same day as that appointed for the execution of Wood, for the murder of his wife.

The New Orleans papers of April 21, publish nearly two columns of the foreign news by the Europa, received at St. John's, New Brunswick, on the 19th, transmitted by Mr. O'Reilly's Western line. This is the greatest feat on record. It is not less than 3,000 miles from St. John's to New Orleans.

Mr. Giles, of Suffolk, introduced the following bill into the Senate of Massachusetts the other day: *Be it enacted, &c.*, That any dram-shop or tippling-house may be abated as a nuisance by the Board of Health of any town or city in the Commonwealth.

The Legislature of Massachusetts have passed resolutions inviting Gen. Taylor to visit that State, appointed a committee of thirteen, including the presiding officer of each House, and authorized the Governor to draw on the Treasury for the funds necessary for his reception.

The receipts of the Erie Railroad for April reached $62,500, which is up to the estimate. Another new engine of great power has recently been added to the equipage of this road. The extension to Owego is being rapidly ironed, and will be ready in June for travel.

Among the eminent travelers who are proceeding to California, is James Arago, brother of the astronomer. He has a large fortune in France, but goes out to ascertain the physical character of the country.

It is said that nearly one hundred thousand dollars in spurious coin, has been shipped from New York for California. Large quantities of materials, for manufacturing the spurious coin, presses, etc., have been discovered in New Jersey.

Hafiz Bey, an Egyptian Admiral, is now on a visit to England for the purpose of inspecting the British navy-yards. It is said he will proceed next to the United States, to acquaint himself with the condition of the American navy.

A family, consisting of father, mother, and six children, passed through Cincinnati lately. They had traveled all the way from Laporte county, Ia., in three wheel-barrows, intending to reach Pennsylvania, from which State they had emigrated three years ago.

An arrival from Texas announces that the Indians were preparing to attack Palo Alto, and were committing serious depredations on the Mexican population in that region, killing many white families, and destroying much property.

An iced cake was placed on the steps of a respectable citizen of Chicago, the other day. Upon examination it was found to be filled with arsenic. Fortunately it was found by an adult before the children saw it.

Quite a number of public temperance meetings have been held in Baltimore, recently, and large numbers have signed the pledge.

The experiment of cheap postage has been successful in France. The amount of matter transmitted has increased more than half.

News from Hayti, to the 20th of April, has been received. The President was carrying everything before him. It was reported that a battle had been fought near Asena, in which the Dominicans were completely routed, with a loss of 300 to 400 men. The Haytiens lost 100 men, and large quantities of provisions. 5,000 stands of arms were captured by the Haytiens.

At the recent session of the Greene county circuit, Aaron Van Dusen recovered $700 damages against Corrydon Crau, for the seduction of his daughter, Ann Van Dusen. All the parties resided at Greenville.

In Philadelphia, on Sunday, as a carriage containing three ladies was returning from a funeral, the horses became frightened and overturned the carriage, injuring two or three ladies badly, and one, Mrs. Woolf, fatally.

The managers of the great Taylor Inaugural Ball at Washington have divided $2,500 of the proceeds between the Protestant and Catholic Asylums of that city.

The largest amount of gold coined in one year in the United States was that coined in 1847, viz: $20,221,385. The amount of metal coined from the year 1816 up to that year, was $100,000,000.

Joseph Trumbull was last week chosen Governor of Connecticut by the Legislature in convention. He had a majority of twelve.

The Baltimore American says that the peach crop was not destroyed by the cold weather. It was injured, but still there will be enough for a taste.

The plague of locusts has fallen upon Texas. The whole country is full of them, from Austin to the Gulf of Mexico, and vegetation is suffering from their depredations.

It is said to have been given in evidence, in a trial before the Courts, that one hundred dollars' worth of gold pens can be made from one ounce of gold, costing sixteen dollars.

Lawrence Baxter recovered at the Schoharie circuit $1,000 damages against Philip W. Ingalls, for the seduction of his daughter, Eliza Baxter.

The banks of the canal at Dansville, Livingston Co., N. Y., are filled with lumber for nearly a mile in length. The Chronicle says the quantity on the banks is double that of any previous year.

Elder Enos C. Dudley, who was recently convicted of the murder of his wife, in N. H., was sentenced at Plymouth, to be hung by the neck, the execution to take place at Haverhill, on the 23d of May.

The Homestead Journal, published at Salem, Ohio, says there are exhibiting in that place two miniature men, one 16 and the other 19 years of age, the youngest weighing 27, the elder 30 pounds.

The Matamoras Flag mentions a rumor, that a party of California emigrants, which left Corpus Christi some four or five weeks ago, direct for the Paso del Norte, have *perished upon the prairie* from hunger and thirst.

There was a turn-out among the colliers near Pottsville, last week. One man was shot while attempting to burn a colliery.

At Pittsburg, Pa., Dr. Dickson and Dr. Herron, were on Monday last fined for body-snatching—the first $200, and the second $100.

In the afternoon of one day last week, 2,870 emigrant passengers arrived at the port of New York.

### New York Market, Monday, May 7.

ASHES—Pots $5 62 a 5 69; Pearls 5 75.——FLOUR AND MEAL—Flour ranges from 4 56 to 4 87 for common and good State and Western; New Orleans 4 87 a 5 00. Rye Flour 2 87. Meal 2 87 a 2 94.——GRAIN—Genesee Wheat is held at 1 25; good Ohio at 1 05. Corn has advanced a little, and is selling at 60c for white Southern, 63 for yellow Southern, 66 for round Northern. Rye 60c. Oats 36 for Northern.——PROVISIONS—Pork, 8 37 a 10 37. Beef is in small supply, and country prime brings 7 87. Butter is 6 a 12c. for old, and 12 a 15c. for new State, and 18 for new Orange Co. Not much doing in Cheese.——WOOL—Common 30c., Merino 32 a 37c., Saxony Fleece 40 a 42c.

### MARRIED.

In Clarksville, on the 26th ult, by Eld. James Bailey, Mr. Maxson Burdick, formerly of Alfred, to Miss Martha J. Compton, of Clarksville.

### DIED.

In Alfred, April 24th, of scrofula, Mary R. Clark, daughter of Henry M. and Susan A. Clark, in the 4th year of her age.

At Andover, of apoplexy, April 24th, Jane A., wife of Amzy L. Pearshall, aged 40 years. Also, in Andover, April 25th, of congestion of the brain, Lorens C. Pearshall, son of the above Amzy L. and Jane A. Pearshall, aged 19 years. The mother and son were interred at the same time, and in the same grave.

### LETTERS.

Charles Clark, I. D. Titsworth, B. G. Stillman, I. F. Burdick, J. F. Randolph, L. Cottrell, W. C. Kenyon, J. Summerbell, Hamilton Clark, F. A. Utter, C. Card, Amos Burdick, N. C. Babcock, E. Harris, O. B. Irish, D. Coon, A. H. Main, John Stillman (right.)

### RECEIPTS.

| | | | |
|---|---|---|---|
| Lester Crandall, Hopk'n, R. I. | $2 00 | pays to vol. 5 | No. 52 |
| S. P. Kenyon, " | 2 00 | " 5 | " 52 |
| Thos. Rogers, Waterford, Ct. | 2 00 | " 6 | " 52 |
| H. B. & C. Davis, Shiloh, N. J | 2 00 | " 5 | " 52 |
| E. Harris, Vernon, Vt. | 1 00 | " 5 | " 46 |
| I. F. Burdick, Fulton, Wis. | 4 00 | " 5 | " 52 |
| G. J. Davis, New Milton, Va. | 1 50 | " 5 | " 52 |
| J. F. Randolph, " | 50 | " 6 | " 13 |
| Elias Irish, DeRuyter, | 2 00 | " 5 | " 52 |
| Samuel Justice, " | 2 00 | " 5 | " 52 |
| Thankful Stillman, " | 1 00 | " 5 | " 52 |
| L. Rogers, Richburg, | 2 00 | " 5 | " 52 |
| E. Stillman, Unadilla Forks, | 2 00 | " 5 | " 52 |
| C. Card, Troupsburg, | 2 00 | " 5 | " 52 |
| L. J. Coon, Little Genesee, | 2 00 | " 5 | " 52 |
| Joel Crandall, " | 2 00 | " 5 | " 52 |
| B. P. Murphy, Caton, | 2 00 | " 5 | " 52 |
| Amos Burdick, Alfred, | 3 00 | " 5 | " 52 |

### Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report in the Recorder:—

| | |
|---|---|
| From Mrs. Hannah Wheeler, Salem, N. J. | $1 12 |
| " 1st Church in Verona, by H. Sherman, | 2 00 |
| " 2d Church in Verona, by A. G. Burdick, h. m. | 5 00 |
| " Church in Persia, N. Y., by N. Randall, f. m. | 5 00 |
| " Ch. in DeRuyter, to make H. Crandall a Life Member, | 25 00 |
| " 1st Church in Alfred, by B. W. Millard, | 33 00 |
| " 2d Church in Alfred, { home mission $10, foreign mission $10. } | 20 00 |
| " 1st Ch. Genesee, by J. Langworthy, to make a Life Member, hereafter to be named, | 20 00 |
| " Wm. H. Black, London, one sovereign, | 4 82 |

A. D. TITSWORTH, Treasurer.

### Missionary Association—Executive Board.

A Quaterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association, will be held in New York, on the evening of third-day, May 22, 1849.

By order of the Board, GEO. B. UTTER, Rec. Sec.

### The Publishing Society.

A meeting for the organization of the Seventh-day Baptist Publishing Society will be held in the city of New York on the fourth day of the week before the fourth Sabbath in May, (23d day of the month,) commencing at 9 o'clock A. M. It is hoped that a large number of those who have subscribed to the Constitution, and pledged funds to the Society, will be present.

### Eastern Association.

The Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church in Pawcatuck, R. I., on the fifth day of the week before the fourth Sabbath in May, at 10½ o'clock, A. M. Introductory Discourse by Lucius Crandall, of Plainfield, N. J.; alternate, Samuel Davison, of Farmington, Illinois. S. S. GRISWOLD, Cor. Sec.

Executive Committee.—The Executive Committee of the Eastern Association will hold its annual session on the fourth day of the week before the fourth Sabbath in May, in the lecture-room of the Seventh-day Baptist Church at Pawcatuck, R I. at 10½ o'clock, A. M. S. S. Griswold.

P. S. Churches are requested to specify in their associational letters the amount they will raise for missionary purposes within the limits of the Association for the ensuing year.

### Central Association.

The Annual Meeting of the Seventh-day Baptist Central Association, will be holden with the First Church in Brookfield, N. Y., commencing on the fourth day of the week before the second Sabbath in June, 1849.

### Notice—Western Association.

The attention of the churches of the Seventh-day Baptist Western Association is particularly directed to the Report of a Committee appointed at the last annual session to revise the Constitution. That Report was received and referred to the churches for individual action; and is, together with the Constitution as it now stands, published in the Minutes of the last session. It is very desirable that the matter should be brought before every church, where it has not already been done, and the result of the action forwarded to the approaching Anniversary of the Association. That the Constitution needs revision, must be evident to all who give it even a passing notice; and in all matters of constitutional reform a full voice should be heard. Will the churches speak out? T. E. BABCOCK, Cor. Sec.

### Christian Psalmody.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation moroccо, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

### Railroad from Albany West.

ON and after Tuesday, May 1, 1849, six trains will leave the dépôt of the Albany and Schenectady Railroad Company daily, Sundays excepted, viz:

At 6 o'clock, A. M., for Buffalo, through in 15 hours; at 7 o'clock, A. M., for Schenectady; at 9 o'clock, A. M., for Buffalo, through in 18 hours; at 12½ o'clock, P. M., for Schenectady; at 2 o'clock, P. M., for Buffalo, with emigrants and express freight, through in 23 hours; at 7 o'clock, P. M., for Buffalo, through in 18 hours. Passengers for Saratoga Springs and Whitehall can take any of the trains for Schenectady and Railroad or Stages by Plank Road route to Saratoga. Baggage cars and through baggage men run the whole distance between Albany and Buffalo. Baggage taken free by Railroad wagons between steamboats and Railroad.

Albany, April 30, 1849. E. FOSTER, Jr.,
Secretary Albany and Schenectady R. R. Co.

### To Clergymen and their People.

All Clergymen who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—(after the 1st of May No. 57 John-street)—New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

### LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" James H. Cochran.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W. B. Maxson.
Lockport—Leman Andrus.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn

VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
Pratt—Eli Forsyth.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke

ILLINOIS.
Farmington—Sam'l Davison

# Miscellaneous.

### MY FATHER.

The weight of many a weary year
  Rests on my father now,
And none but silver hairs appear
  Above his furrowed brow;
His quiet life has not been spent
  In luxury and ease,
But humble scenes, with sweet content,
  Have power his heart to please.

His hands are hard with honest toil,
  But they were never stained
With aught of the unholy spoil
  By dark opression gained;
For kindly thoughts have ever dwelt
  Within his open soul,
And his warm heart has never felt
  Stern Avarice's dark control.

I never from my father heard,
  Through all my happy life,
A single false, deceitful word,
  Or one of angry strife;
For power or place he has not sought,
  But for his country's weal.
His heart has always had a thought
  Of patriotic zeal.

The world would call him poor indeed,
  And pass him proudly by,
But his calm soul will little heed
  The glance of haughty eye;
He may be poor, but at his side
  Whene'er I take my place,
I feel that I can gaze with pride,
  Upon my father's face.

### THE ORANG OUTANG.

The female Orang Outang, Nancy, imported in the ship Liberty, Captain Davis, by Thomas Richards, Esq., was remarkable as being the largest living specimen of this most manlike species, the *simia satyrus*, or true wild man of the woods, which has as yet reached either America or Europe. She arrived at Philadelphia in the latter part of May, 1835. After a few days, having passed into the hands of new owners, she was sent to New York. She was unfortunately much exposed to the influence of cold and damp weather during her transportation, and on the evening of her arrival, was first observed to be unwell; on the succeeding morning, her disease had assumed the character of an irregular intermittent fever, and medical advice was resorted to. After lingering for some weeks, alternately better and worse, during which time recourse was had to every expedient which art or ingenuity could devise for her comfort and recovery, much to the regret of the few who saw her, she died at the village of Harlem, near New York, on the nineteenth of July following. The death-bed scene, as represented by those who were present, must have been singularly affecting. The account of it as given by her keeper is as follows: Early in the evening her extremities began to grow cold, and at ten o'clock, P. M., pulsation at the wrists had ceased. She appeared conscious of her approaching end, and dreaded it. She shivered and groaned very much, and appeared to supplicate those around for assistance, often extending her arms to them and embracing them around the neck. She would awake from a doze in great trepidation, and cling to the neck of her keeper, where she would hang until sleep or exhaustion caused her to loosen her hold. This was frequently repeated as long as her strength remained. After violent struggles and much groaning, at three o'clock, A. M., she had ceased to breathe.

Some idea of her superiority in "reasoning power," if we may so apply the phrase, over the ordinary specimens of the monkey tribe, may be gathered from a few facts, which fell under the writer's immediate notice.

During the five weeks which he had an opportunity of observing her, notwithstanding she was constantly in the habit of using and handling vessels of glass and china, she never broke, nor suffered any of them to fall. Every article was handled with extreme care, and generally returned by her to its place. She was also very curious in the examination of articles which were newly presented to her sight. After attentively looking at them, instead of carelessly throwing them down, as might have been expected, she invariably returned them, and generally into the hands of the individuals from whom she received them.

Upon a single occasion, a circumstance occurred, which evinced a judgment almost human. She was very fond of descending to the kitchen, and appeared much interested in observing the process of the culinary operations, and when unwatched, embraced every opportunity of stealing off to it. In the instance to which we allude, after looking about, she finally unbuttoned and opened the door of a closet, in which a basin of milk had been placed for the separation of the cream. After attentively looking at it, and on the several shelves, as if in search of something, she carefully closed the door, and presently taking a tea-cup from the table, she returned to the closet, and after helping herself to a cupful of the milk, again closed the door, and replaced the cup whence she had taken it. A vial of medicine was carried into the room, and placed upon the mantle-piece. The attendants then left the rooom, but kept an eye upon her. On finding herself alone, she arose from the corner where she had been sitting wrapped in her blanket, took a chair and carried it to the fire-place, mounted on it, took down the vial of medicine, uncorked it, poured the physic over the floor, recorked the vial, and replaced the chair, and then resumed her former seat.

In height, when standing erect, and with the arms extended upward, this animal measured three feet six inches, and at the period of her death, although much emaciated, was supposed to weigh between forty-five and fifty pounds. The arms were very long, and when hanging down reached nearly to the ankles.

**Power of the Soil to Absorb Odors.**—It is well known that onions, if buried in the earth for a few days previous to being cooked, will have lost much of their rank flavor. Wild ducks, which are often too fishy in flavor to be good, may be rendered much more palatable by being wrapped in absorbent paper and buried in the ground for a few hours. Dried codfish loses much of its austerity of flavor (if we may coin a term) by similar treatment. During the plague in Europe, clothing was often buried for a time, to disinfect it. This absorbent property of the soil is due to the presence of carbonaceous matters; for clean sea beach sand will produce no such results, while pulverized charcoal will act with much greater energy than common soil. On this principle, animal matters coated with unleached ashes, and then buried in pulverulent peat or muck, will not only decompose without giving off offensive odors, but the muck will also, by absorbing the resulting gases arising from decomposition, be rendered highly valuable as a fertilizer. Dr. Dana says that a dead horse, if cut in pieces and treated as above, will render twenty loads of muck equal in quality to the best stable manure.

### PARISIAN CLEANLINESS.

In Paris every species of refuse is husbanded in the most careful manner. No refuse is allowed to be thrown into the streets after a very early hour in the morning, nor until after 10 o'clock at night. The refuse consists of what may be called the house dirt, and is laid in heaps in front of houses near the gutters. A very numerous class of people, chiffoniers, consisting of as many women as men, with deep baskets on their backs and a small stick with a hook at the end, carefully turn over every one of these heaps, selecting from them every article of leather, bone, iron, paper, and glass, which are thrown at once into their baskets, and being carried to their places of general deposit, are there again examined and assorted, and appropriated to any specific application for which they may be suited. These persons appear like a most degraded class; they inhabit particular quarters of the city, and the interior of their habitations is such as might be expected from their occupation. The profession descends from father to son, and from mother to daughter. They are a most industrious race of people, and many of them may be seen even at midnight with their lanterns, taking advantage of the first pickings, and anticipating the labors of the coming morning, and with the earliest dawn they are to be found at their tasks. No article of food escapes them, and they call the street their mother, because she often thus literally gives them bread. Though their occupation is necessarily dirty, yet they are almost always comfortably clad, and are never ragged. They never beg, and disdain to be considered objects of charity. They are licensed by the city authorities, for which some trifling sum is paid, and for which they must be recommended for their sobriety and good conduct. They have their particular districts assigned them, and are very careful to prevent all foreign intrusion.

The chiffoniers having done their work, next come the sweepers and collectors of dirt. Every inhabitant of Paris is required, under a penalty, to have the side-walks in front of his place of business or residence carefully swept every morning. The sweepers of the streets of Paris are almost uniformly women, who, with long twigs or birch brooms, sweep the streets thoroughly, and all the accumulations are taken in carts to the great places of deposit. The women assist as much in loading the carts as the men. These women appear to work extremely hard, carrying always a long broom in their hands, and a shovel fastened to their backs to be used as occasion may require. The gutters in Paris are washed out every morning, by fountains which are placed in every street, and what these sweepers are not able to collect for the carts, they are careful to sweep into the drains leading into the common sewers. I have looked at these people and the chiffoniers with great interest; and, filthy and disgusting as their occupation necessarily is, I have always felt in my heart a sincere respect for persons who, poor as they are, would be ashamed to beg, and who, by the severest and most useful labor, are proud to obtain for themselves and their families, though a very humble, an honest living. All this refuse is transported to places appropriated for its deposit, where it remains until it is decomposed, and is then sold to the farmers for manure. [Coleman.

### THE GREAT MEDITERRANEAN TURTLE.

This is the largest of the turtle kind with which we are acquainted. It is found from five to eight feet long, and from six to nine hundred pounds in weight. But, unluckily, its utility bears no proportion to its size; as it is unfit for food, and sometimes poisons those who eat it. The shell, also, which is a tough, strong integument, resembling a hide, is unfit for all serviceable purposes. One of these animals was taken in the year 1729, at the mouth of the Loire, in France, in nets that were not designed for so large a capture. This turtle, which was of enormous strength, by its own struggles involved itself in the nets in such a manner as to be incapable of doing mischief; yet, even thus shackled, it appeared terrible to the fishermen, who, at first, were for flying; but finding it impotent, they gathered courage to drag it on shore, where it made a most horrible bellowing; and when they began to knock it on the head with their gaffs, it was heard at a mile distant. They were still further intimidated with its nauseous and pestilential breath, which so powerfully affected them that they were near fainting. This animal wanted but four inches of being eight feet long; and was about two feet wide. Its shell more resembled leather than the shell of a tortoise,—and unlike all other animals of this kind, it was furnished with teeth in each jaw, one rank behind another, like those of a shark. Its feet, also, differing from the rest of this kind, wanted claws; and the tail was quite disengaged from the shell, and fifteen inches long, more resembling that of a quadruped than a tortoise.

These are a formidable and useless kind, compared with the turtle caught in the South Seas and the Indian Ocean. These latter are of different kinds; not only unlike each other in form, but furnishing man with different advantages. They are usually distinguished by sailors into four kinds—the trunk turtle, the loggerhead, the hawksbill, and the green turtle.

**A Remedy for the Calafornia Fever.**—A friend who has seen some service in camp life, offers to those afflicted with the prevailing epidemic the following prescription:

1st. Sleep three nights in your wood-house with the door open and swinging in the wind—during which time let your diet be pork cooked by yourself at a smoky fire in the garden.

2d. Improve all the rainy nights in sleeping bteween your currant-bushes and garden-fence.

3d. On the fourth day of your regime, let your diet be mule-steak.

4th. Thereafter dispense with all kinds of food save dog-meat.

If this be followed resolutely, it is confidently believed a permanent cure will be effected.

### HURRY AND HASTE.

"Never do anything in a hurry," is the advice given to attorneys and solicitors by Mr. Warren. "No one in a hurry can possibly *have his wits about him;* and remember that in the law there is ever an opponent watching to find you off your guard. You may occasionally be in haste, but you need never be in a hurry; take care—resolve—never to be so. Remember always that others' interests are occupying your attention, and suffer by your inadvertance,—by that negligence which generally occasions hurry. A man of firstrate business talents—one who always looks so calm and tranquil, that it makes one's self feel cool on a hot summer's day to look at him—once told me that he had never been in a hurry but once, and that was for an entire fortnight, at the commencement of his career. It nearly killed him: he spoiled everything he touched; he was always breathless, and harrassed, and miserable; but it did him good for life; he resolved never again to be in a hurry, and never was, no, not once, that he could remember during twenty-five years' practice! Observe, I speak of being hurried and fluttered—not of being in haste, for that is often inevitable; but then is always seen the superiority and inferiority of different men.—You may indeed almost define hurry as the condition to which an inferior man is reduced by haste. I one day observed, in a committee of the House of Commons, sitting on a railway bill the chief secretary of the company, during several hours, while great interests were in jeopardy, preserve a truly amiable coolness, tranquility and temper, conferring on him immense advantages. His suggestions to counsel were masterly, and exquisitely well-timed; and by the close of the day he had triumphed.—"How is it that one never sees you in a hurry?" said I, as we were pacing the long corridor, on our way from the committee-room. "Because it's so expensive," he replied with a significant smile. I shall never forget that observation, and don't you. [Warren on Attorneys.

**Chinese Love of Money.**—Of all the men on the face of the globe, (and I have sojourned among several nations in my life, says a Canton correspondent of the Journal of Commerce,) I have never seen any equal to the Chinese in love of money. It is said this people have many idols, and so they have; but they are all worshiped as a means to an end; and their worship appears to be narrowed down to that one grand end—riches and the enjoyment of riches. Every city, and every street; nay, every house of every street, is dedicated to the god who brings riches. And impious would that man be esteemed, who neglected to light a taper, and burn three incense sticks every evening before that all-adored idol. Even now, how do my ears ring with the exclamation of horror which burst from my landlord, some few evenings ago, when, on taking possession of his premises his incense pot was thrown into the street. The landlord now, on his own accord, comes almost every evening to my study to join in reading the Bible, and uniting his prayer to the true God with the disciples.

**The Value of Cold Water.**—The Louisville Courier of the 24th of April says: "We are much gratified in being able to state that Judge McKinley, the distinguished jurist of the Supreme Court of the United States, after having his vision so seriously impaired for fifty-two years that he could not see without glasses, has recovered his sight so perfectly that he is now able to read without the aid of glasses. For half a century this faculty was so seriously impaired that without glasses he was almost blind, and the recovery of his constitutional health, by which the sight has been reïnvigorated, Judge McKinley very properly ascribes to the daily use of cold water on the head and surface of the body. Of the importance of cold water in maintaining and restoring health, no one who has ever tried it can entertain a doubt, and we refer to Judge McKinley's gratifying success in the restoration of his vision from its long sleep, for the purpose of encouraging other invalids to resort to this cheap and powerful mode of medication."

**Burial at Panama.**—A correspondent of the N. Y. Recorder, writing from Panama, says:—"One of the most ludicrous sights that I have seen among this strange and peculiar people, was a negro funeral procession, which passed our hotel a few evenings since. A small child was to be buried, and it seemed to be necessary to make as much noise as possible about it. There were *no mourners*, but the crowd of half-naked boys who made up the procession were continually making all sorts of fun, and a dozen fiddles and banjos discoursed in the loudest tones the most favorite dancing tunes of the negroes. It made up, altogether, one of the most *serio-comical* farces that was ever seen. The child was *carried to the grave in a coffin*, but *buried* without any, and in the same manner as we would bury a dog, the coffin being returned to the care of the Padre of the parish, who will let it again for the same use when occasion shall require.

**A Good Invention.**—Mr. William Snell, of Easton, Pa., has invented a machine to form ladies' and gentlemen's gaiters, half gaiters, and short gaiters, without seams, at the same time producing any size required, in all their proportions, so as to fit with the greatest nicety and exactness. The machine will form any of the materials in general use, such as patent leather, calf, kid, men's morocco, split leather, or anything woolen. It dispenses with the operation of boot cutting and more than half the binding. Such is its simplicity, that any person unacquainted with the business can use it. It will reduce patent leather boots to one third their usual cost.

**Size of Locust Trees in Brazil.**—The Locust Tree grows much larger in Brazil than with us. Martin represents them as occurring of such dimensions, "that fifteen Indians with outstretched arms could just embrace one of them." At the bottom they were eighty-four feet in circumference, and sixty feet where the boles became cylindrical. He concluded, by counting the rings, that they must belong to the age of Homer; at the most moderate estimate, they must date as far back as the time of our Saviour.

A hen which had been covered eight weeks under a load of hay in Nashua, without food or water, was found alive and is doing well.

### THE PRESS AND THE PULPIT.

The Press and the Pulpit, ought to be, if they are not, co-laborers. Not that the pulpit has properly anything to do with the minuter labors of the press farther than to reprehend any falsehood or laxity, but because both aim at the elevation of society, and both profess to be guided by the spirit of christianity, which, over and above all other influences, shapes and colors the ideas, sentiments and habits of the age. The pulpit-teacher and the newspaper-teacher, though in different spheres, are the popular teachers of society; both are positioned to speak as widely as civilization extends, and in whatever tends to affect the morals, peace and happiness of man, both are alike guilty, in failing to exert their full strength and best influences.

The press unquestionably stands foremost in forming public opinion; in shaping and guiding the impulses of society but the pulpit, exercising its influence upon the press and upon society, tempers and refines both opinion and impulse. The press has ever been more radical than the pulpit, because more intimately connected with the practical life of society, and more keenly alive to its capacity and wants; but radicalism, however seemingly dangerous for the moment, has had the effect of arousing the pulpit from its conservatism, and awakening it to a closer servey of the condition of society, and the result is a more earnest and harmonious co-working of the two.

Christianity, as manifested by its founder, is precept and practice for every exigency of life. It is not an insolate thing, affecting insolate sympathies and affections, but a general principle, adapted to man in all his ideas and habits, and the pulpit has taken a narrow and unjust view, whenever it failed to apply it to every moral want in every condition of society. Until of late, the pulpit has had little to do with every day life; it has left the outward organizations of society and the functions of Government to material theorists and political philosophers, forgetting that Christanity was given to man as a basis for society and government. We would not have the pulpit descend in the least from its spirituality—we would not have it forget the great concern of the soul in the future, but we would have it keenly alive to the temporal manifestations of society, for therein the spirituality of society is for ever working and taking its hues, even like the ores molten in a fiery furnace.

The pulpit should never be a political forum, but the voice of christian advice and admonition should never be found wanting when the interests of society and government are at stake. It is the business and duty of the pulpit to watch over societies and nations; to commend virtue and condemn vice and wrong, in whatever shape they may exist. To watch over his flock, and to point them on each Sabbath to the gates of heaven, is but a part of the christian teacher's work. There is the present life, in all its varieties of action, for which he is in a measure responsible. If society is loose and disorganized—if government is wicked and tyrannous, his is the tongue that should first and most loudly reprove them. We are rejoiced to see the pulpit awakening to this broader duty. If the press has been instrumental in this awakening, it has at the same time taken much of its own inspiration from the pulpit.

## VARIETY.

According to the report made by Mr. Burke, Commissioner of Patents, to the Senate, the whole number of steamboat explosions last year was thirty-three. Two thousand, six hundred and thirty-three lives have been lost thereby; three millions, ninety-nine thousand, three hundred and sixty-six dollars have been destroyed in property, and two thousand and ninety-seven persons distroyed.

An ingenious Frenchman has calculated that the space which a young Parisian belle, who is fond of dancing, traverses in the saloons of Paris, when only performing *contra dances*, amounts in one season to *four hundred miles!* He also estimated that a French lady fond of *waltzing*, will spin round in one night as often as the wheels of a steamboat revolve in going from Calais to Dover!

The ten hour law in Maine went into effect Friday week. The law provides that ten hours shall be a legal day's work, and no man shall be compelled to perform more, except by special contract; from this provision monthly labor and agricultural employments are excepted. No corporation or manufacturer is allowed to employ a minor under 16 more than 10 hours a day, under the penalty of a fine not exceeding $100.

The Unitarians of this City and Brooklyn have raised $10,000 to place their organ, the Christian Inquirer, on a higher footing. Rev. H. W. Bellows has assumed the editorial management of it, and is assisted by Rev. Dr. Dewey, Rev. Mr. Clarke, of Boston, Rev. Mr. Osgood, of Providence, Rev. Mr. Burnap, of Baltimore, and Rev. Mr. Farley, of Brooklyn.

The Supreme Court at Rochester, Judge Selden presiding, has decided that a man divorced from his wife, upon application of the latter charging *him* with adultery, is not liable under the statute against bigamy if he marries again. He is liable to punishment, however, under the Act 2 Rev. Stat. Sec. 45, and the last marriage being void in law, its issue will be illegitimate

Two Irishmen, discharged by the Lawrence and Manchester Railroad Company, Mass., sought revenge by exploding a magazine of forty-six kegs of powder, which blew the building to atoms, and one of the incendiaries with it. The other was badly scorched.

He who is most industrious has really the most of leisure; for his time is marked out into distinct portions, to each of which something is assigned; and when the thing is done, the man is at leisure; but a dead calm settles over him who lives an idle life.

An old count paid his addresses to one of the richest heiresses of Paris. In asking her hand in marriage, he frankly said to her: 'Miss B., I am very old, and you are very young; will you do me the honor to become my *widow*?'

Dr. Warren, of Boston, recently took from the stomach of an Irish girl at the Massachusetts General Hospital, by means of an incision, a tape-worm forty-one feet and eleven inches in length, while the sufferer was under the influence of ether.

### DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistan

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.

First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " " April 4, " July 11.

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

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| | |
|---|---|
| Tuition, according to studies, | $3, $4, or $5 0 |
| Extras—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
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Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

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Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DeRuyter, Madison Co., N. Y., June 12, 1848.

### Kitto's Cyclopedia of Biblical Literature.

TO CLERGYMEN AND OTHER STUDENTS OF THE BIBLE.—The undersigned beg leave to ask your attention to the following Work, which they now offer for sale. Cyclopedia of Biblical Literature, in two thick volumes of 1,878 pages royal octavo, beautifully and substantially bound, by JOHN KITTO. D. D., F. S. A., &c., published by MARK H. NEWMAN & Co., 199 Broadway, New York.

This Work contains such information as is indispensable for the right understanding of the Bible and its historical interpretation. It comprehends Criticism, Geography, Natural History, and Antiquities, in all their branches, religious, political, social, and domestic.

The Works of Horne, Calmet, and others, are now found to be wholly inadequate to the wants of the student. Theological science is progressive, as well as every other, and the "old learning" of the "Bible Dictionaries" which have for so long a time been in use, is felt to be unequal to the advancement of mankind at the present time.

The efforts of the German Rationalists, of the Strauss school, to resolve all the facts of Bible History into *myths* and fables, has awakened a corresponding spirit of research among sound and Christian scholars; a determination to place the Scriptures upon a basis of indisputable evidence. The result has been. the discovery and accumulation of a mass of information from every portion of the field of biblical learning. A multitude of new, striking, and most useful facts have thus been placed at the disposal of the editor of this work. He has accordingly availed himself of all the latest discoveries down to the very year of its publication.

Nor is the Cyclopedia compiled by one man alone. Dr. Kitto distributed the subjects discussed to more than *forth different individuals*, of the first eminence in those departments. Their names are attached to their articles, and they are thus individually responsible for them. The Natural History of the Bible was written expressly for this work, by two distinguished Naturalists. The Botany of Scripture, by Dr. Royle, of King's College, London. The articles on Scriptural Zoology, by Hamilton Smith, President of the Devon and Cornwall Natural History Society. The articles in the department of Criticism, by Dr. Davidson, Professor of Biblical Literature in the Lancashire Independent College. Those on the Books of the Old and New Testament, by Havernich, Hengstenberg, Dr. Wright, of Dublin, and others.

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Various subjects are discussed, by Dr. John Pye Smith, Dr. Woods, of Andover, and others.

The Scriptural Geography exhibits the results of Dr. Robinson's biblical researches in Palestine.

It will be seen, therefore, that the work is a compilation of biblical learning, by the ablest biblical scholars of the age.

The undersigned ask the attention of students of the Bible to the Cyclopedia, in full confidence that no one acquainted with its character will suffer himself to be without a copy. The low price at which it is offered, (less than half the price of the English edition,) places it within the reach of all.

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# The Sabbath Recorder.

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## The Sabbath Recorder.

### CHRIST'S KINGDOM—WHEN IS IT? AND WHAT IS IT?

Being the substance of a Lecture delivered before the Bible Class of the Seventh-day Baptist Church of Scott, N. Y. By a Member of the Class. Published by request of the class and the congregation who heard the lecture. [Concluded.

Having established, as I think, that the prophesies relating to the Messiah are to be literally interpreted, I will next quote a few texts to show that David's kingdom, by a regular succession of his own lineage, is to last forever, and that the succession is to include Christ.

*Psalm* 9: 3, 4.—"I have made a covenant with my chosen; I have sworn to David my servant, Thy seed will I establish forever, and build up thy throne to all generations." The 27th and 37th verses, inclusive, say, "Also I will make him, my first born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not *utterly* take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the things that is gone out of my lips. *Once have I* SWORN *in my* HOLINESS *that I will not* LIE *to David; His* SEED *shall endure forever, and his throne as the sun before me.* It shall be established *forever as the moon and as a faithful witness in heaven!*" Mark the expression in the 29th, 36th, and 37th verses, "His seed will I make to endure forever, and his throne as the days of heaven! His seed shall endure forever and his throne as the sun before me!" What expressions stronger than these could be used to imply the unending duration of the throne of David? Besides, this comes to us with the verity of an oath, "*Once have I* sworn in my holiness," &c.

*Isaiah* 9: 7.—"Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and establish it with judgment and justice forever. *The zeal of the Lord of hosts will perform this.*"

Although much more, of like character, might be quoted, to the same effect, yet as it is generally conceded, (and especially by those who would differ from me on other points,) that the last of David's hereditary successors was Christ, I shall consider this sufficient.

Now, in view of all this, when it is said, (Jer. 23: 5,) "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth," why are we not to believe that he will actually and literally do so? Where it is foretold of him, (Isa. 16: 5,) "In mercy shall the throne be established, and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hasting righteousness;" why should we explain it away as something figurative, and disbelieve that he will fulfill it to the letter as he has always done before?

Read, in this connection, Zechariah 14: 4—11, inclusive.

*Isaiah* 24: 23.—"When the Lord of hosts shall reign in Mount Zion, and in Jerusalem and before his ancients gloriously." 32: 1—"Behold, a King shall reign in righteousness." Micah 4: 7—"And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth even forever." Zech 8: 3—"Thus saith the Lord, I am returned to Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a City of Truth."

When these and similar passages are found in almost every page of the prophets, why should we explain them away by spiritualizing them, and interpreting them as metaphors and allegories, and apply them to a thousand things the imagination may devise, and thereby destroy their force and beauty? Why should we not receive them as indicating events that will come to pass in the same literal manner as the other portion of the prophecies which have been quoted? For my own part, I can see no valid reason why we should not.

After quoting a few texts to show the extent of this kingdom and reign, I will dismiss this part of the subject.

*Psalm* 2: 8.—"Ask of me, and I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Dan. 7: 14—"And there was given him dominion and glory and a kingdom, that *all people, nations, and languages* should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom, that which shall not be destroyed." *27th verse*—"And the kingdom, and dominion, and the greatness of the kingdom, under the *whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." 1 Cor. 15: 25—"For he must reign till he hath put all enemies under his feet."

From what has been said, I am led to the following conclusions, which I shall state as an answer to the question instituted on the text, viz., In what sense was the subject of the text to possess the throne of David, and reign over the house of Jacob?

1st. That the sovereignty of the nation of Israel, which commenced with David as its head and progenitor, by the appointment of God should continue forever.

2d. That the last of that line, which was Christ, although he should appear in weakness, a poor and despised outcast, and suffer an ignominious death, should be more powerful than any who preceded him.

3d. That that kingdom, like those that preceded it, will be a literal kingdom; that his reign will be a personal reign; that Christ himself will be the Executive, "executing justice and judgment in the earth."

4th. That the location of that government will be in Jerusalem as its capital city.

5th. That his authority will be universal; all kingdoms and nations will be subject to him.

I will now anticipate and endeavor to answer some objections to the conclusions to which I have arrived. I find it difficult to state those objections so as to do justice to the persons who dissent from the opinion I entertain. But I will endeavor to do them justice. There is a class of texts in the New Testament, which represent Christ as *now* having the "power," from which the conclusion is drawn that his reign of righteousness commenced here before his death, and that he now exercises all the kingly attributes he ever will exercise on the earth. I will refer to some of them.

Matt. 11: 21—"All things are delivered unto me of my Father." Matt. 28: 18—"And Jesus came and spoke unto them, saying, All power is given unto me in heaven and on earth." John 3: 35—"The Father loveth the Son, and hath given all things into his hands." John 5: 22—"For the Father judgeth no man, but hath committed all judgment unto the Son." John 13: 3—"Jesus, knowing that the Father had given all things into his hands, and that he was come from God and went to God." John 17: 2—"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." 1st Cor. 15: 27—"For he hath put all things under his feet." 1st Pet. 3: 22—"Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject to him."

These texts go to show his heavenly attributes, or attributes pertaining to the Deity. "All power is given to me in heaven and on earth." Very true; all power is of God, whether in heaven or on earth. "In him we live and move;" and no act can be performed without his permission or his sufferance. But he does not exercise that power in such a way as to affect the volitions of his creatures. He has given us his law, to which we are amenable, and for the violation of which we are held accountable, and will have to answer in a future day. In all this we are left free to act as we choose, our obedience or disobedience being voluntary. In the texts quoted, although they are proof conclusive, when taken in connection with other passages of Scripture, that Christ was clothed with the attributes of Deity, yet I see nothing in them which disproves his *glorious personal* reign on the earth, as was announced to Mary. Nor do they go to show that his having the power referred to is a fulfillment of the prediction that he should possess the "throne of David, and reign over the house of Jacob." They go to prove, I think, that Christ is restored to his original state of exaltation, which he had before his incarnation. They go to show, that in this his prayer was answered when he said, "I have glorified thee on the earth; I have finished the work thou gavest me to do; and now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

Another objection is, that Christ *has* come and set up his kingdom on the earth, and died as was predicted of him; that he now "reigns in the hearts of his people;" and that we are now enjoying the blessings described in the 72d Psalm, which we have had under consideration, or at least that those great blessings are being bestowed.

Let us look at this objection. Christ has come and set up his kingdom. What do we understand by a kingdom? A kingdom is a certain territory or jurisdiction, under subjection or amenable to one ruler, called a King. What is a king? A king is a monarch, a supreme magistrate. Governments having a king at their head are called monarchies. Monarchies are of different characters—some limited, some absolute. An absolute monarchy is one in which the legislative, executive, and judicial authority, are united in a sovereign head, called a King. The subjects of such a king are the persons who owe allegience to him, whether they are willing to acknowledge that allegiance or not. Now Christ, as king, is an absolute monarch. United as he is in the Godhead, he is the legislator of the divine law. Only such a being as he can execute it, and perfectly and impartially adjudicate the violation of it. His kingdom is the world. The human family are his subjects. All owe allegiance to him; his laws are binding equally upon all; and all will be held to answer for any breach of his requirements, or any want of respect to him as sovereign ruler of the universe.

Has Christ set up his kingdom on the earth? Surely not, if we are to suppose that his *reign* is to be characterized by the holy principles of the gospel. On the other hand, if we are allowed to judge by the *character* of the reign under which we *do* live, we should be likely to conclude that the world is under the despotic sway of the Prince of Darkness. Notwithstanding Christ came into the world clothed with the attributes of Infinity, yet he exercised no control over the acts of men, farther than the voluntary acquiescence of his disciples in the truths which fell from his lips. So far from exercising any other control, both he and his followers have ever been the especial objects of the hatred and insults of the ruling influences of this world. It would certainly appear strange, that in a kingdom of *righteousness*, the *righteous* should be persecuted and oppressed, and that the ruling motive for so doing should be to insult the king.

But, says the objector, "His reign is over his disciples; they are his subjects; we do not pretend that he reigns over the unconverted or unregenerate portion of mankind, for they are not his subjects." This same objector will say, at another time, or, perhaps, at the same time, that "it is the privilege and duty of all to become subjects, and it is at their peril that they neglect this duty to become so, as they will surely be punished for such neglect." But what right has a government to impose its laws on any but subjects? None whatever. The fact that any government requires obedience to its laws from any portion of the people, is a virtual assertion that those people are subjects of the government. Would it be just, to leave a person to exercise his choice as to whether he will become a subject or not, and then punish that person for not choosing to be a subject—for choosing to withhold his allegiance? I think all would say it would not. Yet into the affirmative of this position the sentiment forces all who advocate it. To show its absurdity, it only needs to be stated. The truth is, we are all creatures of God; and, in view of the fact that we are his by creation, *we are all his subjects.* But in the fall *we all became rebels*, and the mission of Christ here on the earth was not to set up a kingdom, but, as Captain of our Salvation, to subdue us to God—to subdue us by his love.

It may be thought, however, that I have evaded the issue, inasmuch as the objector says that "Christ reigns in the *hearts of his people.*" But I have been endeavoring to show the impropriety of supposing his kingdom is set up, and he exercising a partial reign. Even his "reigning in the heart" has a variety of objections. What is it to reign? Webster says it is to rule as king or emperor. Kings have tribunals among their subjects, and judgment is executed within their jurisdiction. Does Christ reign as king "in the hearts of his people" on earth? Where is his tribunal of justice? Surely that must be in "the heart" too. Neither does his jurisdiction extend beyond it. But how is the subject arraigned for a violation of the king's commands? How is justice executed on the offender? To be consistent with the sentiment, the arraigning, trial, and execution, must be in the heart too, because this is the limit of the king's jurisdiction, which embraces another absurdity. If, by the expression, "Christ reigns in the hearts of his people," is meant that Christ's followers are *influenced* by a consideration of their obligations to obey him as their Creator and Redeemer, and this obedience a voluntary compliance with all that is required in the gospel, out of love to him, and in view of the judgment to which they are approaching, and the retributions pertaining to a future state of existence, (in which sense, I think, it is generally used;) if, I say, this is the sentiment they would convey, I have no objection to it, but my objection would be to the manner of its expression. But there is nothing in this analogous to the ruling of a king. By a misapplication of the prophecies, this influence has been substituted for the glorious reign of Christ on the earth. If in any sense it is proper to use the terms "to rule" and "to reign" with this meaning, it is not, I think, the sense in which the terms are used by the prophets in the texts quoted. They imply something in the future. But is the influence which impels us to follow and act out our convictions of truth and duty of a more potent character since Christ came into this world than before? Or, is it of a *different* character from what it ever was? The affirmative of these questions, no one, to my knowledge, has ever taken. And if the affirmative is not tenable, and "Christ reigns in the heart of his people," then he always has so reigned, ever since the fall of our first parents—which is also absurd, and makes the prophecies of no effect—a mere imaginary, poetic effusion, of no worth except to display the ingenuity of those who wrote them.

This answer to the objection under consideration accords with the view given by our Saviour in the parable of the nobleman who "went into a far country, to receive a kingdom, and return again." Read that parable as recorded in Luke 19: 11—27.

The third and last objection which I shall consider, is predicated in the words of our Saviour, "My kingdom is not of this world." All arguments in favor of Christ's assuming regal authority, and that he is yet to sit on the "throne of David, and reign over the house of Jacob," are rebutted by quoting these words. But it should be recollected, that on the same occasion when he spoke these words he also said that he was king, and king of the Jews. From what has been said it will be seen, that Christ does not now exercise any different authority, or kingly prerogative, from what he did previous to his incarnation; *this* text, therefore, nullifies the idea that he "*reigns in the heart*" now, so as to be a fulfillment of the announcement to Mary, that he should "reign over the house of Jacob," &c. The interpretation generally given to this text is, that it teaches the spiritual character of Christ's kingdom, in opposition to a worldly character. With this interpretation, so far as it goes, I agree. But the objector goes farther, and infers, from its being a spiritual kingdom, that it therefore is not a literal one. To this I object, believing that it is no more necessary that a spiritual kingdom should not also be a literal one, than that a regenerated and consequently a spiritual man should not also be a literal man.

We read in the Scriptures of three worlds. 1st. We are informed in 2d Pet. 3: 5, 6, "By the word of God the heavens were of old, and the earth, standing out of the water and in the water, whereby the world that *then was*, being overflowed with water, perished." This was the antediluvian world. 2d. "But the heavens and the earth which *are now*, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Verse 7. This is the world of which Christ's kingdom is not. 3d. "The new heavens and new earth, wherein dwelleth righteousness," or the world to come, of which Christ will be king. From these texts we learn that, in opposition to "this world," of which Christ's kingdom is not, the "old world" or antediluvian world, was destroyed by a deluge, and the present world is reserved to be destroyed by fire. But in this destruction by fire we are not to suppose that the earth will lose its identity, any more than in the former destruction by water. Neither will particular locations lose their identity, but the wonderful changes will be such that it may subsequently, with propriety, be called a new earth; and this, together with the different character of its population and government, as contrasted with the present, will make it a new world, of which will be Christ's kingdom. Previous to the coming of Christ, as well as subsequent to that period, *this world* has been under the dominion of what Paul calls, (2d Cor 4: 4,) "the god of this world, who blindeth the minds of those who believe not;" whom Christ calls "the prince of this world." John 14: 30, and 16: 11. The divine arrangement seems incompatible with the idea that Christ should reign in *this world*, since it is to be destroyed, with the works therein. It seems incompatible also with Christ's mission here on the earth, which was to reclaim this world from the dominion of sin and Satan, not by the assumption of regal authority, (which always implies physical power or force,) but by an infinite exhibition of divine love, to pay the debt due to the majesty of the divine law, that as many as will, by a voluntary renunciation of allegiance to the prince of this world, and a cessation of rebellion against God, may be made heirs of a kingdom in the world to come, which shall never be destroyed. Under this reign will the earth be renewed, purified, and restored to its paradisical state of perfection, and will cease to be cursed for the sake of man, which has been the case ever since the fall. This is the kingdom, in which the promise to Abraham, Isaac, and Jacob, that they should have the Land of Canaan for a possession, will be fulfilled. In this kingdom will be *consummated* the promise to Abraham, that in his seed all the nations of the earth shall be blessed.

I will close these remarks with an extract from an article on the text, "My kingdom is not of this world," written by Rev. Isaac P. Labagh, adopting the sentiment as my own—

> "The world that now is, this *present evil world*, lying under the dominion of the prince of the power of the air, must, with all its present order of things, civil, political, ecclesiastical, terrestrial and aerial, pass away, and a new order of things be introduced—a new heaven and a new earth—(which make a new world, although consisting of the same materials, and revolving in the same orbit.) In that shall righteousness dwell, not as a foreign plant in an unnatural soil, but as the native fruit, because the Lord our Righteousness shall be its King. This connection between the coming of Christ and the prevalence of Holiness, is intimated in the Lord's Prayer. We pray, 'Thy kingdom come.' Then, and then first, and then only, will His will be done on the earth as it is in Heaven."

### AN AUSTRALIAN FLOOD.

The rivers of Australia are often dry, and great sufferings are caused by the want of water. But, when the torrents pour from the mountains, the river banks are filled so suddenly as often to overwhelm men and cattle. Sir T.L. Mitchell, Surveyor-General of New South Wales, in his lately-published "Travels in Tropical Australia," gives the following graphic account of a flood in the river Macquarie, coming upon him at a time when his company were almost perishing with drought:—

"FEBRUARY 13th.—I was again laid up with the *maladie du pays*—sore eyes. Mr. Stephenson took a ride for me to the summit of Mount Foster, and to various cattle-stations about its base, with some questions, to which I required answers, about the river and stations on it lower down. But no one could tell what the western side of the marshes was like, as no person had passed that way; the country being more open on the eastern side, where only the stations were situated, Mr. Kinghorne's, at Graway, about five miles from our camp, being the lowest down on the west bank. Mr. Stephenson returned early, having met two of the mounted police. To my most important question, What water was to be found lower down in the river? the reply was very satisfactory, namely, 'Plenty, and a *flood coming down* from the Turon mountains.' The two policemen said they had traveled twenty miles with it on the day previous, and that it would still take some time to arrive near our camp.

"About noon, the drays arrived in good order, having been encamped where there was no water, about six miles short of our camp; the whole distance traveled, from Canonba to the Macquarie, having been about nineteen miles. In the afternoon, two of the men, taking a walk up the river, reported on their return that the flood poured in upon them, when in the river-bed, so suddenly, that they narrowly escaped it. Still the bed of the Macquarie, before our camp, continued so dry and silent, that I could scarcely believe the flood coming to be real, and so near to us, who had been put to so many shifts for want of water.

"Towards evening, I stationed a man with a gun a little way up the river, with orders to fire on the flood's appearance, that I might have time to run to the part of the channel nearest to our camp, and witness what I had so much wished to see, as well from curiosity as urgent need. The shades of evening came, however, but no flood; and the man on the look-out returned to the camp. Some hours later, and after the moon had risen, a murmuring sound, like that of a distant waterfall, mingled with occasional cracks, as of breaking timber, drew our attention, and I hastened to the river bank. By very slow degrees, the sounds grew louder, and at length so audible as to draw various persons beside from the camp to the river-side. Still no flood appeared, though its approach was indicated by the occasional rending of trees with a loud noise. Such a phenomenon, in a most serene moonlight night, was quite new to us all.

"At length, the rushing sound of waters, and loud cracking of timber, announced that the flood was in the next bend. It rushed into our sight, glittering in the moonbeams, a moving cataract, tossing before it ancient trees, and snapping them against its banks. It was preceded by a point of meandering water, picking its way, like a thing of life, through the deepest parts of the dark, dry and shady bed of what thus again became a flowing river. By my party, situated as we were at the time, beating about the country, and impeded in our journey, solely by the almost total absence of water, suffering excessively from thirst and extreme heat, I am convinced the scene can never be forgotten. Here came at once abundance, the product of storms in the far-off mountains that overlooked our homes.

"My first impulse was to have welcomed this flood on our knees; for the scene was sublime in itself, while the subject—an abundance of water sent to us in the desert—greatly heightened the effect to our eyes. Suffice it to say, I had witnessed nothing of such interest in all my Australian travels. Even the heavens presented something new, at least uncommon, and, therefore, in harmony with this scene; the variable star Argus had increased to the first magnitude, just above the beautiful constellation of the Southern Cross, which slightly inclined over the river, in the only portion of the sky seen through the trees. That very red star, thus rapidly increasing in magnitude, might, as characteristic of her rivers, be recognized as the star of Australia, when Europeans cross the line.

"The river gradually filled up the channel nearly bank high, while the living cataract traveled onward much slower than I had expected to see it; so slowly, indeed, that more than an hour after its first arrival, the sweet music of the head of the flood was distinctly audible from my tent, as the murmur of waters and the diapason crash of logs traveled slowly through the tortuous windings of the river bed. I was finally lulled to sleep by that melody of living waters, so grateful to my ear, and evidently so unwonted in the dry bed of the thirsty Macquarie."

### CHRISTIAN EXPERIENCE.

President Edwards describes the experience of the love of God in his own soul, in the following very delightful strain:—

"Once, as I rode out into the woods, for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace, that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour: which kept me the greater part of the time in a flood of tears and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated: to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love—to trust in him, to live upon him, to serve and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects."

In another place, he says: "God, in the communication of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness; being full, sufficient to fill and satisfy the soul; pouring forth itself in sweet communions, like the sun in its glory, sweetly and pleasantly diffusing light and life."

### LAST MOMENTS OF GREAT PERSONAGES.

Sir T. More remarked to the executioner by whose hand he was to perish, that the scaffold was extremely weak. "I pray you, friends, see me up safe," said he, "and for coming down, let me shift for myself."

Chaucer breathed his last while composing a ballad. His last production is called, "A ballad made by Geoffrey Chaucer on his death-bed, lying in great pain."

"I could wish this tragic scene was over," said Quin, the actor, "but I hope to *go* through it with becoming dignity."

Petrarch was found dead in his library, leaning over a book.

Pope tells us, he found Sir Godfrey Kneller (when he visited him a few days prior to his end) sitting up, and *forming* plans for his monument. His vanity was conspicuous even in death.

Warren has remarked, that Chesterfield's good breeding *only* left him with death. "Give Drysdale a *chair*," said he to his valet, when that person was announced.

Bayle, when dying, pointed to the place where his *proof*-sheet was deposited.

Clarendon's pen dropped from his hand when he was seized with palsy, which put an end to his existence.

Roscommon, when expiring, quoted from his own translation of "Dies Iræ."

Haller, feeling his pulse, said, "The artery ceases to beat!" and immediately died.

# The Sabbath Recorder.

New York, May 17, 1849.

## STATISTICS OF BENEVOLENCE AND REFORM.

Nearly all of the great benevolent and reformatory societies which center in New York, held their anniversary meetings last week. Presuming that our readers want to know what they are doing, we have gathered up and placed on record the principal facts connected with each. It will be seen, that contributions for the support of the various societies are steadily increasing. Would that the spirit of genuine piety might increase in the same ratio. Perhaps it does, and if so there is much in the following statistics to cheer the hearts of Christians. May a consideration of the facts not only cheer them, but awaken in them a sense of obligation to imitate every good example.

### MAGDALEN FEMALE BENEVOLENT SOCIETY.

The object of this Society, as indicated by its name, is to shelter and reform abandoned females. Its 16th annual meeting was held on the evening of May 4, at which the reports of the officers were read. The receipts for the year just closed, have been $1,917 12, and the expenditures $1,922 40. During the past year forty-nine persons have been received to its care, of whom eight were sent to friends, five are living in respectable families, three have been sent to the Hospital, one has died, and eleven have withdrawn from the Institution. After the reports were read, the Rev. Messrs. De Witt, Lansing, and Storrs made addresses.

### PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

On the evening of May 6, a sermon was preached before this body by Rev. Mr. Janeway. Previous to it, however, an abstract of the Annual Report was read, from which the following statistics are taken:—

*Receipts* of the year, $110,081—being greater than in any former year. *Expenditures*, $110,207. *Publications*—Missionary Chronicle, 8,150; Foreign Missionary, 14,750; Annual Report, 7,850; Letters to Children and to Sunday-schools, 12,000. *New Missionaries*, 22—of whom 5 are ordained ministers, 2 licentiates, 1 physician, 1 printer. The Board has missions among the Choctaw, Chickasaw, Creek, Seminole, Iowa, Otoe, Omaha, and Chippewa Indians, eight ministers of the Gospel, one physician, one native licentiate preacher, five male and five female teachers, one farmer, one carpenter, and the wives of the missionaries; about 300 scholars, of whom 200 are in boarding-schools; 63 native preachers reported in connection with the churches. In *West Africa*, three ministers of the Gospel and two teachers; schools at three of the stations; church at Monrovia. In *North India*, three missions—with nine stations; twenty-five ministers of the Gospel, one of them a native, and most of them married; and seventeen native converts employed as catechists and teachers; two printing-presses, with book-binderies, and fonts of type in four languages, from which upwards of 10,000,000 pages of the Holy Scriptures and religious tracts were sent forth during the year ending November 1, 1848; scholars, about 1,200—of whom 150 are supported by the missions, and about 600 more are in schools of a higher order; churches at several stations, and 112 native church members reported. In *Siam*, two ministers of the Gospel, both of them married, and a physician. In *China*, three missions, one of them unoccupied at present; nine ministers of the Gospel, one physician, one superintendent of the press; about 100 scholars—of whom 60 are supported by the missions; church at Ningpo; printing-press, with movable metallic types, from which about 4,000,000 pages of the Sacred Scriptures and religious tracts were issued. Among the *Jews*, two ministers of the Gospel. In *Papal Europe*, efforts made to promote the spread of the Gospel, by sending moneys to approved persons in France and Geneva, to be expended for that purpose.

### AMERICAN SEAMEN'S FRIEND SOCIETY.

This Society celebrated its 21st Anniversary at the Broadway Tabernacle on the evening of May 7. After the preliminary exercises of singing and prayer, Rev. J. Spaulding, one of the Secretaries, presented an abstract of the Annual Report, from which it appears that the Society extends its beneficent operations for the welfare of Seamen to Gottenburg, Stockholm, and Gottland, Sweden; Havre, Bordeaux, and Marseilles in France; to Canton and other sea-ports of China; to Havana and St. Thomas in the West Indies; Valparaiso, Chili; Honolulu and Lahaina, Sandwich Islands; and San Francisco, California; where its chaplains and sailor-missionaries are stationed. In several other foreign ports it is also doing much through the agency of pious seamen and the missionaries of other societies. In addition to this, it is acting in harmonious and efficient concert with numerous societies, which at home employ more than four score laborers for the spiritual and temporal good of those who spread the truths of the Holy Cross over the waters.

The receipts of the Society for the past year, without including a considerable amount raised by its officers, and expended in the places where raised, were $18,582; and the expenditures, $18,497. Those institutions called sailors' homes, so essential in protecting seamen and promoting their social and moral improvement, are happily accomplishing the object in view—the one in New York, owned by the Society, having had 3,635 sailor boarders the last year, and in seven years, ending May 1, 25,554.

The New York Marine Temperance Society now numbers over 23,000 members. Both at sea and on shore, seamen are cultivating habits of sobriety. Hence the increase of their deposits in savings banks; of their personal comfort; their self-respect; their manly bearing; their attendance on the means of grace; their fear of God, and obedience both to divine and human laws. The aspects of the seamen's cause are such as to fill every benevolent mind with the purest satisfaction, and every grateful heart with thanksgiving to the Author of all good.

Addresses were delivered by Rev. Dr. Scott of Newark, N. J., Rev. R. S. Storrs of Brooklyn, Rev. Dr. E. Beecher of Boston, and a sailor named W. G. Baker.

### METHODIST MISSIONARY SOCIETY.

The Methodist E. Church Missionary Society held its anniversary meeting on the evening of May 7, at which the usual reports were made, addresses delivered, and a large collection taken up. The receipts for the year ending May 1st, at the offices in New York and Cincinnati, have been $84,045; disbursements $102,940, being $18,896 more than the receipts; now in the treasury $3,256. This Society has missions in China, Africa, South America, Oregon, California, among the Indians, and also among the Germans and Swedes in this country. Addresses were delivered by Rev. Mr. Nadal, Dr. Durbin, and Mr. Lane.

### SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT.

This Society held its fifth Anniversary on the evening of May 7, at which a report of last year's doings was read, and several spirited addresses were made. The report represents the cause for which the Society was organized as having made great progress during the past year. The speakers on the occasion were Wendell Phillips of Boston, Dr. Elder of Philadelphia, and Horace Greeley of N. Y.

### AMERICAN ANTI-SLAVERY SOCIETY.

The Anniversary Meeting of this Society was held at the Tabernacle on the morning of May 8, and was attended by a large audience. The President, W. L. Garrison, on taking the chair, said that they might be sure of the blessing of Almighty God on account of the goodness of the cause which had brought them together, but if any felt disposed to address the Throne of Grace, an opportunity was now presented. After a pause of a few minutes, Samuel May came forward and offered an appropriate prayer. The President then read select portions of Scripture, and followed with a statement of the objects of the Society. It brands Slavery as a sin of the darkest and deepest dye, and maintains that no man can be a Christian who holds his brother man in bondage—that that church is no Christian church which cherishes this evil within its bosom. When Mr. Garrison had concluded his remarks, the Treasurer read his report, showing total receipts from donations, publications, and subscriptions to the Anti-Slavery Standard, $6,992 57, and total expenditures for the Standard and agents, and support of the office in New York, $6,975 13. A series of resolutions was then offered by Edmund Quincy, upon which addresses were delivered by Parker Pillsbury, Wendell Phillips, and Frederick Douglass.

### AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

This Society held its Annual Meeting at the Tabernacle in the afternoon of May 9—Arthur Tappan in the chair. After the usual introductory exercises, an abstract of the Annual Report was read, setting forth many encouraging evidences of the progress of the anti-slavery cause—especially the increasing interest manifested in it by the newspaper press. The National Era, the report states, has been quite successful, and has refunded to the Society the advances made to defray the expense of its establishment at Washington. The reading of the report was followed by a spirited song, "The Car of Emancipation," sung by the Luca Family. Henry Bibb, a fugitive slave from Kentucky, then took the stand, and addressed the audience on the importance of supplying the slaves with the Bible. He drew a picture of the evils of slavery and the sufferings of the slave, of the universal licentiousness that made the semblance of marriage a mockery, of the violent disruption of the dearest ties, and the misery and degradation of being sold in the market like a beast of burden—evils which he thought the general dissemination of the Bible would speedily bring to an end. Mr. Bibb was followed by Rev. Joshua Leavitt, and Samuel R. Ward, a colored preacher.

### NEW YORK STATE COLONIZATION SOCIETY.

This auxiliary of the American Colonization Society, held a meeting in the Tabernacle on the evening of May 8, at which the usual reports were presented. The receipts of this branch for the year, have been $12,516; while the total receipts of the parent Society for the year exceed $58,000. Under the auspices of the Society, nine vessels, with 870 emigrants, have sailed for Liberia. Of these, more than 100 were Christian communicants of various denominations; 7 were preachers of the Gospel; more than 30 had purchased their own freedom by extra industry, at a cost of over $20,000; and 103 in one vessel had learned to write a decent hand, while upward of 600 had been voluntarily emancipated by their owners.

### FOREIGN EVANGELICAL SOCIETY.

The tenth, and probably the last, Anniversary of this Society was held on the evening of May 8. The Corresponding Secretary stated, in the course of the meeting, that a union was about to be consummated between this Society, the American Protestant Society, and the Christian Alliance, the new organization to be called the American and Foreign Christian Union. These societies all have in view nearly the same object, and it is thought that by their consolidation expenses will be reduced and efficiency increased. The Treasurer's Report showed that the receipts of the Society during the year just closed were nearly $25,000, being $4,000 more than has been received in any previous year. Upwards of $100,000 have been expended during the year, by various societies, for the conversion of papists. The Evangelical Society has laborers in Texas and Mexico, in the island of St. Domingo, in New Orleans and New York, and at several places in Europe.

### AMERICAN TRACT SOCIETY.

The 24th Anniversary of the American Tract Society was held at the Tabernacle on the morning of May 9. After prayer by Albert Barnes, the President of the Society made some very appropriate remarks in relation to the social and political changes of the past year, and the demand for increased effort on the part of Christians to occupy the opening fields. The Reports of the Treasurer and Managers were then read, after which resolutions were offered and speeches made by Bishop Meade of Va., Prof. Raymond of Madison University, Rev. J. M. Stevenson of Ohio, Rev. Dr. Poor of Ceylon, and Rev. Dr. Tyng of N. Y. The following abstract of the 24th Annual Report will give an idea of the Society's labors:—

The number of new publications, in English, German, French, Italian, Danish, and Welsh, of which 23 are books, is 145—total publications, 1,458, including 254 volumes—besides 2,387 in more than 100 foreign languages and dialects. The new volumes comprise several narratives for the young, all of which are simple records of fact. The series of *tracts* has been reïssued, chiefly from new stereotype plates and engravings, in twelve volumes of 500 pages each.

*Circulation* during the year, including 734,664 volumes, 7,203,682 publications, or 234,409,300 pages. Total since the formation of the Society, 4,803,592 volumes; 104,153,674 publications, or 2,268,400,626 pages.

*Receipts* of the year, in donations, $94,080 43; for sales, $164,218 73; balance in the Treasury last year, $140 09; total, $258,440 25.

*Expenditures* for paper printing, binding, engraving, translating, and copy-right, $148,677 46; for presses, $2,723 56; for colportage, $58,106 42; remitted for foreign and pagan lands, $14,000; total, $258,283 91; leaving balance in the Treasury, $157 06.

*Colportage.*—Including 106 students from 23 different colleges or seminaries, for their vacations, and 52 for the foreign immigrant population, colporteurs have been employed for the whole or part of the year, as follows: Vt., 4; R. I., 2; Conn., 4; N. Y., 75; N. J., 9; Pa., 43; Del., 1; Md., 15; Va., 38; N. C., 13; S. C., 3; Geo., 24; Fla., 1; Ala., 14; La., 11; Texas, 9; Ark., 2; Mi., 5; Tenn., 32; Ken., 23; Ohio, 59; Ind., 29; Ill., 19; Mo., 16; Wis., 4; Iowa, 7; Mich., 13; Canada, 3; Mexico, 2; total, 480. The whole number in commission, April 1, was 268.

*Statistical Results.*—The statistical tables show that the colporteurs have visited 241,071 families; conversed on personal religion or prayed with 129,657 families; addressed public meetings or held prayer-meetings to the number of 12,623; sold 377,258 books; granted to the destitute 98,819 books; and distributed 13,274 Bibles and Testaments, furnished by Bible Societies.

The spiritual condition of the districts thus visited, and the necessity of such efforts, may be inferred from the fact, that 52,536 of the families, or more than a quarter of a million of people, were habitual neglecters of evangelical preaching; 45,575 families were destitute of all religious books except the Bible; 27,474 families were Roman Catholics.

*Foreign and Pagan Lands.*—The waking minds of millions in France, Germany, Austria, Hungary, and Italy; their struggles for freedom, and their success in securing the liberty of the press, have laid claims upon the Society greater than ever before; and at foreign mission stations, connected with our various Boards, the press is unusually prosperous and active. The evidences of conversions, and of the permanent diffusion of gospel light, by tracts and books and the labors of colporteurs, missionaries, and native converts, in foreign and pagan lands, are greater than in any previous year. Many very striking facts have occurred. In view of the wants of the foreign stations, grants of money have been transmitted, and distributed among them to the amount of $14,000.

### AMERICAN HOME MISSIONARY SOCIETY.

This Society held its 23d Annual Meeting at the Tabernacle on the evening of May 8, at which the usual reports were presented, and addresses were delivered by Rev. Henry Little of Indiana, Rev. Dr. Allen of Lane Seminary, Rev. R. S. Storrs Jr. of Brooklyn, and Rev. J. C. Styles of N. Y. From the reports of the Treasurer and the Executive Committee, the following facts are gathered:—

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| Resources of the year, | $147,172 |
| Payments " " | 143,771 |
| Due to Missionaries, | 10,044 |
| Balance in Treasury, | 3,549 |

The Society has had in service the last year, 1,019 ministers of the gospel, in 26 different States and Territories: In the New England States, 302; the Middle States, 239; the Southern States, 15; the Western States and Territories, 463.

Of these, 698 have been the pastors or stated supplies of single congregations; and 321 have occupied larger fields. Eight have preached to congregations of colored people, 13 to Welsh, and 25 to German congregations; and two to congregations of Norwegians—one of them through an interpreter.

The congregations supplied, in whole or part, are 1,510; and the aggregate of ministerial service performed, is equal to 808 years.

The pupils in Sunday-schools are nearly 83,500; and subscribers to the temperance pledge, 105,000.

There have been added to the churches, 5,550, viz: 2,706, by profession; 2,844, by letter. Many of the western churches particularly, have within a few months been visited with special effusions of the Spirit. Sixty-five missionaries, in their recent communications, speak of revivals of religion, and report 1,194 hopeful conversions.

The receipts of the year exceed those of the last by $5,728 81. The number of missionaries is 13 greater; and the years of labor performed 35 more. 63 congregations more have been blessed with the preaching of the Gospel; 530 more added to the churches; and 6,500 more instructed in Sunday-schools. This year the Society has also found the Far West! and has now two missionaries in Oregon and two in California.

During the last ten years the advance on the receipts has been $63,631, or more than 76 per cent. The number of missionaries has increased from 665 to 1,019. This advance has given 303 additional laborers—or six-sevenths of the increase on the whole field—to our Western States and Territories.

### AMERICAN FEMALE GUARDIAN SOCIETY.

This Society held its 15th Anniversary on the evening of May 9, at the Church of the Puritans. After the usual introductory exercises, the Treasurer's Report was read, from which we learn that there was on hand at the last meeting $6,809 66 toward erecting the House of Industry and Home for the Friendless, and that $12,944 73 has been recived since, making in all $19,754 39. There has been paid out during the year, for the erection of the Home, current expenses, &c., $19,754 39. The labors of the Society may be classed under five heads. 1st. Publishing, which includes the Advocate and Guardian, and the Walks of Usefulness; of the former about 12,000 copies are printed monthly, and of the latter 1,000 copies have been printed during the year. 2d. The Registry, which is kept at the Publishing Office of the Society, where the names of applicants for employment are recorded, and where employers can at any time be supplied with domestics; about 2,000 have been registered during the year. 3d. Auxiliary Societies, of which there are some hundreds located in different sections, which have during the past year furnished large quantities of clothing and provisions for the inmates of the Home, and for the disposal of the Missionary Committee. 4th. The Missionary Department, by whose instrumentality many poor families have been visited, and supplied with needed articles. 5th. The House of Industry and Home for the Friendless, which has been erected since the last meeting, at a cost of about $25,000, and the object of which is sufficiently indicated by its name.

### JEWISH MISSIONARY SOCIETY.

The American Society for Meliorating the Condition of the Jews held its 26th Anniversary on the 10th of May. The Annual Report states that the distracted condition of Europe has increased the emigration of Jews to this country—that there is a manifest disposition on the part of those who come here to investigate the claims of Christianity—and that a large number of tracts have been printed for their benefit. The Jewish Chronicle, a monthly periodical, the organ of the Society, is still published to the amount of 2,000 copies per month. The receipts of the year were $3,221, and the expenditures $3,208. Addresses were delivered by a converted Jew named Bernard Stinehal, Rev. Mr. Thompson, and Rev. Dr. Bacon.

### AMERICAN BIBLE SOCIETY.

This Society held its 33d Anniversary on the 10th of May, at which addresses were delivered by Dr. Snodgrass, E. S. Porter, Dr. Adams, Gov. Bradish, and Drs. Cox, Bacon, Durbin, and Poor. From the Annual Report, we learn the following facts:—

The Receipts of the Society have been, from all sources, $251,870 16.

The Issues of Bibles, 205,307; of Testaments, 359,419—total for the year, 564,726.

During the 33 years of its existence, the Society has issued 2,510,610 Bibles, and 3,836,530 Testaments, making a total of 6,347,140 copies.

Twenty Agents have been employed the whole year, and seven for a part of it, collecting funds, and promoting the circulation of the Scriptures. Actual examination shows that in some of the oldest settled portions of the country, where explorations and supplies have been effected once, twice, and even thrice, in the course of the past twenty years, there is again found an alarming destitution. Instances have recently come to light, where one family in eight was without the Bible, and some cases, where one in five was in that condition. Every auxiliary which has not made a survey within four years should enter on this work at once.

Seventy-eight auxiliary Societies have been formed, forty-four persons have been made Life Directors, and seven hundred and thirty-six Life Members.

A Choctaw New Testament has been printed at the Society's House, and the Gospel of Luke in the Grebo tongue—the latter for Western Africa.

### AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

The 16th Annual Meeting of this Society was held in the evening of May 10. After singing and prayer, the Report of the Officers was read, from which the following information was gathered:—

The amount received from all sources for the year ending March 31, 1849, is $29,105 90; the total amount of disbursements from said period, $25,180 35; balance in the Treasurer's hands $3,925 55. The liabilities of the Society at the same time were $18,734 27, and its available resources $8,425 55, showing a balance against the Society of $10,308 72.

During the year, 134 agents and missionaries have labored under the commission of the Society. They have been distributed as follows: In New Hampshire and Vermont, 2; New York, 6; New Jersey, 2; Delaware, 1; Texas, 1; Arkansas, 2; Kentucky, 2; Missouri, 1; Illinois, 24; Indiana, 14; Ohio, 4; Michigan, 28; Wisconsin, 12; Iowa, 13; Oregon, 3; California, 1; and Canada, 12.

The whole number of States and Territories occupied is 18; in which they supplied 453 stations and out-stations, and bestowed an aggregate amount of time in their labors equal to that of one man for ninety-two and a half years.

They report the baptism of 774 persons, the organization of 45 churches, and the ordination of 27 ministers.

In the course of the meeting, a report was read from a Committee appointed to investigate the alledged relation of the Society to Slavery. After examining the books, and interrogating the Secretaries, they came to the following conclusions:—

*First.* That no funds known or suspected to be the avails of Slavery have been received into the Treasury of the Society since the adoption of the new Constitution in 1846.

*Second.* Since that time no Slaveholder has been employed by the Board as a Missionary.

*Third.* No Missionary employed by the Society since the adoption of the new Constitution has been known to administer the ordinances of the Gospel in a slave-holding Church.

At the present time there is no Missionary in any Slave State, under the appointment of the Board of the American Baptist Home Mission Society, except one in Delaware, and he is mainly supported by the Church in Wilmington.

The Committee, in conclusion, say, that in so far as they are able to ascertain, there is no relation or action of the Society which involves directly or indirectly the countenance and fellowship of Slavery.

### AMERICAN AND FOREIGN BIBLE SOCIETY.

This Society held its 12th Anniversary at the Baptist Church in Oliver street, on the 11th of May. After prayer, and an address by the President, Spencer H. Cone, the Reports of the Treasurer and the Board were read. The receipts of the year have been $39,840 86, being nearly five thousand dollars greater than in any former year. The foreign appropriations have amounted to about $16,000, of which $2,000 was for Chinese Scriptures, and over $6,000 for Scripture distribution in Germany. 15,540 Bibles and Testaments, valued at $2,825, have been gratuitously appropriated. 324 Life Members, and 22 Directors, have been added to the list.

The number and pressing urgency of the demands for the present year require, that the income of the Society should be raised to at least $50,000. At this sum the Report aims, and all the friends of the Society are earnestly exhorted to exert themselves for the attainment of this object.

### THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions held a meeting on the 11th of May. From the Reports presented on that occasion, the following statistics are taken:

Missions of the American Board are in operation among the Indians in Lower Canada, in Western New York, among the Ojibwas, the Sioux, the Cherokees, Choctaws, and Pawnees, in the Oregon Territory; the Sandwich Islands; at Fou-Chau, Amoy, and Canton, in China; in the Island of Borneo, at Madras, Madura, Ceylon, Bombay, Ahmednugger, Oroomiah, in Persia; at Erzroom, Trebizond, Constantinople, Broosa, Smyrna and Salonica; at Athens, Beyroot, Mount Lebanon; in South Africa, and on the Gaboon River, just under the Equator, on the Western side of that dark continent. The missions thus encircling the globe are shedding, it is believed, some light upon the benighted nations.

In September last, the number of missionaries, assistant missionaries, and native helpers, in the employ of the Board, was 557. Since that time, 15 missionaries and assistant missionaries, with their wives—making 30 persons—have been sent into the field; some to India, some to Africa, and some to the Turkish Empire.

The Board has now under its care 75 churches, with 26,000 members. There are 12 seminaries for training native preachers and teachers—18 other boarding-schools—302 free schools; whole number of pupils under instruction, about 12,000. The schools at the Sandwich Islands do not come into this account, being provided for by the Government of the Islands. It has 11 printing establishments, with facilities for printing in nearly 30 languages.

The financial condition of the Board is not in all respects what might be desired. At the last meeting of the Board, there was a debt of $60,000. Toward the liquidation of this debt, $46,000 have been pledged, of which $39,000 have been paid in. The ordinary receipts, irrespective of the debt, for the nine months of the financial year ending April 30, amounted to $178,287—making the total receipts for nine months $217,000.

### AMERICAN PROTESTANT SOCIETY.

This Society held its 6th Anniversary at the Presbyterian Church in Mercer street. After prayer by Dr. Patton, and singing by a company of Portuguese from the Island of Madeira, the Treasurer read his report. $18,411 has been received for the general purposes of the Society, and about that amount expended, during the year. Collections have also been made for the benefit of the persecuted Portuguese from Madeira, who are about to settle in Illinois, amounting to $5,576. The Annual Report was read by the Secretary, Mr. Norton, from which we learn that this Society, like two others before mentioned, is soon to be absorbed by the Am. and For. Christian Union. Among the results of past labors, the Report mentions "the conversion of fifteen hundred Roman Catholics in this country, and the turning from Romanism of double that number."

### AMERICAN TEMPERANCE UNION.

The 13th Anniversary of this organization was held at the Tabernacle—Chancellor Walworth in the chair. A Report of last year's operations was read by the Cor. Sec., Rev. John Marsh, after which several resolutions were introduced and discussed. The report speaks of the painful apathy upon the subject of temperance in this country, and the manifest increase of drinking. It expresses the opinion, however, that substantial progress has been made within a year past, particularly in Canada, Great Britain, France, Bombay, Madras, and the Sandwich Islands. The receipts of the Society, in the way of donations, have amounted to only $1,350, while the patronage of its publications has diminished. Better things are hoped for in the coming year, and the expected visit of Father Mathew is mentioned as encouraging this hope.

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The Church of the Pilgrims in Brooklyn made their annual collection on a recent Sunday morning, in aid of the American Home Missionary Society. The amount taken up was *one thousand dollars.*

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☞ Eld. **James H. Cochran**, has accepted a call to become pastor of the Church in Berlin, Rensselaer Co., N. Y., and requests his correspondents to address him at that place.

# General Intelligence.

## RIOT IN NEW YORK—TWENTY PERSONS KILLED.

New York was last week the scene of a most disgraceful and fatal riot. It seems that, some time ago, a controversy arose between an American play-actor named Forrest, and an English play-actor named Macready—the former charging the latter with having caused him to be disparaged and hissed when playing in England. This newspaper war had pretty much died away, however, and the parties to it were both announced to play in New York on Monday evening of last week—Forrest at the Broadway Theater, and Macready at the Astor Opera-House. On that evening Macready was interrupted, pelted, hooted and driven from the house by a gang of rowdies, who had obtained admittance to the play. On the following day, several prominent citizens, learning that Macready had determined to give up his engagement and leave the city, addressed him a note, requesting that he would not persist in that purpose, but that he would play at the same place on Thursday night—a request to which he acceded.

In the course of Thursday, placards were posted up throughout the city, denouncing what was called the "English Aristocratic Opera-House," and calling on all working men to "stand by their rights."

Thursday night came, and with it a great rush to the Opera-House. The tickets were all taken, and an immense crowd gathered around the house. In anticipation of a riot, the windows had been boarded up, a large body of police employed, and a portion of the military was instructed to be in readiness, if needed. The play procced quietly, until Macready appeared, whereupon the rioters who had obtained access to the theater began an uproar which lasted ten or fifteen minutes, rendering it impossible to hear a word. At length, the police, who had been watching movements, interfered, took most of the rioters into custody, and conveyed them to rooms in the building prepared for their reception. Meanwhile, the crowd without began to pelt the building with stones, breaking the windows, and knocking off the boards which had been nailed over them for the protection of the audience. A large body of the rioters without made an attack upon the doors, but a body of policemen, armed with their clubs, sallied forth and captured some of the leaders, who were brought in and confined.

About the time the play was over, the military arrived, and attempted to disperse the crowd; but they were assailed with stones and other missiles, by which several of them were severely injured. The Mayor remonstrated with the crowd, and they were warned by the sheriff and other officers to disperse. But, instead of doing so, they continued to pelt the building and the troops with paving stones. General Hall was struck on the arm and back with stones, and disabled, and Gen. Sanford was knocked down and severely injured. At this juncture, the troops were ordered to fire upon the mob. They obeyed orders, and the result was that a large number were wounded or killed, the crowd dispersed, and the streets were left in possession of the military.

On the day following the riot, threats to burn the Opera-House were extensively circulated, and a meeting was held in the Park of those disposed to encourage such an act. In the evening, a large crowd gathered in the vicinity of the House, but the presence of a strong body of well-equipped soldiers and policemen sufficed to prevent any outbreak. On the subsequent evening there was a similar gathering, but no depredations. Up to the present time, (Monday noon,) the whole neighborhood of Broadway, Eighth-st., Astor Place and Bowery, has been strictly guarded by the police and military. Farther outrages are not expected, although threats continue to be made, and it is said that 150 of the Philadelphia rowdies, called "Killers," are in the city, ready to assist the rioters.

The number of killed and wounded cannot be definitely stated at present. The names of more than twenty of the killed have been published. Some of the wounded are considered in a dangerous condition. In giving testimony before the Coroners' Jury, Gen. Sanford stated, that upwards of 50 men, out of a detachment of infantry amounting to 210, were injured by stones and other missiles, before the firing commenced.

Mr. Macready left the city in disguise, during the night of the riot, and is now in Boston, whence he expects to sail for England next week.

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**Mendi Mission, West Africa.**—Letters have been received at the office of the American Missionary Association, containing the painful intelligence of the death of Mr. A. J. Carter, the assistant of Rev. George Thompson. He was taken sick the day after his arrival at his post in Kaw Mendi, July 17, and died the 26th. Mr. Thompson was taken sick August 4th, and had suffered greatly from the fever, but was a good deal better at the date of his last letter, Nov. 3d. The Oberlin Evangelist remarks on this state of things:

"Many thoughtful readers will ask—Must the Mendi Mission be given up, because its climate is so fatal to American constitutions? Under the painful pressure of this question, it has been a sort of relief to our mind to learn, that the dangerous sickness of Brethren Carter and Thompson seems to have been occasioned, or at least aggravated by mistakes, which greater prudence might have avoided. We have no heart to impute fault to brethren we so much love, and who are breasting such a storm of actual dangers; but it agonizes us to read, that one of them totters from his sick bed wrapped in a blanket, and goes out and preaches three-quarters of an hour—an effort followed by a terrible relapse!"

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The export of Tea to the United States from China, from Jan. 1 to February 18, 1849, was 6,137,400 lbs., of which quantity 1,521,000 lbs. were black, and 4,615,400 lbs. were green. Of the green tea, 3,022,600 lbs. were Young Hyson.

## ONE WEEK LATER FROM EUROPE.

The steamship Hibernia arrived at Boston on the 12th inst., bringing English papers to the 28th of April.

In England, the prospect of a repeal of the Navigation Laws is considered to be good, a majority of 61 having been obtained upon the third reading of the Bill in the House of Commons. It is said that Father Mathew, the Irish Apostle of Temperance, will positively sail for New York on the 22d of May.

In the Assembly of France, a bill for indemnifying the proprietors of slaves in the French Colonies, has passed to its second reading. An Envoy of the Roman Government has presented a protest from that Government against the French expedition in favor of the Pope, in reply to which he was told that France interposed simply to prevent too violent a Revolution. Cholera is thought to be decreasing in France. During the last six months it has attacked 4,500 persons, of whom 2,500 have died. Business is improving throughout the country.

The Danish town of Roling, which lies about a mile and a half from the frontier of Schleswig, and ten from the frontier of Frederika, was taken by the Schleswig troops under Gen. Bonin on the 20th ult., after fighting continually for many hours in the streets before the town was evacuated by the Danes.

The Austrians have been again defeated by the Magyars, in a general battle in the neighborhood of Ofen. The accounts state that the Austrians were driven back with the loss of 20 guns and 2,000 prisoners, and that they had been compelled to raise the siege of Comorn. Later reports say that a murderous engagement had taken place under the walls of Comorn, in which Gorgey had defeated the Austrians, that they had evacuated Pesth, and that the Hungarians were under the walls of Vienna.

Forty thousand Russians have entered Gallicia, and offered to the Austrian Government their services on condition of the abandonment by Austria of all influence in the Danubian principalities.

The negotiations between Austria and Sardinia are likely to be broken off, and hostilities resumed. The conditions of peace proposed by Austria are such as Sardinia cannot agree to. Among the conditions is the payment of about $20,000,000, and the modification of the laws relating to elections and the liberty of the press.

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**Mansion and Library Burnt.**—The Broome Republican says that on the 30th ult., the beautiful residence of the late Dr. R. H. Rose, of Silver Lake, Susquehannah Co., Pa., with the adjacent barns, offices, &c., was entirely destroyed by fire, which communicated by a stove-pipe to the roof. The dwelling house, embracing a range of 200 feet, included one of the most extensive private libraries in the United States, containing several thousand volumes, and had been for many years receiving continual embellishments from the scientific taste of its late gifted proprietor, whose liberality made its volumes a source of instruction and entertainment throughout the whole county in which he resided. Beside the value and beauty of the buildings destroyed, they contained many things that cannot be replaced, and may well be considered a general loss. Statues, of exquisite Italian workmanship, a number of paintings, a cabinet of Chinese curiosities, and a collection from Rome, Pompeii, Herculaneum, &c, which the late Dr. Rose had made while in Europe. The museum contained also a fine collection of minerals, shells, &c., and some interesting Indian remains. Among the mementoes of the Revolution, we remember autograph letters of Washington and La Fayette; and, among the works of Art, a portfolio of colored sketches by Sully, presented to Doctor Rose by the distinguished artist himself, and a valuable portrait of Washington, painted on glass, and executed in China. The fire communicated with so much rapidity, under the violent wind, that little was saved beside the papers of the estate.

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**Police Doings in New York.**—The report of the Chief of Police, for the quarter ending with April, gives some idea of the amount of business done by that branch of the city authorities. It appears that during the quarter 6,395, and during the whole year 25,760 arrests were made for violation of law and order; and that, during the quarter, 267, and, during the year, 3,715 complaints for violations of Corporation ordinances, were sent to the Corporation Attorney. Lodgings were furnished in the station-house, during the quarter, to 16,909 persons; and during the year to 46,712. During the quarter 592, and during the year 3,539 lost children were restored to their parents; and during the year 98 persons were rescued from drowning, and 151 fires discovered and extinguished by Policemen—while 756 stores and dwellings found open at night were taken in charge by members of the Department. The number of places licensed to sell intoxicating liquors is reported to be 3,814, of which 3,574 are kept open on Sunday.

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**Education in Wisconsin.**—A series of educational meetings was held at Milwaukie, Wis., in the latter part of April, by invitation of the State Superintendent of Public Instruction, at which statements were made of the present condition of schools in Wisconsin, and the importance of a general movement on the subject. At a public meeting, several resolutions were advocated and adopted, providing that in the system of common school education in the State, the principle of the gradation of schools should be incorporated—urging the importancs of the formation of a Teachers' Institute at Milwaukie—and that a Common School Journal should be established for the diffusion of correct information on the subject of schools and education, and that it be furnished to every school district of the State, at the public expense. The introduction of vocal music, as a branch of instruction, was also recommended, whenever practicable.

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The steamship Crescent City, which left Chagres on the 30th of April, arrived at New York on the 12th inst. She reports 2,500 California adventurers on the Isthmus—neither of the two steamers expected at Panama from San Francisco had arrived—over 1,000 had engaged passages in ships, and the remainder had very poor prospects ahead.

**Boxing Negroes.**—Several weeks ago, we mentioned the safe arrival of a slave, who had hired a man to box him up and take him to the Express office, directed to a distinguished abolitionist in one of the Northern cities. The Richmond Republican says, that on the morning of May 9th, two boxes were brought to Adams & Co.'s Express Office, in that city, directed to B. Williamson, 32 Buttonwood st., Philadelphia. Suspicion having been aroused as to their contents, they were opened, and found to contain two live negroes. The boxes were about four feet long, by 18 inches wide, and 2 feet deep. Each one had a small hole intended for ventilation. Each negro had a bladder of water and some clothing in the box with him. Of course the negroes were returned to those who claim to own them. A Mr. Samuel A. Smith has been arrested on the charge of having induced the slaves to leave their masters, and assisted in boxing them up. Who can doubt, after this, that the slaves at the South are contented and happy?

## SUMMARY.

The Beaver (Pa.) Argus says, that the period for the appearance of the locusts in that region is at hand—the plough and spade turning up numbers of the "advance guard." In woodland ranges, the hogs seek for them with avidity. After slumbering seventeen years, they will give a serenade that connoisseurs would dispense with, commencing near the end of May, and continuing about two months. The district in which they will now appear, embraces most of the counties in West Pennsylvania and in North-Eastern Ohio.

E. H. Howard, late postmaster at Sheboygan, Wisconsin, has started for California in a boat-wagon of his own construction. The box of the wagon is a boat, set on steel springs, the whole of which is covered with oilcloth, making a very comfortable house. The establishment is so arranged, that upon reaching a river, the running gear of the wagon can be unshipped in a few minutes and taken aboard the boat while crossing the stream.

Messrs. J. W. Howe and H. M. Butler, natives of Connecticut, but now residents of New York city, have invented a machine for cutting clothing of every description, which entirely supersedes the use of shears. With the assistance of two men, it is said to perform as much work in one day as fifty men could accomplish in the ordinary way.

A telegraphic dispatch from Pittsburg, dated May 7th, says that the late rains have caused another frightful flood in the Alleghany river. So rapid was the rise, that large quantities of lumber, wood and boats, were carried away and destroyed. The lower part of the city of Alleghany was completely overflowed, and the inhabitants were compelled to take to flight by boats, from the upper stories of their dwellings.

A foreign correspondent of the Commercial says that the Russian Emperor has granted a new charter to the Russian Fur Company of North America, but on condition that the company shall establish a line of transatlantic steamships. He has given four million rubles to assist in this project.

A Dr. Cross, a steam-doctor, has been arrested at Stroudsburg, Pa., for manslaughter, charged with causing the death of a patient by subjecting him to a severe course of treatment, by which he was confined for a length of time in blankets, &c., over a steaming apparatus, till he expired of apoplexy.

The "gold dollar" has been issued at length from the Mint. It is smaller than a half-dime. The head of Liberty with stars is on one side, and on the reverse, on the margin, the words "United States of America," with a wreath enclosing the words "1 dollar, 1849."

There is no longer need to send abroad for Turquoise Oil Stone. A quarry has been discovered in Derby, Vt., which is said to be in all respects equal to the Eastern. It is now wrought successfully, and has been introduced into market. It is designated by the name of the "Gibralter Oil Stone."

The St. Louis Reveille says that Mr. Sanford J. Smith is about to leave that city for the West, on a trip preparatory to the erection of a Telegraph to Fort Leavenworth. So the lightning runs westward.

The editor of the National Whig has a dispatch announcing the death of Judge Meeds, of Minesota, by drowning, while crossing a swollen stream in Kentucky on horseback, on his way to Cincinnati.

The distinguished American engineer, Major Whistler, died at St. Petersburg, Russia, on the 7th of April, of an illness consequent upon an attack of the Cholera. Major W. built the railroad from Boston to New York, and was sent for to Russia to superintend that from St. Petersburg to Moscow.

The following is a judgment in the Recorder's Court of St. Louis, recently rendered:—"Geo. Crysup, a free negro, for being in the State without a license, was fined $10, failing to pay which, he was sent to the county jail, to be dealt with as the law directs."

Sundry meetings have been held in Florida, threatening to dissolve the Union, and pledging support to South Carolina, as leader of the enterprise, if Congress should legislate on the subject of Slavery. Florida contains seven thousand grown up white men!

There are 65,000 proprietors of real estate in Upper Canada; they occupy 8,613,591 acres or about 133 acres each on the average. In Ireland, there are not 15,000 landed proprietors.

The steamer Louisiana collapsed her flue on the 6th of May, off Ashtabula, Ohio, killing three firemen, and severely scalding two others and one passenger.

An Artesian well, at Charleston, S. C., has been carried down more than 750 feet, nearly 700 of which have been through marl. Nobody knows how deep they must go to find water.

The ship Sophia Walker has arrived at Boston from Valparaiso, with dates to March 2d. She brings $80,000 in California gold.

The State of Missouri is about erecting a Lunatic Asylum at Fulton, St. Charles County, at a cost of $44,950.

In New York, on Thursday of last week, a woman named Mary Mahony threw herself off the dock and was drowned. It appears that, about three weeks since, a son of the deceased, about 21 years of age, left for California, at which the mind of Mrs. Mahony became very much excited, and has since gradually grown worse, until she committed suicide, as above stated.

At Cincinnati, on the 10th instant, Judge Brough, Presiding Judge of the Hamilton Co. Court of Common Pleas, and late editor of the Enquirer, was attacked with cholera in the morning, and died in the afternoon.

A letter dated at Stonington, Ct., May 5, says that, on that day, the whale-ship Caravan, Capt. Manchester, from Sandwich Islands, struck on Watch Hill Reef. She was got off by assistance from Stonington, and carried into that port. Previous to getting off, threw over try-works, started water, &c.

The whale-ship Ladoga, of New Bedford, Mass., was lost last winter near the port of Decima, in Japan. The Captain and first officer were lost in landing, but the remainder of the ship's crew were saved, and are now in confinement. The U. S. ship Preble, Capt. Glynn, will proceed immediately to that port, to demand the release of the men.

The New Haven Register announces that in the first week of the Legislative Session there, some dozens of petitions for divorce had been received.

The injury to crops at the South, caused by the recent frost, extended into Texas. At Matagorda and thereabout, the cane, sugar and corn crops were either destroyed or nearly so.

The Newport Daily News announces the decease of Dutee J. Pearce, long and widely known as an active and prominent politician. The offices he has held are, Attorney General of Rhode Island, U. S. District Attorney for the same, member of Congress, and member of the Convention to frame a new Constitution for Rhode Island.

Daniel Drayton, of the schooner Pearl, who has been on trial at Washington, for abducting slaves from their owners, in the District of Columbia, was last week acquitted in the Criminal Court. There are other indictments still pending against him.

The Common Council of Auburn have decided, with only one dissenting vote, not to grant licenses for the sale of intoxicating drinks for the ensuing year.

On the 9th of May, there were in Cincinnati, 24 cases of cholera, 6 of which proved fatal. The Board of Health in that city make daily reports.

Governor Ramsey of Minesota began life as a cabinet-maker, then attended a manual-labor school, next studied law, and was afterward sent to Congress.

Thos. Ewbank, Esq., of this city, well known by his great work on Hydraulics, and by others evincing profound research, has been appointed Commissioner of Patents by the President.

Four members of the National Assembly of France, and several distinguished citizens, had died of cholera, in Paris, previous to April 15.

Alvan Stewart, Esq., formerly of Utica, died at his residence in New York City, on the 1st day of May.

Mr. Sheridan Knowles has announced a new work, the object of which is to prove that the Church of Rome is Antichrist.

The Report of the City Inspector shows that 1,869 persons died of consumption, in the city of New York, in 1848.

### New York Market, Monday, May 14.

ASHES—Pots and Pearls both $5 50 a 5 62.——FLOUR AND MEAL—Flour, common, good, and desirable brands State and Western from 4 44 to 4 75; pure Genesee 5 50. Meal 2 94 a 3 00. Rye Flour 3 00.——GRAIN—Ohio Wheat 1 00 a 1 04; Genesee 1 20 a 1 23. Corn, 52c. for N. O., 51c. for Southern, 62 a 64c. for Northern Yellow. Rye 58c. Barley 56c. Oats 33c.——PROVISIONS—Pork, Mess 10 12; Prime 8 37. Mess Beef 11 00 a 12 00. Beef Hams 16 50 a 17 00. Butter is heavy for good parcels at 10 a 14c. New dairy Cheese is selling at 7 a 8c.

### MARRIED,

In Amity, N. Y., Feb. 24th, by Eld. Rowse Babcock, Mr. James S. Flint and Miss Meranda Youngs, both of the above place.

In Scio, N. Y., March 18th, by the same, Mr. Campbell A. Parker, of Independence, and Miss Mary M. Hayward, of Scio.

### DIED,

In Almond, on the 1st inst., Mr. Isaiah Crandall, aged eighty-nine years and eleven months. Mr. Crandall was for some years a soldier of the Revolution.

In Piscataway, N. J., April 29th, after a short illness, Mrs. Rachel Drake, consort of Francis Drake, aged seventy-six years. She and her husband were the oldest members of the Seventh day Baptist Church in that place, having been in its fellowship near fifty-five years, during which time she has been an ornament to her profession, and a mother in Israel. But her days on earth are ended. When dying, she looked at those standing by her bed-side, and said, "Do you think I am dying?" They replied that they thought she was. She then said, "If this be death, how sweet, how pleasant—all is peace and happiness—no fear, no pain—all is pleasant;" and added, "it is like reposing in a sweet sleep," and her spirit departed to dwell in regions of light and glory. She has left an aged and feeble companion to mourn his loss, though not without hope. W. B. G.

### LETTERS.

S S Griswold W M Fahnestock B Clark G Tomlinsom L P Babcock L M Cottrell I Hale A Babcock J R Davis G P Burdick W H Hydorn T G Bailey G Crandall J A Randall J Parmalee E Robinson R Babcock R W Utter J B Wells B Vincent E K Crandall (yes.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| H. Clark, Petersburg | 2 00 | pays to vol. | 5 | No. 52 |
| B. Clark, " | 1 00 | " | 5 | " 52 |
| Orren Lewis, " | 2 00 | " | 5 | " 52 |
| Vivas Dike, Diana | 4 00 | " | 5 | " 52 |
| Benj. Clark, Alden | 1 00 | " | 6 | " 16 |
| P. Knight, Little York | 2 00 | " | 5 | " 52 |
| L. P. Babcock, Scott | 2 00 | " | 5 | " 52 |
| R. Babcock, Scio | 2 00 | " | 5 | " 52 |
| J. Flint, " | 2 00 | " | 5 | " 52 |
| C. Witter, Wellsville | 2 00 | " | 5 | " 52 |
| A. Coats, Wirt | 2 00 | " | 5 | " 52 |
| A Kenyon, " | 2 00 | " | 5 | " 52 |
| E. W. Johnson, Nile | 6 00 | " | 5 | " 52 |
| R. Witter, Durhamville | 2 00 | " | 5 | " 52 |
| E. K. Crandall, W. Edmeston | 5 00 | " | 5 | " 52 |
| D. Clark, Brookfield | 2 00 | " | 6 | " 13 |
| P. Fitch, Jr. " | 2 00 | " | 5 | " 52 |
| Collins Miller, " | 2 00 | " | 6 | " 52 |
| E. Robinson, Watson | 4 00 | " | 5 | " 26 |
| J. D. Williams, " | 4 00 | " | 5 | " 52 |
| I. W. Green, Independence | 4 00 | " | 6 | " 52 |
| C. Saunders, Clear Creek | 2 00 | " | 5 | " 52 |
| Silas Sha, Tygett, Pa. | 2 00 | " | 5 | " 52 |
| W. H. Hydorn, Coudesport, Pa. | 3 00 | " | 4 | " 26 |
| J. R. Davis, Marquette, Wis. | 2 00 | " | 6 | " 16 |
| G. Tomlinson, Roadstown, N. J. | 2 00 | " | 5 | " 52 |
| Isaac Hale, Providence, R. I. | 2 00 | " | 5 | " 52 |
| J. A. Randall, Pendleton Hill, Ct. | 2 00 | " | 6 | " 45 |
| John Briggs, Higganum, Ct. | 5 50 | " | 5 | " 52 |

### Missionary Association—Executive Board.

A Quaterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Association, will be held in New York, on the evening of third-day, May 22, 1849.

By order of the Board, GEO. B. UTTER, Rec. Sec.

### The Publishing Society.

A meeting for the organization of the Seventh-day Baptist Publishing Society will be held in the city of New York on the fourth day of the week before the fourth Sabbath in May, (23d day of the month,) commencing at 9 o'clock A. M. It is hoped that a large number of those who have subscribed to the Constitution, and pledged funds to the Society, will be present.

### Eastern Association.

The Annual Meeting of the Seventh-day Baptist Eastern Association will be held with the Church in Pawcatuck, R. I., on the fifth day of the week before the fourth Sabbath in May, at 10½ o'clock, A. M. Introductory Discourse by Lucius Crandall, of Plainfield, N. J.; alternate, Samuel Davison, of Farmington, Illinois. S. S. GRISWOLD, Cor. Sec.

### Central Association.

The Annual Meeting of the Seventh-day Baptist Central Association, will be holden with the First Church in Brookfield, N. Y., commencing on the fourth day of the week before the second Sabbath in June, 1849.

### Notice—Western Association.

The attention of the churches of the Seventh-day Baptist Western Association is particularly directed to the Report of a Committee appointed at the last annual session to revise the Constitution. That Report was received and referred to the churches for individual action; and is, together with the Constitution as it now stands, published in the Minutes of the last session. It is very desirable that the matter should be brought before every church, where it has not already been done, and the result of the action forwarded to the approaching Anniversary of the Association. That the Constitution needs revision, must be evident to all who give it even a passing notice; and in all matters of constitutional reform a full voice should be heard. Will the churches speak out? T. E. BABCOCK, Cor. Sec.

### Christian Psalmody.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding, is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

### Mail Line from New York to Boston.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence.—Inland Route, without ferry, change of cars, or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and MASSACHUSETTS, Capt. ——, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 5 o'clock, P. M., and Stonington at 8 o'clock, P. M., or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities.

The C. VANDERBILT will leave New York, Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday.

The MASSACHUSETTS will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

N. B.—Passengers, on the arrival of the steamers at Stonington, proceed immediately in the splendid Railroad cars to Providence and Boston. A baggage-master accompanies the steamboat trains to and from Boston, to take charge of the baggage.

### To Clergymen and their People.

All Clergymen who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—(after the 1st of May No. 57 John-street)—New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Dolouroux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

### LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Charles Langworthy.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P. Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W. B. Maxson.
Lockport—Leman Andrus.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B. Crandall.
Persia—Elbridge Eddy.
Pitcairn—Geo. P. Burdick.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.
CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.
NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth.
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.
PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn
VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph
OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
Pratt—Eli Forsyth.
MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church
WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich.
" Stillman Coon.
Walworth—Wm. M. Clarke.
ILLINOIS.
Farmington—Sam'l Davison.

# Miscellaneous.

## "DON'T YOU REMEMBER?"

BY ELIZA COOK.

Oh! those are the words that eternally utter
The spell that is seldom cast o'er us in vain;
With the wings and the wand of a fairy they flutter,
And draw a charmed circle around us again.
We return to the spot where our Infancy gamboled:
We linger once more in the haunts of our Youth;
We retreat where young Passion stealthily rambled,
And whispers are heard full of Nature and Truth,
Saying, "Don't you remember?"

We treasure the picture where color seems breathing,
In lineaments mocking, a long-worshiped face;
We are proud of some trees in a chain of close wreathing,
And gold links of Ophir are poor in its place.
Oh! what is the secret that giveth them power
To fling out a star on our darkest of waves?
'Tis the tone of Affection—life's holiest power—
That murmurs about them, and blissfully says,
"Don't you remember?"

The voice of Old Age, while it tells some old story,
Exults o'er the tale with fresh warmth in the breast,
As the haze of the twilight e'er deepens the glory
Of beams that are fast going down in the west.
When the friends of our boyhood are gathered around us,
The Spirit retraces its wild-flower track;
The Heart is still held by the strings that first bound us,
And Feeling keeps singing, while wandering back,
"Don't you remember?"

When those whom we prize have departed forever,
Yet, perfume is shed o'er the cypress we twine;
Yet, fond recollection refuses to sever,
And turns to the Past, like a saint to the shrine.
Praise carved on the marble is often deceiving,
The gaze of the stranger is all it may claim;
But the strongest of love and the purest of grieving
Are heard, when lips dwell on the missing one's name,
Saying, "Don't you remember?"

## VALUE OF A SINGLE PENNY.

Thirty years ago there was seen to enter the city of London, a lad about fourteen years of age. He was dressed in a dark smock frock that hid all his under apparel, and which appeared to have been made for a person evidently taller than the wearer. His boots were smothered with dust from the high road. He had on an old hat with a black band, which contrasted strangely with the color of the covering of his head. A small bundle, fastened to the end of a stick and thrown over the shoulder, was the whole of his equipment. As he approached the Mansion House, he paused to look at the building, and seating himself on the steps of one of the doors, he was about to rest awhile; but the coming in and going out of half a dozen persons, before he had time to finish untying his bundle, made him leave that spot for the next open space, where the doors were in part closed.

Having taken from his bundle a large quantity of bread and cheese, which he seemed to eat with a ravenous appetite, he amused himself by looking at the building before him, with all the eager curiosity of one unaccustomed to see similar objects.

The appearance of the youth soon attracted my curiosity, and, gently opening the door, I stood behind him without his being in the least conscious of my presence. He now began rummaging his pockets, and after a great deal of trouble brought out a roll of paper, which he carefully opened. After satisfying himself that a large copper coin was safe, he carefully put it back again, saying to himself, in a low voice, "Mother, I will remember your last words: 'A penny saved is two pence earned.' It shall go hard with me before I part with you, old friend."

Pleased with this remark, I gently touched the lad on the shoulder. He started, and was about to move away, when I said:

"My good lad, you seem tired, and likewise a stranger in this city."

"Yes, sir," he answered, putting his hand to his hat. He was again about to move forward.

"You need not hurry away, my boy," I observed. "Indeed, if you are a stranger, and willing to work, I can perhaps help to find what you require."

The boy stood mute with astonishment; and coloring to such an extent as to show all the freckles of a sun-burnt face, stammered out,

"Yes, sir!"

"I wish to know," I added, with all the kindness of manner I could assume, "whether you are anxious to find work, for I am in want of a youth to assist my coachman."

The poor lad twisted and twirled his bundle about, and after having duly placed his hand to his head, managed to utter an awkward kind of answer, that he would be very thankful.

I mentioned not a word about what I had overheard with regard to the penny, but inviting him into the house, I sent for the coachman, to whose care I intrusted the new comer.

Nearly a month had passed after this meeting and conversation occurred, when I resolved to make inquiries of the coachman regarding the conduct of the lad.

"A better boy never came into the house, sir; and as for wasting any thing, bless me, sir! I know not where he has been brought up, but I really believe he would consider it a sin if he did not give the crumbs of bread to the poor birds every morning."

"I am glad to hear so good an account," I replied.

"And as for his good nature, sir, there is not a servant among us that does n't speak well of Joseph. He reads to us while we sup, and he writes all our letters for us. Oh, sir, he has got more *larning* than all of us put together; and what's more, he does n't mind work, and never talks about our secrets after he writes our letters."

Determined to see Joseph myself, I requested the coachman to send him to the parlor.

"I understand, Joseph, that you can read and write."

"Yes, sir, thanks to my poor dear mother."

"You have lately lost your mother, then?"

"A month that very day when you were kind enough to take me into your house, an unprotected orphan!" answered Joseph.

"Where did you go to school?"

"Sir, my mother had been a widow ever since I can remember. She was a daughter of the village schoolmaster, and having to maintain me and herself with her needle, she took the opportunity of her leisure moments to teach me not only how to read and write, but to cast up accounts."

"And did she give you that penny, which was in the paper that I saw you unroll so carefully at the door?"

Joseph stood amazed, but at length replied with emotion, and a tear started from his eye—

"Yes, sir, it was the very last penny she gave me."

"Well, Joseph, so satisfied am I with your conduct, that not only do I pay you a month's wages willingly for the time you have been here, but I must beg of you to fulfill the duties of collecting clerk to our firm, which situation has become vacant by the death of a very old and faithful assistant."

Joseph thanked me in the most unassuming manner, and I was asked to take care of his money, since I had promised to provide him with suitable clothing for his new occupation.

It will be unnecessary to relate how, step by step, this poor country lad proceeded to win the confidence of myself and partner. The accounts were always correct to a penny; and whenever his salary became due, he drew out of my hands no more than he absolutely wanted, even to a penny. At length he had saved a sufficient sum of money to be deposited in the bank.

It so happened, that one of our chief customers, who had carried on a successful business, required an active partner. This person was of eccentric habits, and considerably advanced in years. Scrupulously just, he looked to every penny, and invariably discharged his workmen if they were not equally scrupulous in their dealings with him.

Aware of this peculiarity of temper, there was no person I could recommend but Joseph; and after overcoming the repugnance of my partner, who was unwilling to be deprived of so valuable an assistant, Joseph was duly received into the firm of Richard Fairbrothers and Co. Prosperity attended Joseph in this new undertaking, and never suffering a penny difference to appear in his transactions, he so completely won the confidence of his senior partner, that he left him the whole of his business, as he expressed it in his will, "even to the very last penny." [London Tiny Library.

## A ONE-WHEELED CARRIAGE.

A new and very novel invention, called a one-wheeled coach, has recently been tried out West, and promises to be of much value, especially on prairies, or wherever the surface of the ground is tolerably level. The vehicle consists of a large hollow wooden wheel, fourteen feet in diameter and six feet wide. The horses are placed inside, and propel it along, in the same manner that a caged squirrel makes its wheel revolve. Slats are nailed on the inside floor of the wheel, by which the horses obtain foot-hold. In the center is a small iron shaft, from which suspend hangers which support four comfortable sofas for passengers; the wheel thus revolves freely, the seats remaining in perfect equilibrium. The arrangement for guiding the carriage is very simple and effective; it can make a much shorter turn than a stage coach.

A very successful trial of one of these carriages was recently made on the State road between Canal Dover and Tuscarawas County, Ohio, which perfectly demonstrated their utility in transporting very heavy loads, with ease and rapidity. The carriage was filled by a party of twenty-four ladies and gentlemen, with two heavy draught horses previously trained to propel them. The distance between the two places —five miles—was performed in 28 minutes on the first trip, and 25 minutes on the second. The horses are not confined by harness, and as they travel as it were on an endless plank road, their work is comparatively easy.

## SINGULAR CASE OF IMPOSITION.

From the Southern Christian Advocate.

A female, carrying the appearance and manners of a lady, stopped at Wilmington, N. C., a few weeks since. The avowed cause of her detention was illness of a serious kind, hemorrhage of the lungs, spasms of the heart, of a most appalling description, accompanied with fainting and other symptoms of extreme weakness. She brought with her a letter from a lady of Norfolk, giving a sketch of a somewhat romantic and unfortunate history—a tale of having been robbed while ill in a steamboat, on her way to die with a sister in Georgia.

She professed to be a Christian, and exhibited an appearance of patient and submissive gentleness, which, in her extreme sufferings, awakened a general interest and sympathy in her behalf, on the part of the Wilmington ladies, to whom no call of this kind appeals without success. During three weeks, she received the unwearied attentions of ladies of the highest respectability, with the kind and constant attendance of a physician; was cupped almost every day—fell into spasms—fainted till all appearance of life seemed extinct, and the breath appeared to have left the body entirely, yet always kept a calm and placid face, indicative of inward peace. During all this time, she was alone scarcely an hour, day or night, and several being with her during the day, besides the attendance of a hired nurse. Delicacies were sent her from many families, and she had received the visits of several ministers, one of whom, at her request, administered the communion to her. In this way she was closely observed by some fifty or sixty persons at least, upon nearly all of whom the impression she made was entirely favorable. She had received similar attentions at Norfolk and Petersburg. Improving somewhat, a time was set for her departure for the South; but a few hours before the steamer left, she was again seized by a violent paroxysm, so that her departure was delayed another week.

She was on her way to Athens, Ga., knew nobody in Charleston or Augusta, and had provision made for her at a boarding-house in the former city. She finally left Wilmington, was taken to the hotel in this city, and was recognized here as the same person, who, under another name, had several years ago passed through the same illness—received the same attention, and exhibited the additional capacity of throwing her limbs out of joint at pleasure; and confessed to several ladies and a physician who had detected her before, that it was deception, —that nothing ailed her in the world; and of this she gave proof by dressing herself as soon as left alone, and taking her departure in an omnibus to "parts unknown."

In Wilmington, she received aid from the Odd Fellows and Masons, on the ground of her husband having belonged to those fraternities, and also from the churches. Along with a handsome prayer-book, belonging to a young lady, who had left it in her room, she took a letter from the Episcopal clergyman, recommending her to the sympathy and aid of the clergy and laity of South Carolina, and elsewhere.

## SECRETS OF THE INQUISITION.

The correspondent of the Daily News describes a visit he had paid to the many small, dark, and damp dungeons of the Inquisition. The building is out of the beaten track, being in a sort of cul de sac, behind St. Peter's. The dungeons, and all their apparatus, are to be thrown open to the inspection of the public, and will furnish a sight not likely to recommend priestly rule to the people. The correspondent says:—

"The officer in charge let me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults, deeper still, and which immediately brought to my mind the prisons of the Doge, under the canal of the Bridge of Sighs at Venice, only that here there was a surpassing horror. I saw imbedded in old masonry, unsymmetrically arranged, five skeletons, in various recesses, and the clearance had only just begun; the period of their insertion in this spot must have been more than a century and a half ago. From another vault, full of skulls and scattered human remains, there was a shaft about four feet square, ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long silken lock of hair, as I found by personal examination as it was shoveled up from below. But that is not all: there are two large subterranean lime-kilns, if I may so call them, shaped like a bee-hive, in masonry, filled with layers of calcined bones, forming the substratum of two other chambers, on the ground-floor in the immediate vicinity of the very mysterious shaft above mentioned."

## THE JACQUEY MACHO.

Our young readers need not to be told, that trees usually commence their growth in the earth, and gradually make their way upward into the air. Perhaps they suppose that all trees grow in this way. But I propose to describe a species of tree, that commences growing high in the air, and extends *downward* into the ground. This tree is called the Jacquey Macho, and abounds in the Island of Cuba.

It makes its first appearance on the topmost branches of the loftiest trees in the forest. At first it is a small shrub, receiving its nourishment from the parent tree. On this account it is called a *parasite*. After growing for a year or two in this way, it sends out a slender thread which resembles neither a root nor a branch. It increases in length, directing its course downward, till it reaches the earth. It appears like a small string, uniting the top of the tree with the ground. But soon it sends down little roots into the earth, and slowly increases in size, till it is several inches in circumference. Then it begins to send out little arms, at different points of its body, some of them thirty feet, some fifty feet, and some seventy feet from the ground. These arms all point toward the body of the parent tree, which is sometimes twenty or thirty feet distant. But they persevere until they reach it. Then they begin to wind themselves around it, as if in affection and gratitude for its parental care and nurture. As they increase in size and strength, they gradually draw the body which sent them out, toward the parent trunk, till they come in actual contact. Then commences a death struggle between them. These numerous arms, winding round and round the gigantic body of their victim, continue to tighten their grasp upon him, till he actually expires in their fatal embrace. Gradually his lifeless remains decay and perish. But the *Jacquey* stands with its arms still clasped and grown together, lifting its jagged and hideous form in place of its murdered parent. Thus the *Jacquey*, though a great curiosity, is a deadly foe to the other trees, for the stoutest of them cannot resist its deadly grasp. [Youth's Cabinet.

## STORIES OF ANIMAL INSTINCT.

Written for the Youth's Cabinet, by Dr. Alcott.

A gentleman from Vermont sold a dog to his brother, in Massachusetts, and went immediately back to his native region. The dog was kept tied for nine or ten days, with the exception of a few minutes at a time each day, but was then set at liberty, with the expectation that he would now remain. He was soon missing. The owner wrote to Vermont immediately, and received for answer, that the dog reached his former home, a distance of about eighty miles, at daylight the next morning after he was liberated. He had performed the journey in about ten hours. He was greatly fatigued, as well as wet with perspiration, or water, or both—having swam the Connecticut river.

A cat in Northborough, Mass., with her three kittens, very young, having been removed to Shrewsbury, a distance of about four miles, contrived to elude the vigilance of her new mistress, and, during the hours of sleep, to transport these three kittens to their old residence in Northborough. How was this done? And how many miles did she probably travel in effecting it?

A cat in the same vicinity, lately transported several kittens a mile and a half, in about the same space of time with that which is mentioned in the preceding anecdote. Addison, in the Spectator, at the head of one of his chapters, has the following language: 'God himself the soul of brutes.' One would almost think with Addison, when he finds what wonders brutes can do by mere instinct, without the least glimmering of human reason.

**Curious Discovery.**—In the great Pyramid of Egypt, is a small opening in the top, the depth of which has never been sounded. Another aperture of the same size exists at the foot of the Pyramid. It was long conjectured, that these two openings communicated with each other, but no means could be devised to establish the fact, till the problem was solved recently by the ingenuity of an Arab. He took a cat and her kittens, placed the old cat in one aperture and the kittens in the other, and stopped up both with stones. The next day he opened them, and found the old cat and her kittens all together at the end of the long passage.

**How it Strikes.**—A young Northerner, traveling at the South, thus writes to a friend, under date of Feb. 14th, 1849:

"On Monday last, there was a public auction of fifty negroes. A sale of human flesh and blood,—and, as some *benighted* people think—of souls! The most affecting scene occurred, when it was proposed to take from a mother her four children, the oldest twins, and not more than four years of age, and sell all separately, to enhance the price. The inhuman proposition made my blood boil. The idea of separation was frowned down immediately; voices from all parts of the crowd demanded that they be sold *together*. Inhuman! barbarous! passed from mouth to mouth. One gentleman proposed to make up a purse on the spot of a hundred or two dollars, to obviate the objection to selling them together. One man was talking with Dr. B—— till he 'got so full,' he could not speak, and turned away. In a moment his grief was turned to wrath, and coming out, he remarked to the Doctor, 'It is a horrid institution, and I hope to live to see it abolished. I have twenty-five negroes, and they constitute all my property, but I would free them to-morrow to get rid of Slavery, and go to work with my own hands to earn my bread.'"

**Nothing Lost by Civility.**—A gentleman, who has filled the highest municipal offices in one of our cities, owed his education chiefly to a single act of civility. A traveler, in a hot summer's day, wanted some water for his horse, and, perceiving a well near the road side, turned his horse up towards it. Just then, a lad appeared, to whom the stranger addressed himself, saying:

"My young friend, will you do me the favor to draw a bucket of water for my horse, as I find it rather difficult to get off and on?"

The lad promptly seized the bucket, and soon brought a supply of water. Pleased with the cheerful temper and courteous manner of the youth, the traveler inquired his name, and so deep was the impression made on his mind, that the name of the lad and his place of residence were remembered until several years afterwards, when the traveler had occasion for a clerk. He then sent for this young man, and gave him a responsible and profitable place, from which he arose to the chief magistracy of a city.

**Marvelous Coincidences.**—One of the most remarkable cases of presentiment, or "second sight," (says the Newark Advertiser,) that have occurred at intervals to the confusion of all human speculation in every age of the world, has just been brought to our knowledge in this city. The daughter of a highly respectable family, a child of some twelve years, who has been ill of fever for some days, told her parents, in a paroxysm of delirium on Monday evening, that her brother, who was on board the packet ship Devonshire, coming from London, was within twenty miles of home, and had with him sundry presents for them, specifying, among other things, five books with red covers, gilt edges, &c. The vessel arrived the next morning, and the return of the brother, with the specified presents, verified the truth of her marvelous impression. When the brother entered her chamber, she recognized him at once, and on the instant interrogated him concerning the presents, which she said she had dreamed of, when he confirmed her prediction in every particular. She then immediately relapsed into delirium.

**Treasures of Moultan.**—After the recent capture of this eastern city, it was reported about among the soldiers, that there were vast treasures in subterranean store-houses. These store-houses were soon discovered, and their treasures awarded to the captors by the Gov. General. They are thus described:—

"Descending into the cavities in which the treasures of the fortress had been accumulated, the inspecting officer is said to have found opium and indigo, and salt, and sulphur, and drugs of every description, heaped together in endless profusion; enormous hoards of wheat on one hand, on the other almost inexhaustible stores of rice; stacks of ghee vessels brimming with their unctuous contents; bales upon bales of costly shawls and gorgeous silks; chest after chest crammed with scabbards, blazing with gold and jewels; tiers of copper canisters filled to the brim with gold mohurs. 'My poor pen,' says a correspondent of the Delhi Gazette, 'cannot describe the variety of wealth displayed to the inquisitive eye. Tumbrils, under strong guards, have been moving to and fro with gold coin all the day. And, in addition to this, three or four crores of specie were still known to be concealed beyond the amount already discovered—one crore of rupees being one million of pounds sterling!'"

**Have you a Roller?**—The Albany Cultivator says: "There is scarcely a more useful implement of agriculture than the roller. The purposes effected by it are—1st, the breaking of clods and lumps on grounds, preparatory to sowing or planting; 2d, pressing the earth in some cases, around the newly sown seeds, and at the same time giving more compactness to too light soils; 3d, smoothing the surface of grass grounds, by which operation the stools of grass which may have been raised by the frosts are pressed into the earth, the growth of the grass increased, and the surface better fitted for the scythe."

**Remedy for Poison.**—There is scarce even a cottage in the country that does not contain an invaluable, certain, immediate remedy for poison; nothing more than a dessert spoonful of made mustard, mixed in a tumbler of warm water, and drank immediately. It acts as an instantaneous emetic, is always ready, and may be used with safety, in any case where one is required.

Rousseau, when dying, ordered his attendants to remove him before the window, that he might look upon his garden, and gladden his eyes with the sight of nature. How ardent an admirer he was of nature, is poetically told in Zimmerman's "Solitude."

The substitute of the English word 'station' for the French word 'depot,' in such common use for the stopping places of railways, is recommended in the newspapers, as more expressive and better English.

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| | | | | |
|---|---|---|---|---|
| First, | commencing Wednesday, | Aug. 23, | ending | Nov. 29. |
| Second, | " " | Dec. 13, | " | March 21. |
| Third, | " " | April 4, | " | July 11. |

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Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

Kitto's Cyclopedia of Biblical Literature.

TO CLERGYMEN AND OTHER STUDENTS OF THE BIBLE.—The undersigned beg leave to ask your attention to the following Work, which they now offer for sale. Cyclopedia of Biblical Literature, in two thick volumes of 1,878 pages royal octavo, beautifully and substantially bound, by JOHN KITTO, D. D., F. S. A., &c., published by MARK H. NEWMAN & Co., 199 Broadway, New York.

This Work contains such information as is indispensable for the right understanding of the Bible and its historical interpretation. It comprehends Criticism, Geography, Natural History, and Antiquities, in all their branches, religious, political, social, and domestic.

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The efforts of the German Rationalists, of the Strauss school, to resolve all the facts of Bible History into *myths* and fables, has awakened a corresponding spirit of research among sound and Christian scholars; a determination to place the Scriptures upon a basis of indisputable evidence. The result has been, the discovery and accumulation of a mass of information from every portion of the field of biblical learning. A multitude of new, striking, and most useful facts have thus been placed at the disposal of the editor of this work. He has accordingly availed himself of all the latest discoveries down to the very year of its publication.

Nor is the Cyclopedia compiled by one man alone. Dr. Kitto distributed the subjects discussed to more than *forth different individuals*, of the first eminence in those departments. Their names are attached to their articles, and they are thus individually responsible for them. The Natural History of the Bible was written expressly for this work, by two distinguished Naturalists. The Botany of Scripture, by Dr. Royle, of King's College, London. The articles on Scriptural Zoology, by Hamilton Smith, President of the Devon and Cornwall Natural History Society. The articles in the department of Criticism, by Dr. Davidson, Professor of Biblical Literature in the Lancashire Independent College. Those on the Books of the Old and New Testament, by Havernich, Hengstenberg, Dr. Wright, of Dublin, and others.

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## The Sabbath Recorder.

### AMERICAN BAPTIST FREE MISSION SOCIETY.

This Society held its Sixth Anniversary with the Second Baptist Society in Charlestown, Mass., called the High-street Church, on the 2d, 3d, and 4th days of May. It was called to order by the President, Elder A. L. Post, of Montrose, Pa. Reading of the Scriptures, by Elder W. Tillinghast, of Herkimer, N. Y. Singing by the congregation. Prayer by Elder Smith. Elder Piper was chosen Clerk *pro tem.*

The Society then proceeded to ballot for officers, and on counting the following persons were found to be elected:—

*Pres.*—Eld. Harvey Hawes, of Augusta, Me.

*Vice Presidents.*

A. L. Post, Archibald Campbell,
Samuel Aaron, Asa Caldwell,
Sereno Howe.

*Cor. Sec.*—Cyrus P. Grosvenor, Utica, N. Y.
*Rec. Sec.*—Geo. G. Ritchie, Litchfield, N. Y.
*Treas.*—George Curtiss, Utica, N. Y.
*Ass't Treas.*—John N. Barbour, Boston, Mass.
*Auditors.*—Francis Childs, Boston, Mass., and S. Lawrence, Esq., Utica, N. Y.

Eleven Trustees were elected, whose names I did not obtain.

Elder Post, in retiring from the chair, made a most impressive speech. He alluded to the origin of the Society, when, in Tremont Chapel, in the city of Boston, only eighteen signed that memorable pledge, on the 4th day of May, 1843, whereby they forever "separated themselves from all connection with the known avails of slavery, in the support of any of their benevolent operations." He alluded also to the great increase of numbers of those who now advocate this cardinal principle of the Society, and closed with expressing the utmost confidence in the righteousness of their cause.

The President elect, Elder H. Hawes, on being conducted to the chair, introduced himself in a very appropriate address. He expressed his attachment to the objects of the Society, and his willingness to bear his share of its burdens. He hoped that the deliberations of the session would be characterized by Christian kindness and concession—modestly alluded to his want of ability to discharge the duties imposed—and closed by respectfully asking the forbearance of the members for any inadvertencies in the exercise of his duty as Chairman of that body.

Visiting brethren were then invited to a seat in the meeting, and to a participation in the deliberations of the Society; after which, adjourned for one hour.

*Afternoon Session.*—Prayer by Elder Himes, of Maine. A Committee was appointed to wait on Mr. Treat, Secretary of the Baptist Missionary Society, and inquire relative to that Society's admitting slaveholders. Another Committee was appointed to inquire relative to the Government's assisting Baptist churches. A third Committee was appointed to address the Baptists in England. A Committee on business was also appointed.

Elder S. S. Griswold, of Hopkinton, R. I., presented credentials as a Delegate from the American Seventh-day Baptist Missionary Association. His credentials, and introductory letter from Eld. T. B. Brown, the Cor. Sec. of that body, being accepted, he was unanimously voted a corresponding member.

Elder Griswold rose, and was requested to come forward upon the platform for the purpose of being more distinctly heard. He expressed his gratification and thanks for the privilege conferred upon him. Referring to the sympathy expressed for the Society in his letter of introduction, he remarked, that the body of Christians which he represented was decidedly opposed to oppression in all its forms—that he could pledge his brethren as willing to eradicate the sin of slavery from the church. For himself, he cordially approved of the general principles for which the Society was organized. He was fully of the opinion, that the church must not only denounce sin in general, but also in particulars—that the Bible specified sins, not only in the aggregate, but separately. He referred to the spirit of reform which marked our age, and expressed his joy that opinions favorable to free discussion were obtaining currency. He then said that he wished it distinctly understood, that if he accepted of the invitation to a seat in that body as a corresponding member, or as a private individual, it must be as a *Seventh-day* Baptist—that not to be known as such would be inconsistent with the purposes of his delegation. He referred to his brethren as composing a respectable body of Christians, holding the fundamental doctrines of the Bible in unison with other evangelical denominations—that they were laboring to spread the gospel at home and abroad—that they were opposed to civil legislation on religion—that they were distinguished for their conscientious regard of the seventh day of the week as the Sabbath of the Lord, maintaining that the claims of that day to be observed have never been abrogated or set aside by Jehovah—that they held such portions of the Christian church as observed the first day of the week for the Sabbath, to be in error. True to their convictions, this people were under the necessity of urging the claims of that day upon those who differ from them. Believing in the omnipotence of truth, and rejoicing in the great advance that is making in the freedom of religious discussion, his constituents felt called upon now to embrace all proper opportunities of giving this truth to the church and to the world. The speaker earnestly desired, that this Society, that had invited him to a seat among them, would, in their investigation after truth, not everlook the claims of the seventh day of the week to be the Sabbath of the Christian church. He closed his remarks by cordially accepting a seat as a corresponding member, with the distinct understanding that while acting in that capacity he must be known as a Seventh-day Baptist.

The Chairman then, in a short address, cordially welcomed Eld. Griswold as a delegate from the Seventh-day Baptist Missionary Association, and extended to him the hand of fellowship as a corresponding member. In his remarks, the President adverted to the marked distinction with which that body of Christians had honored the Baptist Free Mission Society, in thus representing themselves here—that he was not ignorant of their views—that he had long respected their conscientious regard for the seventh-day Sabbath—had not a word by way of objection to their views. Although he differed from them in practice, he believed them to be honest in the observance of said day. He too rejoiced in the free investigation of truth which characterizes the present day, and welcomed a free interchange of views on the great points of Christian difference, and closed by freely admitting Eld. G. to a full participation in the deliberations of the session, expressing a hope that the friendly intercourse thus commenced between the Seventh-day Baptist Missionary Association and the American Baptist Free Mission Society might continue to their mutual benefit.

The Annual Report was then read by the Corresponding Secretary, as far as prepared. It states that only eighteen at first signed the pledge of withdrawal from all connection with slaveholders in their benevolent operations, but that now the Society numbered its thousands. The Society has five missionaries in Hayti, including Elders Judd and Jones, with their families. Elder Jones is able to preach in the French language. It has lost one faithful missionary by death, a Miss Young, who labored in Hayti. The report recommends an increase of itinerant missionary labor. It states that no missionary society for evangelizing Africa was undertaken until the organization of the Baptist Free Mission Society, and that no denomination refused to receive the contributions of slaveholder, unless the Seventh-day Baptists and Free-Will Baptists were an exception. The Society contemplates the regeneration of the African race, which composes one-sixth of the human family. The Report charges the churches with taking sides with slavery—says that slavery *confines* the religious instruction of slaves to verbal or oral, that no Christian society has ever given the *Bible* to the colored man, that those societies organized for the purpose of giving the Bible to every inhabitant of the United States or the world do not include the slaves of the South. It recommends aiding the fugitive slaves in Canada, by affording them intellectual and moral instruction.

Upon the adoption of the Report, remarks were made by Elders Matthews, Tillinghast, and Griswold.

A Committee was appointed to write a letter to Mr. and Mrs. Wade, formerly missionaries to the East, inquiring of them the reason of their silence upon the subject of slavery, since their return to this country; also asking them definitely to define their position on that subject. Remarks were made to the effect that while Mr. Wade and wife were in a foreign land, they wrote home their decided disapprobation of slavery, and their wish to withdraw in all ways from aiding or abetting it, but that as soon as they landed in Boston they appear to have changed their course.

*May 3—Morning Session.*—After prayer, the Business Committee reported the following resolutions:—

1. That the Gospel is the great regenerator of the world.
2. That God sent it into the world to accomplish that mission.
3. That it is perfectly adapted to that work, and that it will surely accomplish it.
4. That, to remove sin from the world, the gospel must be applied specifically to every form of sin; that a general application is not in harmony with its design, and never will work out its glorious ends; and that we regard the infidelity of Christian teachers to this principle, as the chief reason why the gospel, in the lapse of 1800 years, has done so little for the moral purification of the world.
5. That the missionary enterprise, conducted on Bible principles, is as really beneficial to the people from whom missionaries are sent out, as to the people to whom such missionaries are sent.
6. That believing Baptist polity to be the ecclesiastical polity of the Bible, and that the same Bible requires the missionary work, we believe that faithfulness to the cause of missions can never require an organization, the structure of which is anti-Baptist.
7. That when an organization for promoting the cause of missions claims to be Baptist, and yet denies the right of representation in the church, and refuses to give its influence against the heathenism of slavery, its tendency is to undermine Baptist principles, and injure the cause of religion in the country where it is located, whatever be the blessing God may bestow upon the effort of the missionaries in heathen lands.
8. That, as a missionary organization, God requires of us duties, with reference both to our own and heathen lands—to proclaim the gospel, as revealed in the Scriptures, with persevering faithfulness to our own land—to plead for the same gospel, and in the spirit which it enjoins contend for the liberty of the bondman, and the right of the church, now denied by striking down the principle of representation.
9. That the success and prospect of our missions in Hayti, demand of us unfeigned gratitude to God, and encourage us to continue an increased effort; and that the opening field in Canada, and the West, call for enlarged contributions, and persevering prayer.

The report of the Business Committee was received, and the discussion of it deferred until to-morrow. Adjourned for one hour.

*Afternoon Session.*—After prayer, a discussion arose upon a question relative to the propriety of life membership, or, in fact, any membership, being based upon a monied consideration. This question called forth quite lengthy remarks. It was maintained, that a monied consideration is contrary to the genius of Christianity, and tends to abolish that distinction of Christian character from the world, which was designed ever to constitute the only true basis of such memberships. This question demands the careful consideration of the church.

A Committee was appointed to inquire relative to a bequest, or legacy, supposed to have been given to this Society, but which had been claimed by the Baptist Missionary Union. In appointing this Committee, remarks were made relative to the propriety of Christian bodies appealing to the civil law for redress in case of actual fraud. Some believed it right, others wrong.

The following communication from the Delegate of the Seventh-day Baptist Missionary Association was presented and read:—

To the American Baptist Free Mission Society;—

Dear Brethren,—Availing myself of the privilege granted me as a corresponding member of your body, I beg your acceptance of my thanks for the honor conferred. In behalf of the Seventh-day Baptist Missionary Association, whose representative to this body I am, I tender you its sympathy in, and cordial approval of, the chief object of your organization, viz. the separation of the Church from all connection with the sin of Slavery. I rejoice to see the spirit of reform, and the opposition to sin in high places, manifested in your deliberations. Permit me also to express my approval of the leading thoughts of the discourse last evening, especially those relative to free discussion and Church formulas. As the representative of a body of Christians, who conscientiously believe the seventh day of the week to be the Sabbath of the Lord, and who religiously observe the same, permit me to recommend for the prayerful consideration of the members of this Society, the claims of that ancient and Heaven-ordained institution. Given as it was, a memorial of creation—standing, as it was originally designed ever to stand, a hebdomadal monument of that august event, against Atheism, Infidelity and Idolatry, we feel a deep anxiety for a speedy return of the church, and the world, to the religious observance of its hallowed hours. While we tender you our coöperation to oppose sin in all its forms, and wherever found, we respectfully invite your attention to this subject. But, as a discussion of it would be foreign to the main object of this meeting, and wishing not to infringe or trespass upon the order of your business, I shall not insist upon any inquiry of that nature here.

Permit me, however, to ask liberty for a free and Christian interchange of views relative to it, by our ministers in your pulpits, and through your periodicals, tendering the same privilege to you in our pulpits and papers, upon that subject, as well as that of the distinguishing feature of your Society. Firmly believing that the temple of Christianity will rise only in proportion as its stones are squared by the lines of truth, and that the only spirit of true reform is that of the Bible, I extend to you our Christian coöperation in rearing the sacred edifice, upon the ancient doctrine of the Apostles, Jesus Christ being the chief corner stone. In conclusion, I would respectfully request a farther interchange of kindly regards and of views, relative to the great questions of Apostolic Christianity, through the medium of representatives at our several anniversaries.

Sherman S. Griswold,
Delegate from the A. S. D. B. M. Society.

Charleston, Mass., May 3, 1849.

The above communication was accepted by the unanimous vote of the body. The following brethren were appointed delegates from that Society to the anniversaries of the Seventh-day Baptist Churches:—John N. Barbour, Harvey Hawes, Cyrus P. Grosvenor, A. T. Foss.

Adjourned to 7 o'clock May 4th.

Being under the necessity of leaving this evening, in order to reach home previous to the Sabbath, I was deprived of the privilege of attending on the last day of the Session, when the remarks on the resolutions of the Business Committee were to have been made.

S. S. Griswold.

Hopkinton, May 9, 1849.

### RESIGNATION.

BY HENRY W. LONGFELLOW.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted!

Let us be patient! these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps,
What seem to us but dim, funereal tapers,
May be Heaven's distant lamps.

There is no Death! what seems so is transition;
This life of Mortal breath
Is but a surburb of the life Elysian,
Whose portals we call Death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great Cloister's stillness and seclusion,
By guardian angels led,
Safe from temptations, safe from sin's pollution,
She lives, whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which Nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when, with raptures wild,
In our embraces we again enfold her,
She will not be a child;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

And though, at times, impetuous with emotion
And language long suppressed,
The swelling heart heaves moaning like the ocean,
That cannot be at rest;

We will be patient, and assuage the feeling
We cannot wholly stay;
By silence sanctifying, not concealing
The grief that must have way.

### POVERTY IN NEW YORK.

The question is assuming a serious practical aspect in New York, What shall be done with the Poor? The number of the poor is increasing among us. There are thousands in this city who are miserably poor, ragged, filthy, sickly, crowded in garrets or cellars, without fire, without a bed, dependent on charity for a scanty and precarious subsistence. There are other thousands whose daily labor yields them so scanty a support, that sickness or loss of employment would render them penniless and dependent on charity for food, medicine, and a home. Yet many of our wealthy citizens have no conception of such a state of things. The merchant, whose daily route lies from the Exchange, through Broadway, to Union Square, or the Fifth Avenue, may be surprised and incredulous at such a statement. He meets, day after day, the same impostors, the same blind and crippled beggars, the same haggard and bloated women, with borrowed, stolen, or tortured children, but he never sees anything like real poverty or suffering. Will such a man believe us, when we tell him, that a slight advance in the price of flour or of fuel causes distress—distress that is felt in hundreds of families where there is an air of comfort to the casual observer; and that sickness reduces such families to the brink of starvation, and renders them liable to ejectment for the non-payment of rent?

Well, neighbor, if you will call at our office to-morrow, we will engage to show you, within a hundred rods of where we write, a family of five persons, who lived last week on *fourteen shillings* ($1,75); a family who have seen "better days," and who have been reduced not by vice but by misfortune. We will take you to another family of four, where the mother lies sick and helpless on a rude cot, their only apology for a bed, and the father is unable to find employment: they have pawned little keepsakes and necessary articles of clothing for food, and would have been turned out of doors, had we not begged their rent of strangers. We will take you to another—but the stench of the street and court will sicken your stomach, if your heart is not already sick—we were about taking you to a narrow room, six by twelve, occupied by three persons, where honest and frugal industry would pine with hunger and languish under disease, did not the hand of charity furnish employment, food and medicine.

You begin to see some signs of poverty. But we have not yet taken you to the printer or the joiner; both once in prosperous business, now reduced, with families on their hands; good workmen, but having only such employment as the kindness of friends may furnish. And we have not attempted to enter, much less to explore, the recesses of poverty and wretchedness in the very heart of New York. There are multitudes of poor, who are not beggars, and yet are liable at any moment to be reduced to beggary. [Independent.

### A BATTLE FIELD.

Mr. Alison gives the following description of the appearance, on the morning afterward, of the ground on which the famous battle of Evlau was fought:—

"Never was spectacle so dreadful as the field of battle presented on the following morning. About fifty thousand men lay in the space of two leagues weltering in blood. The wounds were, for the most part, of the severest kind, from the extraordinary quantity of cannon balls which had been discharged during the action, and the close proximity of the contending masses to the deadly barriers which spread grape at half musket shot through their ranks. Though stretched on the cold snow, and exposed to the severity of the arctic winter, they were burning with thirst, and piteous cries were heard on all sides for water, or assistance to extricate the wounded men from beneath the heaps of slain, or loads of horses by which they were crushed. Six thousand of these noble animals incumbered the field, or, maddened with pain, were shrieking aloud amidst the groans of the wounded. Subdued by the loss of blood, tamed by cold, exhausted by hunger, the foeman lay side by side amidst the general wreck. The Cossack was to be seen beside the Italian; the gay vine-dresser from the smiling banks of the Garonne, lay athwart the stern peasant from the plains of the Urkaine. The extremity of suffering extinguished alike the fiercest and most generous passions. After his usual custom, Napoleon, in the afternoon, rode through the dreadful field, accompanied by his generals and staff, while the still burning piles of serpallen and sauss-graten sent volumes of black smoke over the scene of death; but the men exhibited none of their wonted enthusiasm; no cries of *Vive l'Empereur* were heard; the bloody surface echoed only with the cries of suffering or the groans of wo."

### ST. PETER'S CHAPEL IN THE TOWER, LONDON.

The head and body of Monmouth were placed in a coffin covered with black velvet, and were laid privately under the communion-table of St. Peter's Chapel in the Tower. Within four years, the pavement of that chancel was again disturbed, and hard by the remains of Monmouth were laid the remains of Jeffreys.

In truth, there is no sadder spot on the earth than that little cemetery. Death is there associated, not, as in Westminster Abbey and St. Paul's, with genius and virtue, with public veneration and imperishable renown; not, as in our humblest churches and church-yards, with every thing that is most endearing in social and domestic charities, but with whatever is darkest in human nature and human destiny, with the savage triumph of implacable enemies, with the inconstancy, the ingratitude, the cowardice of friends, with all the miseries of fallen greatness and of blighted fame.

Thither have been carried through successive ages, by the rude hands of jailers, without one mourner following, the bleeding relics of armies, the leaders of parties, the oracles of senates, and the ornaments of courts.

Thither was borne before the window where Jane Gray was praying, the mangled corpse of Guilford Dudley. Edward Seymour, Duke of Somerset, and Protector of the Realm, reposes there by the brother whom he murdered. There has mouldered away the headless trunk of John Fisher, Bishop of Rochester, and Cardinal of St. Vitalis, a man worthy to have lived in a better age, and to have died in a better cause.

There are laid John Dudley, Duke of Northumberland, Lord High Admiral, and Thomas Cromwell, Earl of Essex, Lord High Treasurer.

There, too, is another Essex, on whom nature and fortune had lavished all their bounties in vain, and whom valor, grace, genius, royal favor, popular applause, conducted to an early and ignominious doom.

Not far off sleep two chiefs of the great house of Howard, Thomas, fourth Duke of Norfolk, and Philip, eleventh Earl of Arundel.

Here and there, among the thick graves of unquiet and aspiring statesmen, lie more delicate sufferers, Margaret of Salisbury, the last of the proud name of Plantaganet, and those two fair queens who perished by the jealous rage of Henry.

Such was the dust with which the dust of Monmouth mingled. [Macaulay.

The British Museum.—The receipts of the British Museum, in 1848, were £53,999, ($270,000;) its expenditures £49,845; about $70,000 were appropriated last year for purchases. Parliament are asked this year for £42,915, $215,000. The number of visiters last year was 897,985, against 820,965 in 1847. In 1810, only 1,950 persons visited it for the purpose of study or research; in 1848, 65,867. The number of artists who visited its galleries of sculpture for study was, in 1821, 4,933, in 1848, 3,946; 26,075 volumes of printed books have been added during the past year. Some splendid manuscripts have been added; one of them is a volume of Hours, executed by a Flemish artist, about 1,500 beautifully written and illuminated manuscripts, with full-length portraits of Philip the Fair and of Joanna. The report names the liberality of "the States of America," especially Vermont, which has sent its documents to the Museum. Among the additions made last year is also a collection of Hebrew works, made by the late H. J. Michael, of Hamburg. Among the mass of 3,970 books, are 400 Bibles and Commentaries, and 230 works on the Cabbalah.

During the progress of excavations in Smithfield Market, opposite the entrance to the church of St. Bartholomew the Great, for the formation of a sewer, when about three feet below the surface, the workmen came upon a heap of unhewn stones, blackened as if by fire, and covered with ashes and human bones charred and partially consumed. The remains thus discovered are supposed to be those of martyrs burned at the stake. Many bones were carried away as relics.

# The Sabbath Recorder.

New York, May 24, 1849.

## EDUCATION—No. 1.

As a denomination, we are evidently putting forth some commendable exertions for sustaining the various benevolent interests of the age. But it is a question well worthy of serious consideration, whether we are not, at the same time, neglecting some of the most efficient means of blessing the world. It is manifestly unwise to lay out our entire strength—to exhaust all our energies—on a few prominent and immediate objects of Christian philanthropy, and neglect the main springs of action—those life-giving sources which supply the energizing, working element in perpetuating and enlarging the sphere of benevolent exertion. Now, it is quite obvious that Education must lie at the foundation of all our present and prospective schemes of doing the world good. The term education is here used in no narrow sense. It embraces all that pertains to a complete and harmonious development of the physical, intellectual, and moral powers of man. No man is educated, in any proper sense of the term, who is not wholly consecrated to the Lord; who has not, as the ultimate end of existence, the glory of God, and the good of Universal Being, constantly in view. This is a prime element in education. This being admitted as the scope, the object and end of education, the proposition, as stated above, becomes a self-evident truth.

Two considerations may serve to illustrate the proposition, stated in another form, viz. that very thoroughly educated men and women are imperiously needed to sustain the benevolent enterprises of the age.

1. In sustaining these interests, mind has to hold communion with mind; and he who expects, by the exertions of his own mind, to arouse, mold, and attune the minds of others to the glorious truths of Heaven, must learn the avenues by which the soul's best affections can be reached. If tracts are to be written, which shall convince the intelligence, and move the deep sympathies of the soul for virtue and for virtue's reward, men must wield the pen whose minds have been thoroughly disciplined. If Bibles are to be translated into the hundreds of languages and dialects spoken in this and other lands, men must be employed to do it who have had a training of many years' hard study in classical learning, as well as in every thing pertaining to biblical science and literature. If men are to "speak with tongues"—preach the gospel to the heathen—they must possess that familiarity with the general structure of language, which can alone be secured by an accurate knowledge of the ancient Latin, Greek, and Hebrew languages. If a denominational literature is to be brought forth for a denomination that has none, or at most but a very scanty one, it will require a vast variety of talent, largely imbued with a literary spirit, and extensively versed in all the mysteries of book-making. So, indeed, in every scheme for aiding to develop, in its full proportion and strength, the spirit of universal brotherhood; men of the very first attainments are required in devising efficient means, adapting them to the ends to be secured, and following them up, with unyielding assiduity, to a successful issue. The time has gone by, if indeed there ever was such a period, when unlettered men may hope to wield an extensive influence. As mere intellectual endowments, without holy devotion, perfect consecration to God, are valueless as instruments in reforming and bringing back a world to its allegience to God, so ignorance, however sanctified and consecrated, is nearly powerless as an instrument in securing victory in the great moral conflicts of the age.

2. The condition of man, individually and socially, intellectually and morally, is one of progress. Society to-day is not what it was one year ago. An advance has been made. That advancement has widened the sphere of thought and action. Problems in political economy, and in moral science, that, one year ago, were admitted only as doubtful theories, have been completely solved, and practically adopted. Compare society with what it was, in this country, at the commencement of the nineteenth century. How has every thing pertaining to the comfort, convenience, and improvement of man's individual and social welfare, been changed by the rapid progress of the sciences and arts. The great agricultural, mechanical, and commercial resources and relations of the country, have advanced beyond a parallel in the history of nations. The successful applications of steam to the purposes of navigation and the propelling of carriages, have made cities, that had else been strangers, near neighbors. "Lands, intercepted by a narrow frith," nay, more, by broad oceans, no longer "abhor each other." Sectional interests and local prejudices no longer have power to bring jarring empires into collision. Citizens at the remotest parts of this broad land, shake hands with each other by telegraph, and send their messages on the "wings of the lightning." The school, the academy, the college, munificently endowed, are busy, waking up, and bringing out, the glorious elements of mind, and reinstating the divine image. The soul is emerging from the long, dreary, chilly night, where she has searched in vain for light. The shackles of ignorance and superstition are falling, and the clarion sounds of liberty are shaking the thrones of old dominions. But what has this progress to do with the proposition now under consideration? Much. The educators—the sustainers of the hopes of humanity for the next generation—require an intellectual training far in advance of that which was required of the educators of the present generation. The masses of the next generation will be more intelligent than the masses of the present; and their leaders, their spiritual or secular guides, their educators, must be more intelligent also, if they hope to gain the confidence, respect, and affections of the people. Better educated men are demanded; and let no man suppose, that qualifications which, this year, may render him a successful and acceptable laborer in the vineyard of the Lord, will render him such ten years hence. Daily observation may be sufficient to convince any one, that men in almost all the professions are crowded out, every year, because they have not kept pace with the spirit of the age. They have not, diligently and faithfully, used the means of mental discipline that rendered them popular five or ten years ago, and they have of necessity been superseded by others.

If these views be correct, let it be asked, in all earnestness, whether, as a denomination, we are doing any thing proportional to the demands of the age, for the interests of education? The answer to this question shall be next sought.

OBSERVER.

## PENNSYLVANIA JUDICATURE.

The "Judges learned in the law," in the Keystone State, are becoming signalized for their harlequin antics. Since the recent decision of the Supreme Court on the Sunday Question, all legal points having any psychological bearing, are, to use a cant expression, "at sixes and sevens"—unhinged—at loose ends. Trying to bolster up a superstition of the populace, yet ashamed to assume the responsibility of deciding the question on the *old* ground, of the *holiness* of the *first day of the week*, and equally afraid to place it on its *true merits*, and award a just desert, they have opened the door to *confusion*, and every decision made by an inferior Court, influenced by the decision of the higher, makes the "confusion worse confounded."

The Supreme Court, it will be recollected, *affirmed* the Sunday law, solely on the ground that it is a "*civil regulation.*" Since then, the President Judge of the Lancaster District has decided, that one "*civil*" enactment cannot supersede another without express elevation, and adjudged that the *hog-law* must be equally respected and sustained—that hogs may be impounded on that day, and that the constable or overseer of the highways is entitled to take *fees* for services performed, for civil purposes, on the "civil *rest-day*," notwithstanding all labor is prohibited, and all *civil acts* done on that day are declared null and void.

Well, I have not any thing to complain of all this, but simply wish to *put a few things together*, as I am apt to do when I find "*folly growing romantic.*" The Bellefonte Democrat of week before last, announces—

"The counsel of Lawrence Allman, who, it will be recollected, was tried and found guilty of the murder of his brother, in Clearfield Co., at the February Court, have succeeded in their application for a new trial. The case will be tried over again at the September term."

To which the editor of the Philadelphia Ledger adds—

"The verdict set aside is that of the jury who, being unable to make up their minds, joined together in a prayer, which produced conviction. The Court, it seems, considers prayer in the jury box as informal, the jury being sworn to try a man by the law and the facts."

Before the decision of the Supreme Bench, on the *Sunday Act*, (and, indeed, the same principle was contended for by one of the Judges on that occasion,) it was maintained that Christianity is part of the *common law* of the land. Well, be it so, for a moment, as I wish to give the cripple all the benefit of *two* crutches, if they can be of any service to him. If, then, Christianity is part of the common law, are not all its *prominent features* on a like footing? Judge Coulter assumed *one* institution—a *mooted* institution—to be so; and why may not another of equal or greater importance—one of unquestioned propriety and of *universal acceptance?* All Christians—Sunday Christians, Sabbatarians, and Friends—regard prayer as the *all-important* institution of Christianity. It is its life. It is the *life-energy* of the whole system, so far as man is concerned in it. If one thing is esteemed more than another by *all* Christians, it is *prayer;* and it is, perhaps, the *only thing* on which *all* agree. Therefore, if any point is preferred or favored, *it* should be regarded by the law as its most *sacred* institution—be protected, encouraged, and shielded. But in the Clearfield case, the Judge has *ruled out* prayer, and has overset, or set aside, a verdict, because the jury, differing somewhat, and wishing to act conscientiously in the matter, *resorted to prayer*, to stir up the consciences of all to the point at issue.

What will man next attempt? He has blotted out the Heaven-appointed Sabbath; he will next inhibit the communion of the Spirit with the Father of Spirits—the *enlightener* and sanctifier of our immortal souls. The verdict, in the above case, was set aside, because it was made the subject of special, soul-searching examination, in the light of eternity, at the throne of the *All-wise*—for seeking Divine assistance to arrive at a righteous judgment. If the jury had resorted to swearing and denunciation, to convince each other that the culprit deserved to be hanged, and should be hung, and their horrible oaths and imprecations had prevailed, then, we must presume, "*the learned judge*" would have regarded the verdict as valid and just! But the jury was guilty of the folly of seeking Divine enlightenment, in a matter of conscientious scruples, and in the matter of the life or death of a fellow-being; and the "learned Judge" annulled the verdict, and granted a new trial—forsooth the jury *prayed!*

Just so is it with our jurists, in regard to the Seventh-day Baptists. Because they resort to the *Word of God* to discover their *religious obligations*, and conscientiously take HIM *at His Word*, the priesthood and human laws to the contrary notwithstanding, they put the *truth-loving* under ban, fine and imprison them, while the wicked and reckless desecrate all days with *impunity!*

I do not complain that Sunday has been declared a "*civil rest-day*"—a "*civil regulation*"—by the Supreme Court. I simply point to the ludicrous inconsistencies into which it drives the Judiciary of the State. Prayer, I maintain, is as much a part of the *common law* as *Sunday*, and as much a "*civil regulation*" as the *first day of the week;* and therefore ought to have been respected as such, in the above case, *inasmuch* as the Legislature appoints *chaplains*, at each Session, to open their proceedings, *every day*, with *prayer*. If, therefore, prayer is essential in the *law-making* business, why is it not equally so in the *execution of the law?* As prayer is thus recognized and made a "*civil institution*," a "*civil regulation*," by being appointed as part and parcel of *legislative action*, answer, good sirs, why not equally so in the *administration of the law?* Every Judge who has pronounced the penalty of the law, in *capital cases*, has *recognized* and *adopted it;* for all finish the *sentence* with the ejaculation, "*And may God have mercy on your soul.*" If prayer invalidates the verdict of a jury, then prayer likewise invalidates all the laws passed by every Legislature that employs a chaplain, and vitiates the sentence of the Bench in pronouncing the execution of an individual. We trust that this, their folly, will wake up the *law-founders* and the *law-confounders*, and induce some wholesome reform—a reformation based on *equal rights* and *reciprocal immunities*, ere we become a laughing-stock for all civilized nations.

W. M. F.

BORDENTOWN, N. J., May 18, 1849.

## MISSIONARY LABOR IN CENTRAL NEW-YORK.

To the Editor of the Sabbath Recorder:—

At the Semi-Annual Session of the Central Association, a resolution was passed requesting the Missionaries engaged in our domestic mission, to make known through the Recorder, occasionally, the amount of labor bestowed upon their respective fields, the results of such labor, and the prospects of the mission. In compliance with that resolution, I would respectfully submit the following.

As soon as practicable after my appointment to the Otselic Mission, I entered upon its labors. I commenced on the 19th of January, and spent one week, preaching Sabbath and first-day, and evenings, also visiting from house to house. I found the state of religious feeling very low, and decreasing. Many had abandoned family prayer, and some who three years ago when I labored in that church occasionally were active in the cause of truth and enjoyed communion with their Saviour and the fellowship of saints, had abandoned the cause almost entirely, and were famishing for want of the bread of life. One occasion of this state of apathy has been, I think, a want of the administration of the word, which they have enjoyed but a few times for more than two years until since our Association proposed to aid them. This, in connection with negligence, and unwarrantable omissions of religious duties, had rendered their condition lamentable. I have spent from two to three Sabbaths and first-days in each month, and as much more time as I could render serviceable to them, (in view of the bad traveling and unpleasant weather in the spring of the year,) in this Church and vicinity, making in all thirty-five days. Although we can not report an extensive revival, and the conversion of sinners, as we could wish, yet the Church has been, under the divine blessing, generally awakened and revived, a number of backsliders have been hopefully reclaimed, and are now faithful at the family altar and in Zion. A good degree of union exists in the Church, and there is punctuality in attending upon public worship and the duties of religion, with a growing interest for the prosperity of Zion and the salvation of a perishing world. This, in connection with a manifest willingness and desire to do what they can to aid in sustaining the administration of the gospel as their pecuniary circumstances will admit, and by their prayers, indicate, we trust, the dawning of a brighter day. The Lord hasten it for his name's sake. Brethren, pray for us.

J. CLARK.

DERUYTER, May 16, 1849.

BAPTIST EFFORTS IN GERMANY.—A letter from Rev. Mr. Oncken, dated Feb. 9, gives a good account of a convention which was held in Hamburg in January last. About 60 delegates were present, a spirit of concord prevailed in their deliberations, and plans were formed for much more extended operations in promoting the work of God. The fields are ripe for the harvest, and the Holy Spirit is poured out.

"Millions of our perishing fellow men have heard of the name of Jesus, during the past year, through our feeble and imperfect labors, in Germany, Denmark, Sweden, Poland, Holland, Austria, Hungary, Elsass, (Alsace,) and Switzerland. God has owned our efforts, and many, many precious souls have joined our ranks, and are now fellow-laborers in the Lord's cause.

"Our tract issues amounted, in 1848, to upwards of 600,000 copies; nearly 12,000 copies of the Holy Scriptures were circulated, and our goodly number of preachers, evangelists, colporteurs, and ordinary members, have labored with much zeal and devotedness in bringing sinners to Christ."

## WHO IS RESPONSIBLE?

One of the most horrid circumstances that ever came to my knowledge, happened a few days since in the south part of this county [Cortland.] A very intemperate man compelled his boy, some eight years old, to drink some intoxicating liquor, threatening to cut his head off if he did not drink. After this, he drank himself drunk; and while he lay prostrate in the yard, the boy took the axe, haggled his father's head off, and kicked it through the bars. When asked why he had done this horrid deed, he said that his father would not get drunk any more.

*Who is responsible for this horrid deed?* If the people have a right to license the sale of liquor as a beverage, the landlord has a right to sell it; if he has this right, the purchaser has a right to drink it; if so, he has a right to fall under its influence; what it influences him to do, he has a right to do. If this is not so, then all is wrong, and it is of no use for us to inquire, "Am I my brother's keeper?" "Our brother's blood will cry to us from the ground," while we are not to "suffer sin upon our neighbor." The people must see to this matter. Our leading politicians dare not, for their party's sake, incur the displeasure of the rum power. It is a matter of great mortification, to know that our popular statesmen bow at the shrine of Bacchus.

V. HULL.

## THE PORTUGUESE REFUGEES.

We learn from the Journal of Commerce, that a considerable number of the 1,000 persons who fled from the Island of Madeira to Trinidad, on account of religious persecution, (fifty-four in all,) arrived in this port on the 12th inst., in a small schooner chartered for the purpose, from the latter island, and placed themselves under the care of the American Protestant Society. As those who have previously arrived, have been unexpectedly delayed in their contemplated emigration to the State of Illinois, it is now expected that after a few days, the whole party, about 125 in number, will proceed westward together. Mrs. M. J. Alves, one of the passengers by this arrival, is the lady who was condemned to death for renouncing the doctrine of transubstantiation, and refusing to relinquish the privilege of reading the Bible, for herself and family. This sentence of death, by the Court of Madeira, was affirmed by the Supreme Court of Portugal, at Lisbon, to whom an appeal had been taken. Subsequently, however, the English residents at Funchal, having petitioned the Queen of Portugal, the sentence was commuted for imprisonment. After confinement in a loathsome dungeon for near three years, she was released, and with a large company of other persecuted ones, escaped to Trinidad.

ENGLISH FARMERS.—A letter from Elihu Burritt, published in the Christian Citizen, says that thousands of small farmers in England are now turning their eyes to America, who would be a benefit to any agricultural community in which they might settle, from their possession of capital and agricultural skill, with general intelligence and industry. A reason for their proposed removal will be found in the following statement of the exorbitant price at which landed property is held in England, and the impossibility of the farmer owning his farm.

"Whilst the whole agricultural community is resounding with cries of distress and forebodings of utter ruin, in consequence of Free Trade, every acre of arable ground that comes into market is caught up as a prize, almost at any price. Thousands and tens of thousands of acres are bought at $500 per acre, not for building lots, but for grass or grain lots. A *small* farm of 100 acres might be bought at a bargain for $25,000 not including a plow, cart, or a single implement of husbandry. How is a *small farmer* to raise a sum sufficient to purchase and own a farm of this size?"

ROMAN CATHOLIC COUNCIL.—The Roman Catholic Bishops of the United States have recently held a Grand Council at Baltimore. Their doings are not yet made public. We learn, however, from a letter published in the Freeman's Journal, that "*with the approval of the Holy See*, which will without doubt be speedily accorded, New York, Cincinnati, and New Orleans, will be raised to the dignity of Archiepiscopal Sees." "It is said that many new Sees have been erected, and *nominees presented to the Sovereign Pontiff.*" "The Fathers have determined unanimously to pray the Holy Father to define as an article of faith the Immaculate Conception. It is moreover determined that in three years hence another Council shall be held of all the Archbishops and Bishops of the United States."

REVIVAL AT EAST GREENWICH, R. I.—A letter from Eld. John Green, dated at Hopkinton, May 16, says: "I have recently returned from four weeks' labor in the village of East Greenwich, R. I., having been called there by the Baptist Church. I have witnessed a precious revival of God's work, in reclaiming the backslider and renewing the hearts of sinners. This has been a very interesting and refreshing season. Twenty-eight were baptized while I stayed, and joined the Baptist Church, and many more were expected. Besides, a number joined the Methodists. The work was progressing when I left, since which I have not heard."

NEW MEETING-HOUSE.—A letter from Eld. John Green informs us, that "the Sabbath-keeping Church in Richmond, R. I., has nearly completed a beautiful meeting-house, and purpose to commence worship in it on the first Sabbath in June. The size is 40 by 32 feet."

## THE TRACT SOCIETY.

Since the Anniversary of the American Sabbath Tract Society, in September last, the attention of the Board has been directed mainly to the *printing* of such tracts as had been previously stereotyped, and the *distribution* of them by means of colporteurs and missionaries. Three colporteurs have been employed during a portion of the time, and tracts to a large amount have been furnished for gratuitous distribution in different parts of the country. In carrying forward these operations, the funds of the treasury have been nearly exhausted, and it has become necessary to appeal to the friends of the Society for additional contributions. The Board has no other source of income than the voluntary contributions of individuals and churches. Heretofore these have sufficed to support its limited operations. But for a few months past they have been unusually small—entirely inadequate to meet the demands of the case. We trust that it is only necessary to state this fact, to secure liberal and prompt aid. Will the churches that have been accustomed to do something each year, in their church capacity, for tract operations, make haste to gather up their offerings for the present year? Will the auxiliary societies that have pledged an annual donation, see to it that their pledge is redeemed? Will the individuals who desire the continuance and extension of our efforts, give proof of that desire by lending their aid? Will the members of the Society, whose membership is conditional upon a yearly contribution, forward that contribution soon, without putting the agent to the trouble of sending them bills? Will those who desire the prosperity of the Tract Society, all and singular, inquire what are their obligations to it, and act accordingly? Now is the time to decide what you ought to do, while the subject is before you. May you come to such a decision as will satisfy your own conscience and the claims of the truth.

Contributions may be forwarded to the Treasurer, Thomas B. Stillman, or to the Corresponding Secretary, Geo. B. Utter, New York.

By order of the Board,
GEO. B. UTTER, Cor. Sec.

HAMBURG—THE JEWS.—The Jewish Chronicle says that the city of Hamburg already begins to reap the fruit of the recent emancipation of the Jews. The late philanthropist Salomon Heine had, in the memory of his deceased son, left the sum of 100,000 marks banco, (about 7,000*l*.,) to the founding of an institution which should grant loans of 2,000 marks (about 120*l*.) to Jewish mechanics and young merchants, without interest; with the proviso, that so long only as the Jews of Hamburg should labor under civil disabilities, the charity should be confined to his co-religionists. As soon as the barrier of intolerance should be removed, the benefits of the bequest were to be extended to Christians also. Since, by the recent act of Jewish emancipation, Christians may purtake of the same benefits, the demand upon the funds has consequently greatly increased. Mr. Charles Heine, the son of the benevolent testator, has added 100,000 marks banco of his own to the funds of the charitable institution.

DISTRESS IN JERUSALEM.—In a letter signed by the Rabbis and a very large number of Hebrews in Jerusalem, addressed to Sir M. Montefiore, we find the following passage: "Let our European brethren remember, that there are in this city various religious sects, each having their places of worship, their well-furnished houses, their *deres*, (castles or palaces,) their courts, and their meeting places—all well regulated and conducted, all adequately supported and supplied; while the houses and establishments of Israel are poor and mean, so that we must struggle hard to keep our faith. Surely our enemies shake their heads and say, 'Is this the nation chosen by God? Is this the people who boast of their wisdom and their laws?' Thus are we despised by our neighbors, and thus do we daily become more dejected. The subscriptions from Europe toward our support from the Society of Holy Offerings have fallen off dreadfully, the allowance per head is a mere nothing, and our condition is deplorable beyond description."

COLLEGE REFORM.—The Trustees of Union College contemplate an extension of the existing course of studies in that institution, so as to include the more useful applications of Science to the Arts, such as civil and mechanical engineering, agriculture, agricultural and mechanical chemistry, &c.; also French and other modern languages. They also propose such a change in the statutes as will allow applicants the privilege of pursuing such branches of study, and *such only*, as they may consider most useful for their future pursuits. By this plan, each student will obtain such a diploma, and in such studies, as will express his actual attainments; while, to those prosecuting the usual collegiate course, and to those only, the usual collegiate diploma will be given.

BAPTIST THEOLOGICAL INSTITUTION.—At a late meeting of the Rhode Island Baptist Education Society, the subject of Theological Education came up for discussion, and the following resolution was passed:—

"*Resolved*, That a committee be appointed by this Society, to confer with the authorities of the Newton Theological Institution, the New York Baptist Education Society, the Northern Baptist Education Society, and other Institutions and Societies interested in the cause of Ministerial Education in the Baptist denomination in New York and New England, in reference to the adoption of a plan by which the Baptist denomination in these States may unite in sustaining one general system of Theological Education in connection with one Theological Institution which may be central in its location with respect to these States."

## STEAMBOAT ACCIDENT AND LOSS OF LIFE.

On Thursday evening last, May 17th, a frightful and fatal accident occurred on the Hudson River. The steamboat Empire, on her way from New York to Troy, when near Newburg, was run into by the schooner Noah Brown, and so badly injured that she sunk to her state-room deck in five minutes. She had on board about 250 passsengers. As it was between 10 and 11 o'clock when the accident occurred, many of them were in their berths. Of course a rush was at once made for the upper deck, and a large number of the passenger succeeded in reaching it, whence they were taken by a steamboat which happened to be close at hand. Several, whom the water surprised and confined in the ladies' saloon, were taken out through holes cut with axes over their heads. Others jumped upon the schooner; and others still jumped into the water, and were either picked up by small boats or drowned. At the time of our writing (Monday noon,) it is not possible to say how many were lost. A list has been published of over 200 saved, and descriptions are given of 12 bodies found. The boat still lies under water, except the state-rooms, which are partly filled. How many of those occupying the lower cabin were unable to escape, and found a watery grave, can not be ascertained until the boat is raised. Many are missing, for whom their friends are anxiously searching. Mention is made of four brothers, named Ladd, from Stonington, Ct., who are supposed to be lost; also of Margarett and Ellen Duncan, and Miss Delia Avery, who can not be found. The number lost is variously estimated, from 20 to 50, but it will probably be nearest the first figures. All the passengers' baggage, much of their clothing which had been laid aside for the night, and a valuable cargo of goods, was of course at once immersed. Some of it has been obtained, and more of it will undoubtedly be obtained in a damaged condition. Our friend, Dr. C. H. Stillman, of Plainfield, N. J., who was on board with his wife and two children, describes the scene throughout as most frightful. He occupied a state-room on the upper deck—the safest place on the boat—but had barely time to escape with his family.

Three of the bodies found were taken to Newburg, and seven to Fishkill, on the other side of the river. The Coroner's Jury at Newburg censure the pilot of the Empire, and attribute the collision to his carelessness or want of judgment. They think he could and should have gone astern of the schooner, and so prevented a collision.

**Great Fire at St. Louis.**—At ten o'clock on Thursday night, a fire broke out on board a steamboat lying at a wharf in St. Louis. The wind was blowing a gale, and the fire soon communicated to the adjoining steamboats and stores, and was not arrested until nearly half of the business part of the city was destroyed. Included in the buildings burnt, were five banking houses, and every insurance office in the place. Twenty-seven steamboats, lying at their wharves, caught fire, and shared in the general conflagration. Five newspaper offices, with all their contents, were burnt. The loss is estimated at *five millions of dollars*. There were three persons killed by an explosion on board the Alice steamboat, and Mr. Thomas B. Targee, an auctioneer, was killed during the fire in the city. He threw a keg of powder into a store for the purpose of stopping the flames at that point, but the explosion took place before he got away from the building.

**Flood at New Orleans.**—New Orleans is in danger of being inundated by the waters of the Mississippi. At the latest date, May 12, several crevasses had occurred, above the city, and the water was flowing out in torrents. Thousands of workmen have been employed to close the crevasse, and have not been able to make any successful headway. The water in the swamps and in the Second Municipality is gradually rising. People are daily moving out and abandoning their dwellings. Some were taking refuge in the second and third stories of their houses, using boats to go out and in. About 300 houses were surrounded by water. At last accounts some workmen employed at the crevasse were dying with cholera.

**Fire at Watertown, N. Y.**—An extra from the Northern State Journal gives the particulars of a disastrous conflagration which took place at Watertown, N. Y., on Sunday, May 13, destroying nearly all the business portion of the village, including three Banks, the Post-Office, three printing offices, Surrogate's Office, two hotels, and thirty stores, in all about one hundred buildings. The loss in buildings is estimated at $125,000. The amount of personal property destroyed is not stated. Insurance quite large, being in the neighborhood of $120,000. The fire originated by accident, in the wood-house of the American Hotel.

It is apprehended that several lives were lost; the remains of one human body were found where some stage carriages were burned, supposed to be those of a frail sister who had been refused admission during the evening where she had called for lodgings. Some six or eight horses were burned.

Included in the buildings destroyed, are the American Hotel and out-buildings; all Paddock's stores on Washington-st.; all Fairbank's block and stores beyond; all the block of stores opposite, on Court-st.; Woodruff's Iron Block; the Episcopal Church; the Columbian Hotel; the Northern State Journal office; the Democratic Union office; the printing office of Joel Greene; about thirty of the most extensive stores; the Post-Office and all its contents. The valuables of the Black River Bank were saved; also the valuables of Wooster Sherman's Bank, and Henry Keep's Bank, and the Surrogate's Office papers, all saved.

The latest accounts say there are several fortunate circumstances connected with the fire. Most of the property consumed was owned by men in comparatively easy circumstances. There were very few private dwellings destroyed. But for a timely shower of rain, the loss of property would have been much greater than it was. Besides this, there had been but a single arrival of Spring goods, and those were insured. Over $300,000 of merchandize, belonging to the Watertown merchants, was at Sackett's Harbor, and in two days would have been in the stores. And, lastly, nearly all the property destroyed was insured.

**The Cholera.**—In New York, last week, startling rumors of cholera were afloat. It seems, however, from investigations made by the authorities, that the accounts were greatly exaggerated, and that there is no occasion for alarm. Several persons occupying a damp basement in a filthy part of the city, were attacked with a disease resembling cholera. They were immediately removed to better quarters, the whole neighborhood was cleansed, and every precaution taken to prevent the spreading of the disease. Some of those attacked have died, but the physicians doubt whether their deaths were caused by the real Asiatic Cholera.

From the West and Southwest we continue to receive reports of the ravages of cholera. At Cincinnati it prevails to a considerable extent, but is said to be of a mild type, the proportion of deaths to cases being quite small. At St. Louis it is more plenty and more fatal, particularly among emigrants, and those whose circumstances render it difficult to take proper care of themselves. Farther South the disease has prevailed extensively for many weeks. In Texas, large numbers of the inhabitants, and many of the California adventurers, have fallen victims to it.

**The Riot—Verdict of the Coroner's Jury.**—A Jury, summoned by the Coroner of New York, have thoroughly investigated the circumstances connected with the late riot, and agreed upon the following verdict respecting the deaths which resulted therefrom. Two or three of the wounded have died since the verdict was delivered, and similar verdicts have been rendered in their cases:—

"We believe that George A. Curtis, John McDonald, Thos. Aylwood, Geo. Lincoln, Timothy Burns, Henry Otten, Geo. W. Brown, Wm. Butler, Geo. W. Taylor, Owen Burns, Thomas Belman, Neil Gray Mellis, Asa F. Collins, Wm. Harmen, Thomas Keirnan, Mathew Cahill, Geo. N. Gedney, came to their deaths by gun shot wounds from balls fired by the Military during the riot before the Opera House on Thursday evening, 10th May inst., by order of the civil authorities of the City of New York; and that the circumstances existing at the time justified the authorities in giving the order to fire upon the mob. We farther believe that if a larger number of the Police had been ordered out, the necessity of a resort to the use of the Military might have been avoided.

James H. Perkins, Foreman.

"New York, May 14, 1849."

**From California.**—News has been received from San Francisco, California, to the latter part of April. The steamship California was still lying there, deserted by her crew. The Capt. offered $200 per month to sailors in vain. But it was thought she would be manned by amateur sailors, consisting of such as wish to get back home, and sail about the 20th of April. Emigration to the mines had commenced, and the number there from Valparaiso alone is represented as 3,500. Owing to the immense number of people arriving at San Francisco, the whole country was considered in a very insecure state. There was a great want felt for the presence of an adequate military force, and for the extension of the laws of the United States over the Territory, in the absence of which much trouble is anticipated.

**Dreadful Shipwreck and Loss of Life.**—The Quebec Gazette of May 12, says that Captain Marshall, of the bark Nicaragua, from Gloucester, brought up part of the crew and some of the passengers of the brig Hannah, of Marryport, Captain Shaw, sailed from Newry 3d April, for Quebec, which came in collision with the ice at 4 o'clock on the morning of the 29th April, when the passengers were in bed, foundering in about 40 minutes after. The captain, 1st and 2d mates, and a few others, left the ship in the life-boat immediately on finding that their ship was going down.

Capt. Marshall reports: April 20th, passed through a field of ice 50 miles S. E. of St. Paul's; from the above date, was detained by the ice until the 2d of May, when Cape Ray bore S. E. by E., distance 27 miles. April 29, strong gale S. S. E. and thick sleet, ship lying to windward of the ice; at 6 30, P. M., the snow cleared away, when I discovered a flag of distress on the ice—made sail and prepared to take the ice, by putting the fenders down; at 7 put the ship in the ice, and succeeded in getting about fifty-two people on board, leaving a large number still on the ice; clewed up all sails and got a rope fast to a pan of ice, and succeeded in taking thirty more in the ship's long boat, which they found on the ice, making in all one hundred and twenty-nine passengers and six seamen. No pen can describe the pitable situation and destitution of these passengers—parents with loss of children, children with loss of parents, and they themselves all but naked, and the greatest part of them frost-bitten. I am informed that *fifty-five perished with the cold.*

**Breach of Marriage Promise.**—We hear frequent complaints from broken-hearted damsels, but few men have the courage to apply for damages. At Pittsburg, Joseph Curp complained before Alderman Minow, of Jane Ebbets, who had for two years made various promises to marry him; that he had given her combs, trinkets, stockings, &c., nursed her when sick, and paid her doctor's bill when sick, but she positively refuses to redeem her pledge. When told that the Alderman could not compel the lady to marry him, he sued her for ten dollars, the doctor's bill.

A Mrs. Simpson, at Louisville, Ky., has sued a Mr. R. Price, for a breach of the tender vow. The damages are laid at $20,000.

## NEWS FROM THE OLD WORLD.

The steamship Canada has arrived since our last, with seven days later news from Europe.

From Ireland, there are frightful accounts of sickness, starvation, and death.

In England, a great deal is said about the repeal of the Navigation Laws, the Bill to aid Ireland, and the Bill to Emancipate the Jews. It is thought they will stand or fall together. The markets are considerably deranged by the troubles on the Continent, but there have been no important changes in relation to American products.

In France, trade has improved wonderfully. Beside this, the most interesting topic is the expedition to Rome. It is said that on the arrival of the French troops before Rome, the new Government fled, and the people pronounced for the Pope. But there is yet a good deal of uncertainty about the whole matter.

Official notice of the intervention of Russia in Hungary, has been received at Paris. The number of men placed at the disposal of Austria is 80,000. Another account states the number at 150,000.

The war in Hungary, so far at least as Austria is concerned, is daily assuming a more serious aspect; the Austrians have been signally defeated, and driven to the edge of Hungary, if not out of the country altogether. The Sicilians, beaten at all points, have virtually submitted to the King of Naples and the French Admiral, having negotiated successfully for favorable conditions.

There has been a commotion in Berlin which was suppressed by the soldiery, but not until some blood had been shed.

## SUMMARY.

Some important land cases have recently been decided in the United States District Court for the District of Louisiana. In the case of John McDonough *vs.* the United States, the Court rendered a verdict for plaintiff for $90,000, for land claimed in or about New Orleans, under Spanish grants. In the case of Simon *vs.* the United States, judgment was rendered for plaintiff for a large quantity of valuable land.

The Troy Budget urges the importance of a railroad between that city and Boston. The distance, through the valley of the Hoosick, is thirty miles less than the Great Western Road, via Springfield, which terminates at Albany. A tunnel, four miles in length, will have to be constructed. The books for subscription are open in Troy, and quite a large number have already taken shares.

Governor Ramsay, now on his way to Minesota, has been the artificer of his own fortune. Originally a mechanic's boy, he surmounted all the obstacles to distinction which beset a lad in that condition, and by his own unaided exertions, attained consideration and eminence in Pennsylvania, and is now the foremost man in the growing territory of Minesota.

The Milwaukie Wisconsin of May 9, says:—"We learn from every county in the State, that the wheat crop looks uncommonly vigorous and healthy. The remark is made by the farmers, that it never promised better; and it is estimated that at least one-third, and perhaps one-half more wheat will be gathered in Wisconsin during the coming summer, than in any previous season."

Miss D. L. Dix, the celebrated philanthropist, is making an effort for the establishment of an Insane Asylum under State patronage in Alabama. Miss Dix's remarkable success in other States, particularly in North Carolina, will no doubt secure legislative action on the subject at the next session.

A brig called the "Frederic," Capt. Splisola, off Puerto Anna, Nicaragua, was struck by a whale on the 14th of July. The whale knocked off the ship's keel, and several planks. The ship sunk, and with the cargo, valued at $40,000, was a total loss.

Rev. Jarvis C. Bacon, of the Alleghany Wesleyan Conference, preacher on Grayson Circuit, Va., has been arrested and committed for trial in that State, charged with the crime of circulating a Bible argument against Slavery, and loaning Frederick Douglass' Narrative "with felonious intent," &c., &c. If convicted, the penalty is imprisonment for one or five years.

Disastrous accounts are reaching St. Louis from the Plains. Four men who left Fort Laramie on the 24th of March, reached there on the 11th inst., and state that in consequence of there being no grass on the Plains, the animals of emigrant parties were dying of hunger. The parties were getting along slowly.

The New Bedford Mercury states that since the arrival of the Falcon, whaler, at that port, a few days since, it has leaked out that the cook, who shipped at Honolulu, brought with him $12,000 in gold dust, keeping his own secret. It was gathered at the placers in California last year.

Manitouwoc is probably the chief lumber manufactory in Wisconsin. At the recent opening of navigation, 3,000,000 feet were ready, and 800,000 shingles. The exports of timber for the whole season are estimated at 5,000,000 feet.

About the 1st of March the U. S. Dragoons had two battles with the Eutaw and Apachee Indians, near Taos, in New Mexico. The result of the first battle was two dragoons killed and eight Indians, in the next about 20 Indians only. Another battle was reported between the Eutaws and Apaches, in which 40 of the latter were killed.

John Allen, a blacksmith of Hamilton, U. C., was a drunken sot. He hammered and tippled until death took hold of him, last week, by means of three apoplectic fits. Verdict of the Jury, "Died of apoplexy, brought on by intemperance." Rum drinkers, take warning!

Eight persons were recently tried at Parersburgh, Va., under one indictment, for an attempt to burn the barn of Geo. Henderson. They were all found guilty.

Prince Albert, of Prussia, lately sued to be divorced from his wife, the Princess Mary, of Netherlands, on the ground of insuperable aversion; and the divorce was granted by the tribunal of Berlin on the 28th ult.

Hon. William B. Maclay, recently a Democratic member of Congress, from the city of New York, has purchased, in connection with his three brothers, very nearly, if not altogether, a whole county in the State of Illinois, at the head of navigation on the Illinois River. The tract was mostly purchased by soldiers' land warrants, which were purchased at a cost of not over sixty cents an acre. The land is said to be unsurpassed in America.

The Chinamen who were rescued from death by Capt. Rogers, of the ship Coquimbo, are to be taken back to China in the new ship Helicon, which is about to sail from Boston. Capt. Josiah Sturgis, of the Revenue cutter Hamilton, collected sufficient funds, in a few hours, to procure the Chinamen a passage in the Helicon, and to obtain such clothing and other articles as will make them comfortable on the passage.

A letter received from Camargo, Texas, says that Gen. Parades, at the head of 1,000 Indians, was commencing war against the whites, similar to that of Yucatan. San Luis was the seat of his operations. He has put to death 19 whites, consisting of French, Dutch, and Americans, and declares the extermination of the white race.

The Mount Vernon (Ia.) Advocate says that the army worm has made its appearance in that country, and that "great fears are entertained, owing to the lateness of the warm weather and smallness of the grain, that the wheat may be seriously injured in consequence."

Information has been received by the United States Government, and is in possession of the Department, of preliminary arrangements in progress for the formation of a Government in California, which it is said will be formed before the meeting of the next Congress.

John H. Hawkins, the celebrated temperance lecturer, and one of the seven original Baltimore Washingtonians, is now on a tour out West, and will attend the great national celebration of the Sons of Temperance at Cincinnati.

It is stated, in a letter received in this city from near St. Louis, that were all the California emigrants that have passed Independence and the Council Bluffs, up to May 1, to march in one train, the procession would reach *three hundred miles!*

The Cincinnati National Jubilee of the Sons of Temperance, which was advertised to take place on the 15th, is indefinitely postponed, in consequence of the alarm caused by the cholera.

From a census recently taken by order of the Greek Government, it appears that the total population of Greece, including Peloponnesus, Continental Greece, and the Cyclades, is 993,351.

A hurricane passed through Iroquois County (Ill.) about three miles South of Milford, on the 8th inst., prostrating several houses and a large amount of fencing. It was about one mile in width.

The schooner Fair Dealer, of Bristol, Me., went ashore on Salter's Island in a gale on Sunday night, May 3. All on board perished, save a small boy.

Reports have reached St. Louis from the Plains, which state that many of the California emigrants are dying on their way, principally by cholera.

Richard Dillingham, a Quaker, has been convicted and sentenced to three years' imprisonment at Nashville, Tennessee, for having in his possession three slaves whom he intended to carry to a free State.

The Cincinnati papers record the death of a young man named George, by inhaling chloroform. He had come to Cincinnati from Dayton, for the purpose of having an operation performed.

The City Council of Rochester (N. Y.) has decided not to grant licenses for the sale of intoxicating liquors, by a vote of 10 to 7.

### New York Market, Monday, May 21.

ASHES—Pots $5 56; Pearls 5 50 a 5 56.——FLOUR AND MEAL—Flour, Troy, Brooklyn and common State 4 25 a 4 31; straight Genesee, Michigan, and Ohio 4 31 a 4 44; Pure Genesee 5 12 a 5 25. Rye Flour 2 87 a 2 94. Meal 2 75 for State, and 2 87 a 2 94 for Jersey.——GRAIN—Ohio Wheat 1 00 a 1 04; Genesee 1 23. Rye 57 a 58c. Oats 32c. for River, 33c. for Canal, 30c. for Jersey. Corn 58c. for mixed Western, 59 a 60c. for Southern yellow, 61 a 62 for Northern and Jersey yellow.——PROVISIONS—Ohio Pork, 10 00 for Mess, and 8 25 for Prime. Beef, City Mess 11 50, Prime 8 50. Prime Mess Beef is held at 16 25. Beef Hams 16 50 a 17 00. Lard 6½c. Butter, 9 a 13c. for new Western tub, and 15 a 16 for Orange County. Cheese 5 a 7c.

### MARRIED,

In Berlin, N. Y., on the 5th of May, by Eld. J. L. Scott, Mr. Henry Estee, of Petersburg, to Miss Lucretia Green, of Berlin.

In Berlin, on the 6th of May, by Daniel B. Green, Esq., Mr. Oliver Wescott to Miss Sena Main, all of Berlin.

On the 13th inst., by Eld. John Greene, Mr. David G. Stillman to Miss Abby L. Wilber, all of Hopkinton, R. I.

At South Hampton, Peoria Co., Ill., on the 9th of the 5th month, 1849, by Eld. Samuel Davison, Mr. Daniel Hakes to Miss Mary Dennis, of the above place.

### DIED,

At Mystic Bridge, Ct., May 13, after a severe illness of about 25 hours, Mr. Ethan Lanphear, in the 38th year of his age. The deceased became in early life a subject of saving grace, and united with the first Seventh-day Baptist Church in Hopkinton, R. I., with which he remained connected until the formation of the Church at Pawcatuck, when he united with that, and continued a member till his death. His principal aim, since he became a professor of religion, seems to have been to glorify his Lord and Master, and he had lately appeared more than usually devoted to the cause of religion. He leaves a wife, a widowed mother who is by this dispensation called to bury the last of her children, and a large circle of friends, to mourn their loss; but not as those who mourn without hope, for they trust he has gone to that "rest which remaineth to the people of God." E. G. C.

In Richmond, R. I., on the 14th instant, after a short sickness, Ruhamah Potter, wife of Jonathan Potter, in the 36th year of her age. She was a beloved member of the Seventh-day Baptist Church in the above place. She has left a deeply-afflicted husband, with five children, also her aged parents and numerous relatives, to mourn her sudden removal to the world of spirits; but we believe their loss is her eternal gain. J. G.

At Shiloh, N. J., in March last, Mrs. Abigail Thomas, wife of James B. Thomas, aged about 60 years. On the 11th of May, Mr. James B. Thomas, aged about 65 years. On the 17th of April, of a protracted illness, Margarett D. Randolph. On the 20th of April, very suddenly, the wife of Mr. Richard B. Davis, formerly of Allegany Co., N. Y.

At Loredo, Texas, on his way to California, on the 2d of April, of cholera and typhus fever, Harlow Clark, son of Hampton and C. M. Clark, of New York, aged 25 years.

In New York, on the 18th inst., Mrs. Sarah Ann Greenough, wife of Charles C. Greenough, in the 27th year of her age.

In Williamsburgh, L. I., May 19th, Alida Adelaide, daughter of Benedict W. and Ann M. Rogers, aged one year and five months.

### LETTERS.

I. D. Titsworth, J. Whitford, G. Crandall, M. Bassett, M. Green, J. Congdon, L. M. Cottrell, C. Potter, A. W. Miner, J. Green, J. C. Smith, J. Babcock, T. E. Babcock, W. B. Gillett, J. Forrest, B. G. Stillman, A. Burger, G. P. Maxson, J. Bailey (can be had for $6,) L. H. Bond (money for the societies forwarded.)

### RECEIPTS.

| | | | | | |
|---|---|---|---|---|---|
| Eli Davis, Shiloh, N. J. | $2 00 | pays to vol. | 5 | No. | 52 |
| Isaac West, " | 2 00 | " | 5 | " | 52 |
| Elias Ayers, " | 2 00 | " | 5 | " | 52 |
| E. B. Swinney, " | 2 00 | " | 5 | " | 52 |
| E. J. Davis, " | 2 00 | " | 5 | " | 52 |
| C. H. Davis, " | 2 00 | " | 5 | " | 52 |
| M. & E. B. Ayers, " | 2 00 | " | 5 | " | 52 |
| C. Dickason, " | 4 00 | " | 5 | " | 52 |
| Wm. T. Sheppard, " | 6 00 | " | 5 | " | 52 |
| Joseph West, " | 3 00 | " | 5 | " | 52 |
| H. Glaspell, " | 2 00 | " | 6 | " | 26 |
| E. Thomas, " | 1 00 | " | 6 | " | 26 |
| J. C. Smith, Plainfield, N. J. | 5 00 | " | 5 | " | 52 |
| A. Burger, Quincy, Pa. | 2 00 | " | 6 | " | 43 |
| J. Congdon, Jamestown, R. I. | 2 00 | " | 5 | " | 52 |
| L. H. Bond, New Salem, Va. | 2 00 | " | 6 | " | 52 |
| Samuel Davis, Janelew, Va. | 2 00 | " | 6 | " | 18 |
| Chauncy Green, Almond, | 2 00 | " | 5 | " | 52 |
| Jesse Teft, Jr. " | 2 00 | " | 5 | " | 52 |
| Josiah Witter, " | 2 00 | " | 5 | " | 52 |
| Nathan Green, Alfred, | 2 00 | " | 5 | " | 52 |
| Wm. H. Green, " | 2 00 | " | 5 | " | 52 |
| Jer. Place, " | 2 00 | " | 5 | " | 52 |
| E. A. Green, " | 2 00 | " | 5 | " | 52 |
| R. F. Burdick, " | 2 00 | " | 6 | " | 52 |
| J. S. Burdick, DeRuyter, | 1 30 | " | 5 | " | 52 |
| Jared Stillman, " | 2 00 | " | 5 | " | 52 |
| V. M. Burdick, " | 2 00 | " | 5 | " | 52 |
| Clark Coon, " | 2 00 | " | 5 | " | 52 |
| Burdick & Maxson, " | 2 00 | " | 5 | " | 52 |
| Matt. Stillman, " | 2 00 | " | 5 | " | 52 |
| Thomas Coon, " | 3 25 | " | 5 | " | 52 |
| Sela Burdick, Adams, | 2 70 | " | 5 | " | 52 |
| Isaac Wright, " | 2 00 | " | 5 | " | 52 |
| L. R. Green, " | 2 00 | " | 5 | " | 39 |
| L. Matterson, Petersburg, | 4 00 | " | 5 | " | 52 |
| Nathan Lewis, " | 4 00 | " | 5 | " | 52 |
| Silas W. Davis, Berlin, | 3 00 | " | 5 | " | 52 |
| Dr. S. W. Green, Richburg, | 6 00 | " | 5 | " | 52 |
| D. W. Truman, Otselic, | 2 00 | " | 5 | " | 52 |
| Halsey Wells, Preston, | 1 50 | " | 5 | " | 52 |
| Horace Wells, " | 1 50 | " | 5 | " | 52 |
| J. Babcock, Mina, | 2 00 | " | 6 | " | 20 |
| J. Green, Rushville, | 2 00 | " | 6 | " | 20 |

☞ David P. Curtis is requested to act as agent for the Recorder at Preston, Chenango Co., N. Y.

## Central Association.

The Annual Meeting of the Seventh-day Baptist Central Association, will be holden with the First Church in Brookfield, N. Y., commencing on the fourth day of the week before the second Sabbath in June, 1849.

## Western Association.

The Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church of Alfred, Allegany Co., N. Y., commencing on the fourth day of the week before the fourth Sabbath in June, (20th day of the month,) 1849, at 10 o'clock, A. M. Introductory discourse by James Bailey. T. E. Babcock, Cor. Sec.

## Notice—Western Association.

The attention of the churches of the Seventh-day Baptist Western Association is particularly directed to the Report of a Committee appointed at the last annual session to revise the Constitution. That Report was received and referred to the churches for individual action; and is, together with the Constitution as it now stands, published in the Minutes of the last session. It is very desirable that the matter should be brought before every church, where it has not already been done, and the result of the action forwarded to the approaching Anniversary of the Association. That the Constitution needs revision, must be evident to all who give it even a passing notice; and in all matters of constitutional reform a full voice should be heard. Will the churches speak out? T. E. BABCOCK, Cor. Sec.

## Railroad from Albany West.

ON and after Tuesday, May 1, 1849, six trains will leave the dépôt of the Albany and Schenectady Railroad Company daily, Sundays excepted, viz:

At 6 o'clock, A. M., for Buffalo, through in 15 hours; at 7 o'clock, A. M., for Schenectady; at 9 o'clock, A. M., for Buffalo, through in 18 hours; at 12½ o'clock, P. M., for Schenectady; at 2 o'clock, P. M., for Buffalo, with emigrants and express freight, through in 23 hours; at 7 o'clock, P. M., for Buffalo, through in 18 hours. Passengers for Saratoga Springs and Whitehall can take any of the trains for Schenectady and Railroad or Stages by Plank Road route to Saratoga. Baggage cars and through baggage men run the whole distance between Albany and Buffalo. Baggage taken free by Railroad wagons between steamboats and Railroad.

Albany, April 30, 1849. E. FOSTER, Jr.,
Secretary Albany and Schenectady R. R. Co.

## The Young People's Mirror,

A handsome Quarto Volume, containing upwards of one hundred Engravings, having but ONE AIM, to advance the Interest, Happiness, and Welfare of the Youth of America, at the very small price of "FIFTY CENTS."

MINISTERS, Colporteurs, Postmasters, Teachers, Parents, and Guardians, are invited to aid in circulating this work among the young, for they may be assured that it will be precisely such a work as they will take pleasure in recommending to those over whom they severally exercise an influence. For example, the Minister in his Sunday School, and his pastoral visits among his flock; the Colporteur in his lectures, and in his visits of love from house to house; the Postmaster in his office, where the young are sent for letters; Teachers, who are constantly training the young mind for the future; and Parents and Guardians, who bear the solemn responsibility of moulding human character, and watching over and directing aright the expanding intellect of youth, may all present our enterprise directly to those for whose benefit it is chiefly intended, and through its instrumentality each may aid himself in the work in which he is engaged.

☞ Terms to Agents.—To those who are willing to aid in circulating the Young People's Mirror in the neighborhood, the Publisher will credit them with three copies for each dollar so received, and send them per mail as directed.

*** Young people clubbing together in fives, and sending the Publisher two dollars, will receive five copies of the paper, mailed to one address. EDWARD WALKER,
114 Fulton-street.

COMMENDATIONS OF THE PRESS.

We commend this work to the attention of parents, as a valuable one for their children. Let them subscribe for it on the first of January, when the volume will commence. It will be a fine New Year present. The matter of it, we can say from our knowledge of Mr. L., will be such as to entertain and instruct the young.—*Poughkeepsie Telegraph.*

The "Mirror," we predict, will be a great favorite with our juvenile population.—*Republican* (Monticello, N. Y.) *Watchman.*

From the number before us, we have no hesitation in recommending it to all classes as a valuable publication.—*Utica Observer.*

If the number before us is a *fair* specimen, it must be considered the cheapest, and one of the most desirable papers for young people printed in the country.—*Portland* (Me.) *Journal.*

It promises to be a delightful periodical for youth.—*Philadelphia National Eagle.*

It is very neat in its appearance, is finely embellished, and is well filled with matter highly useful and interesting to the class for which it is intended.—*Belfast* (Me.) *State Signal.*

We most cheerfully commend the publication to parents and guardians as a valuable work for youth of both sexes. Fifty cents cannot be better expended, looking to interest and instruction.—*Freeman's Journal,* Cooperstown, N. Y.

It is well printed, admirably selected, beautifully illustrated, and we really think the best and cheapest of the periodical publications prepared for youth.—*Bangor* (Me.) *Gaz.*

The "Young People's Mirror" is a monthly periodical, well edited and liberally illustrated, which will come to be welcomed, we have no doubt, by many thousands of young readers. It is but fifty cents a year; and if it maintains the promise of its initial number, it is "bound to succeed."—*Knickerbocker Magazine.*

# Miscellaneous.

Copied by request from the Model American Courier.

## SHOULD MAN REJOICE?

Hail beauteous Spring! all nature at thy sight
Revives; with joy the little warbler sings—
Attuning his sweet, soft melody, he soars
On high, and wafts his praises up to God!
Earth meets thee in her richest robes attired,
And smiles with rapture at thy fond approach;
Her trees in stately stature stand erect,
And from their leaves soft whispers may be heard,
Which form at last a universal choir
In praise of nature and of nature's God.
Her murm'ring streams, as placidly they move,
Acknowledge God—for at His bidding they
The plains and valleys fructify around.
The daisy* smiles, as with the break of day
It opes, and welcomes the approaching sun.
The rose, with blushes on its youthful cheeks.
Expands—and silver'd o'er with morning dew,
It scatters round its odorous perfume.
And shall not man rejoice at Spring's approach,
When all around him smiles with mirth and joy?
When vegetation in its language speaks,
And brute creation joins the grateful theme—
Shall MAN not praise? Oh, let not man be dumb!
For him this universal earth was made—
For *him* the forest rears its mighty oak,
And ocean teems the treasures of rich lands;—
For *him* the feathered songsters, full of joy,
A concert form, so musical and sweet;—
And in subjection to *his* mighty will,
The earth and all that it contains is laid!
For *him* does Spring appear "in pride of youth,"
And Summer beameth forth its golden rays;
So Autumn comes with measured steps and slow,
And hoary Winter last makes his approach.
All these bring good to man—let man rejoice!
And look from "nature up to nature's God." W. B. J.

BROOKLYN, 1849.

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* The daisy is frequently seen and spoken of, when its beautiful signification is seldom appreciated. It means the day's eye, or the eye of day. With the rising of the sun it opens, and with its setting it closes.

## THE COLUMBUS OF JAPAN.

From the Honolulu (Sandwich Island) Friend.

While the great commercial and naval nations of the world are *meditating* some great expedition, our numerous whale-ships are *really* doing something, in the way of opening intercourse with the Japanese. The Manhattan made a far more satisfactory visit to Japan than the Columbus. During the last season for ships to cruise in the Japan Sea, not scores but hundreds of vessels spread their canvas within full view of the coast. Several whale-ships have fallen in with junks, exchanged civilities with them, and in some instances relieved those in distress.

Our readers may not be uninterested in the following facts and documents, relating to the adventure of a sailor belonging to the American whale-ship Plymouth, of Sag-Harbor, Captain Edwards. It appears that a man by the name of Ronald McDonald shipped on board the Plymouth when she sailed from the United States. After remaining in the vessel 2 years, while at Lahaina, in the fall of 1847, he requested his discharge, unless Captain Edwards would consent to leave him the next season *somewhere* upon the coast of Japan. McDonald is a son of Archibald McDonald, Esq., formerly in the employ of the Hudson Bay Company, at Fort Collville, Columbia.

On application to the agent of the Company in Honolulu, we learned that this young man received a good education, but instead of pursuing a mercantile life on shore, betook himself to the sea. Soon after the Plymouth left Lahaina, he began to make arrangements and preparations for penetrating the *hermetically-sealed* Empire of Japan. Captain Edwards allowed him to make choice of the best boat belonging to the ship. The carpenter partially decked her over.

Having gathered his all together, he embarked upon his perilous and adventurous enterprise. One of his shipmates has furnished us with an extract from his journal, giving an account of McDonald's embarkation:—

JAPAN SEA, TEE SHEE ISLAND, June 18, 1848.

*Tuesday*—At 4 o'clock this morning all hands were called, the reefs shook out of the topsails, and topgallant sails were set. We had a fine breeze on our starboard beam, steering for the Tee Shee Island. It was a beautiful morning, a light mist hung around the island, but as we neared the shore we could plainly see the green-covered hills. We stood in until 9 A. M., when all hands were called, and the main-yard was hove aback. We launched a boat, put water and provisions of different kinds into her. She was a center-board boat, partly decked over, and very strong for one of her kind. One of our crew was to be her only navigator.

After all his things were in the boat, he was towed astern by a line; two men stayed to help him to trim her. After the boat was trimmed, they came on board. He let go the line, and was clear from us forever! His little vessel dashed over the waves like an arrow. All hands had gathered aft to see the last of the bold adventurer. He took off his hat and waved it, but in silence. The same was returned from the ship's company. Soon the order was given to brace the main-yard, and the gallant ship was going in an opposite direction. From our ship's mast he was viewed with the naked eye, as long as he could be seen—then the spy-glass was passed from one to another, that they might have a last look at the little vessel. He was watched from the mast-head until he was gone from our sight forever.

Every man on board felt sad to see a shipmate leave the ship, under such circumstances. He was a good sailor, well educated, of firm mind, and well calculated for the expedition upon which he had embarked. His intentions were to stay at this island and learn some of the Japanese language, and from there go down to Jeddo, the principal city of Niphon, and if the English or Americans ever open trade with the Japanese, he would find employment as an interpreter. He had other intentions, which I never heard him mention only in a secret manner. The last we saw of the little vessel, she was standing in for a small bay on the north of the island.

He was a man of about five feet seven inches, thick set, straight hair, and dark complexion. It was his wish to be left here, and he agreed for the same, before we left port, a year before. He had a good voyage in the ship, which he forfeited for his boat and his little cargo—such as a quadrant, 'epitomy,' two pistols, two small kegs of water, keg of meat, barrel of bread, an anchor, 35 fathoms of tow-line, and oars. His own chest was nearly full of books of various kinds. No one can blame Capt. Edwards for leaving the man in such a manner, for he advised him until his boat was launched over the side, not to go on such a hazardous voyage; but no, his mind was not to be changed. E. P. F.

Every one who reads the account of McDonald's adventure, will, no doubt, be anxious to learn the fate that attends him. The letter to his father closes with an emphatic ——. We can furnish but a single item of intelligence to fill up that blank. Some days after his embarkation, while the whale-ship Uncas was cruising in that region, she picked up the rudder of his tiny craft, which we will venture to name the "Young Plymouth." Whether she reached the shore or was swamped in the surf, remains a profound mystery.

## "THERE WERE GIANTS IN THOSE DAYS."

Professor Silliman, in one of his lectures, mentions the discovery of an enormous animal of the lizard tribe, measuring eighty feet in length, from which he infers that all animals have degenerated in size—and this supposition is fortified by a reference to the history of giants in the olden time. It appears from the list furnished by the Professor, that we of the present day are mere "Tom Thumbs" when compared with the huge individualities of antiquity. Here is the list:—

The giant exhibited in Rouen in 1735 measured over eight feet.

Gorapius saw a girl who was ten feet high!

The body of Grestus was eleven and a half feet high!

The giant Galbara, brought from Arabia to Rome, under Claudius Cæsar, was near ten feet.

Funnman, who lived in the time of Eugene II., measured eleven and a half feet!

The Chevalier Scorg, in his voyage to the Peak of Teneriffe, found in one of the caverns of that mountain the skull of a Guance, which had eighty teeth, and it was supposed that his body was not less than fifteen feet long!

The giant Ferragus, slain by Arlando, nephew to Charlemagne, was eighteen feet high!

In 1614, near St. Germain, was found the tomb of the giant Isoret, who was twenty feet high!

In 1599, near Rouen, they found a skeleton whose skull *held a bushel of corn!* and whose body must have been eighteen feet long!

Platerus saw at Lucerne, the human bones of a subject nineteen feet long!

The giant Buart was twenty-two and a half feet high; his bones were found in 1705, near the banks of the river Moderi.

In 1613, near a castle in Dauphine, a tomb was found *thirty* feet long, twelve wide, and eight high, on which was cut the words "Keutolochus Rex." The skeleton was found entire, twenty-five and a half feet long, ten feet across the shoulders, and five feet deep from the breast bone to the back.

Near Mazarine, in Sicily, in 1516, was found the skeleton of a giant *thirty feet* high! His head was the size of a hogshead.

Near Palermo, in Sicily, 1548, was found the skeleton of a giant *thirty feet* long.

## A LONG "TRADING VOYAGE."

The ship Coquimbo, Capt. Rogers, from Calcutta, arrived at Boston on the 5th of May, having on board two Chinamen, who were taken from a small boat, in an exhausted condition, on the 14th of January. Their language could not be understood, neither could they understand the English language; and of course the crew remained in ignorance of their adventures. Soon after reaching Boston, however, they were visited by a Chinaman employed in a tea-store in that city, and he learned that the two men were natives and residents of the city of Sunning, China, a part of the country at a great distance from his own home, and where the dialect of the inhabitants is quite different from his own. It was with considerable difficulty that he could understand them, but he ascertained that they left their homes in a boat loaded with rice, *for the purpose of trading "along shore."* The wind came up and blew a gale, driving them far from the main land, until they finally brought up on a desolate and almost barren island abreast of the Maldive Islands. Here they remained 21 days, being unable to get off, and wholly destitute of any substantial food. At the expiration of this time, the Coquimbo hove in sight, when Capt. Rogers espied them through his glass, on the island, and took them on board his vessel as above stated. When picked up, they were much exhausted and emaciated. One of the men is 34 and the other 28 years of age. Both are married, and have each two children. They left their families in rather straightened circumstances, and express much anxiety on their account, fearing that they will suffer for the want of food and other necessaries of life. They state that Capt. Rogers treated them very kindly, providing them with comfortable clothing, &c. They are very desirous of returning to their native country, and express their willingness to work while here, and also to work their passage to any port in any vessel bound to the region of their home.

A NEW FACT DISCLOSED.—We were not aware, until recently, that the books of newspaper publishers are consulted to quite a large extent, by people in business, to ascertain the pecuniary standing of persons. Debts for newspapers come due once a year; and persons who pay up regularly for their papers, are regarded as prompt men, and worthy of confidence. To ascertain whether a man is good, they find out what paper he takes, and contrive in some way to peep into the account. Men who are good are sure to pay for their newspapers; and if they do not pay for these, they think them not good. We were forcibly struck with the idea. A pretty shrewd observer of human nature said in a newspaper office lately, "Give me a printer's books, after all, to tell whether a man's good—they are a complete thermometer, sir; a credit thermometer; we always know a man to be bad if he don't pay the printer."

HEAVY VERDICT.—On the 11th of February, 1848, Ezra S. Corning, of Chicopee Falls, was injured by a collision on the Connecticut River Railroad, so that, though at first he did not seem badly injured, he afterward suffered intense pain, lost the use of his limbs, and it was doubtful whether he would ever recover. He sued the Company, and the case was tried at Springfield, and resulted in a verdict of $9,045 for the plaintiff.

## NORWEGIAN WATER TELESCOPES.

An instrument which the people of Norway have found of so great utility, that there is scarcely a single fishing-boat without one, is the water telescope or tube, of three or four feet in length, which they carry in their boats with them when they go a fishing. When they reach the fishing-ground, they immerse one end of this telescope in the water, and look through the glass, which shows objects some ten or fifteen fathoms deep as distinctly as if they were within a few feet of the surface; by which means, when a shoal of fish comes into their bays, the Norwegians instantly prepare their nets, man their boats, and go out in pursuit. The first process is minutely to survey the ground with their glasses, and when they find the fish swarming about in great numbers, then they give the signal and surround the fish with their large draught nets, and often catch them in thousands at a haul. Without these telescopes their business would often prove precarious and unprofitable, as the fish, by these glasses, are as distinctly seen in the deep clear sea of Norway as gold fish in a crystal jar. This instrument is not only used by the fishermen, but it is also found aboard the naval and coasting vessels of Norway. When their anchors get into foul ground, or their cables warped on a roadstead, they immediately apply the glass, and, guided by it, take steps to put all to rights, which they could not do so well without the aid of the rude and simple instrument, which the meanest fisherman can make up with his own hands, without the aid of a craftsman. This instrument has been lately adopted by the Scotch fishermen on the Tay, and by its assistance they have been enabled to discover stones, holes, and uneven ground, over which their nets travel, and have found the telescope answer to admiration, the minutest object in 12 feet water being as clearly seen as on the surface.

MATRIMONIAL INCIDENT.—A Cincinnati paper tells of a funny incident, which recently occurred in that city:—A sturdy youth from the country, with his sweetheart, a blooming lass, presented themselves at the Clerk's Office, to procure the necessary passport to enter the state of double-blessedness. The girl being under 18, and not having evidence to prove that she had received the consent of her widowed mother, the license could not be granted. Thus all their lively hopes were crushed; their joyous expectations disappointed. They were nonplused, and stood in mute despair until their sorrow touched the feelings of all present. Even the impassive heart of a lawyer was moved, and his brains at once set at work to remove the obstacle. He proposed to the young lady to choose a guardian from among those present. With blushing diffidence she scanned the apartment, until her eyes fell upon a nice-looking young man, who was forthwith appointed to the responsible office. She then humbly implored his consent, which was graciously granted. The document was secured, and, after many thanks to the lawyer and kind-hearted guardian, they departed joyfully, soon to realize the raptures of long-cherished affection.

STRANGE, BUT TRUE!—Some months ago, says the Rutherford (Tenn.) Telegraph, a man named John Scott, professing to be deaf and dumb, met with a serious accident in this place. Since that time, he has been treated by some of our citizens as an object of sympathy. He was writhing under the severest pain, and both deaf and dumb, he could only express it by signs. By degrees he recovered, until, with the assistance of crutches, he could walk his room. About this time, he was taken with the typhoid fever, which reduced him so low that, for a time, his life was despaired of. Up to Sunday night, there was no change, until some time during the night, Mr. Covington, the gentleman at whose house he is staying, was awakened by a noise in the sick man's room. Fearing something had happened to him, he went up immediately, and (strange as it may seem) the *deaf* and *dumb man* was *talking*, and *could hear!* as perfectly as any one. Since he began to talk, he says he was about four years old when he lost the power of speech and hearing, and has remained so for *twenty-four years!*

ROGER BACON A PROPHET.—In the works of Roger Bacon, who wrote in the 13th century, may be found in anticipation the invention of a steamboat, locomotive engines on railroads, the diving bell, the suspension bridge, and, it might almost be said, of the recent events of St. Jean d'Acre. His own words are these:—

"Men may construct for the wants of navigation such machines that the greatest vessels, directed by a single man, shall cut through the rivers and seas with more rapidity than if they were propelled by rowers; chariots may be constructed, which, without horses, shall run with immeasurable speed. Men may conceive machines which could bear the diver, without danger, to the depth of the waters. Men could invent a multitude of other engines and useful instruments, such as bridges that shall span the broadest rivers without any intermediate support. Art has its thunders more terrible than those of heaven. A small quantity of matter produces a horrible explosion, accompanied by a bright light; and this may be repeated so as to destroy a city or entire battalions."

CIVIL ENGINEERS.—The New York State Institution of Civil Engineers, was organized in January last, at Albany. Its objects are, to promote friendly intercourse among the profession, to collect drawings, models, manuscripts, and publications, for common reference, to discuss practical questions, and publish its proceedings. The Trustees, in their first report, state that eighty millions of dollars are already invested in works in this State, designed for the transit of property alone; that this sum was hazarded on the plans of civil engineers; that probably another two hundred millions will be expended on similar works within the next 25 years, and that hence the necessity for an effort to elevate the standard of professional excellence. The officers of the Institution are Chas. B. Stuart, President; Edward W. Serrell, Alex. Campbell, C. W. Wentz, and C. B. Rabbitt, Vice-Presidents; F. A. Utter, Actuary.

An English paper contains thirteen reasons given by a young lady for declining a match—the first twelve being the suitor's twelve children, and the thirteenth the suitor himself.

SIGNIFICANCE OF POLITENESS.—Mr. Willis, in the Home Journal, gives the following as one phase of American politeness:—

In the national principle of GET ON—*with or without means—but, any how,* GET ON! the art of persuasion has been pressed into the service of business. It was long ago found out in Wall-street, that politeness would help to get a note discounted, sometimes procure a credit, frequently stave off a dun. Being used more by those who had such occasion for it, than by those who effected their ends with good endorsements and more substantial backing, politeness has gradually grown to be a sign of a man in want of money. A gentlemanly bow and cordial smile given to a man in Wall-street, will induce him to step round the corner and inquire of some friend as to your credit—taking your bow and smile to be the forerunner of a demand for a loan.

HOE'S PRINTING MACHINE.—A Paris paper, Moniteur Industriel, of March 29, gives a brief sketch of Mr. Hoe's printing machine, now in use in that city. It speaks of the limitation of speed which none of the old presses could transcend, with the form upon a plane, because the cylinder could not press the sheet with sufficient force with any greater velocity of operation. But Mr. Hoe has changed all this, by carrying the form upon the cylinder, and placing four, six, or eight rollers for paper, so that by each revolution of the cylinder carrying the form, four, six, or eight sheets will be printed. With four rollers, the Moniteur Industriel says, Mr. Hoe can easily make 8,000 impressions per hour, and with six rollers he can make 12,000! The exclamation is the Frenchman's.

BIRDS.—On the night of the fire in Eutaw, thousands upon thousands of birds of all kinds known to the country, circled in wild confusion over the burning mass. The elements over head were one living, moving body of life and animation. The circle in which they moved extended for more than half a mile in every direction. Many were seen to dart headlong into the flames, while others dropped dead all around. Birds that only make their appearance periodically were there—out of time—and those that were believed to burrow, during a large portion of the year, joined in what seems to be a general jubilee of the inhabitants of the air. [Whig.

## VARIETY.

The amount of drugs, medicines and chemical preparations imported into the city of New York during one year prior to the passage of the late law requiring them to be inspected, was upward of one million and a half in estimated value, more than one-half of which were worthless, impure articles. Since the law has been in force, the inspector in New York has condemned 13,000 lbs. of rhubarb; 2,500 lbs. of opium, 72 lbs. jalop, 1,400 of gambooge, 1,400 lbs. senna, 1,700 lbs. gum myrrh, beside numerous other articles in large quantities.

Bramboch, one of the persons condemned to death at Vienna for the murder of Count Latour, is the son of a female still living at a great age, who disguised herself and served as a soldier under Napoleon, and received from the Emperor, as a reward for her valor, the cross of the Legion of Honor. This woman has had 12 sons, eleven of whom were slain in battle, while the twelfth is to die the death of a criminal.

The number of steamboats on the Upper Lakes, up to the year 1825, was one. On the opening of navigation in the spring of 1849, there were on the entire length of the Lakes 145 steamers, 5 barks, 93 brigs, 548 schooners, and 128 sloops, with an aggregate tonnage of 123,426, one-fifth of the whole tonnage of the United States. Some of the steamboats are of nearly 1,000 tons burden, and of the most splendid and costly construction.

The mode of making tea in China is similar to that in which coffee is made in Turkey. The tea is put into the cup, boiling water is poured over it, and instantly covered, to prevent the escape of the aroma, with a lid, which is used as a spoon to sip the tea. They never use sugar or milk with tea in China.

The expiring words of Lord Tenterden, the celebrated Judge, are said to have been, "Gentlemen of the jury, you will now consider your verdict." Those of Lord Hermand, a Scottish Judge, were equally professional, "Guilty, but recommended to the mercy of the Court."

Lord Byron describes a party with which he dined, as follows: "Like most parties of the kind, it was first silent, then talky, then argumentative, then disputatious, then unintelligible, then altogethery, then inarticulate, and then drunk."

A Madrid paper mentions that the Pope having gone on board a Spanish ship off Gaeta, tasted the bread, and (according to custom) pronounced it excellent, and that the crew hastened to divide among themselves, as a sacred relic, the piece of bread which the Pope had touched.

The cholera is raging among the negro population at St. Mary's, La. Few white people are attacked by it, and the fact is accounted for by the difference in their habits of superior cleanliness and care.

A woman named Annan, whose husband had been sent to the Illinois penitentiary, committed a small theft for the purpose of joining him, and with her child of nine or ten months old, was sent to the same prison.

Swarms of locusts, or grasshoppers, have appeared in Texas, literally covering the ground in some places, and devouring the wheat and corn. In other parts of the State, the corn and cotton have been injured by the cut-worm.

A subscriber to the Rochester (N. Y.) Daily Advertiser stopped his paper, the other day, because one of the proprietors was subpœnaed as a witness in a suit by an adverse party!

It is said that flowers placed in *soap suds* will retain their freshness much longer than if put into pure water.

There are seven Sunday papers published in New York, which have a combined circulation of not less than thirty thousand.

The criminals of Cincinnati are placed in chain gangs and keep the streets in repair.

There are eleven health insurance offices in Boston.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
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Other experienced Teachers are employed as Assistan

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Second, " " Dec. 13, " March 21.
Third, " April 4, " July 11.

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| | |
|---|---|
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Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.

DERUYTER, Madison Co., N. Y., June 12, 1848.

## To Clergymen and their People.

ALL CLERGYMEN who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—(after the 1st of May No. 57 John-street)—New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

## Mail Line from New York to Boston.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence.—Inland Route, without ferry, change of cars, or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and MASSACHUSETTS, Capt. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 5 o'clock, P. M., and Stonington at 8 o'clock, P. M., or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities.

The C. VANDERBILT will leave New York, Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday.

The MASSACHUSETTS will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

N. B.—Passengers, on the arrival of the steamers at Stonington, proceed immediately in the splendid Railroad cars to Providence and Boston. A baggage-master accompanies the steamboat trains to and from Boston, to take charge of the baggage.

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## The Sabbath Recorder.

For the Sabbath Recorder.

### THE SECOND COMING AND KINGDOM OF CHRIST.

[Continued from page 74.]

"This same Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven." Acts 1: 11.

It would seem proper here to try to correct a very popular error, viz. that before the second coming of Christ, the sword is to be beaten into plow-shares, the nations learn war no more, the people be all righteous, all know the Lord from the least to the greatest, the saints of God see eye to eye, the wolf dwell with the lamb, the Jews be gathered into the fold of Christ, the knowledge of the Lord fill the earth as the waters cover the sea, &c.

Now, I would gladly admit a complete fulfillment of all such glorious promises, *after* the "*new heavens and new earth,* WHEREIN DWELLETH RIGHTEOUSNESS," are created. 2 Peter 3: 13. It seems, also, that "*all flesh*," or all people, will then regard the Sabbath of the Lord. See Isa. 66: 22, 23. It does not appear, from reading this whole chapter, (2 Peter 3,) that the Apostle could even admit this earth, in its present unchanged and decaying state, which is "kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," as the place to look for complete righteousness.

Again, if all are to *know the Lord*, from the least to the greatest, before Christ comes the second time, how can he "take vengeance on them that *know not God*, and obey not the gospel of our Lord Jesus Christ?" 2 Thess. 7: 10. Dan. 7: 21, 22, says, "I beheld, and the same horn [papacy] *made war* with the saints, and prevailed against them, *until* the Ancient of Days *came*, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Here we see that *war* would be made upon the saints till the coming of Christ.

But if any still doubt that "evil men and seducers shall wax worse and worse, deceiving and being deceived," till Christ comes, they are requested to examine the following scriptures: Jude, from verse 14 to 18, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to *convince all that are ungodly among them*," &c. See also Matt. 13: 30, 40, 41, 49. The tares and the wheat will "both grow together until the harvest." Matt. 24 and Luke 17, also show, that instead of expecting a day of millennial glory before Christ comes, it is to be as it was in the days of Noah and Lot. See also 2 Tim. 3d chap. "This know, also, that in the *last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; *having a form of godliness*, but denying the power thereof; from such turn away." Though such formal Christians as those now seen in these last days, were foretold by the Apostle, yet his advice to the pious is to withdraw or turn away from them.

This point being fully established, then, by the word of God, that not in this old earth, in its present unchanged and corruptible state, are we to expect universal and complete righteousness; but that after Christ comes, "to convince the ungodly," and "to destroy those that destroy the earth," and to establish his everlasting kingdom in the new heavens and new earth, this is to be the place "*wherein dwelleth righteousness*"—we will look a moment at

*The conversion of the Jews.*—We know that "blindness in part is happened to Israel, until the fullness of the gentiles be come in." But though they have been broken off for a while, from the good olive-tree, that the gentiles might be grafted in, yet, "God is able to graft them in again." And I ask permission here to show, (though it may be a new idea to some,) *that the Jews will be converted after the second coming of Christ*—that his appearance will effect their conversion, according to Zech. 12: 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; *and they shall look upon him whom they have pierced*, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. . . . . And the land shall mourn, *every family apart*," &c., showing their conversion while in a scattered condition. But at what time was this to be?—when will they look on him whom they have *pierced*? Let John answer this question, (Rev. 1: 7,) "Behold, he cometh with clouds; and every eye shall see him, *and they also which pierced him*: and all kindreds of the earth shall wail (or mourn) because of him; even so, amen." This agrees with Matt. 24: 30, "And then shall appear the sign of the Son of Man in heaven; and then shall *all the tribes of the earth mourn*, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." These scriptures show that it is to be at the coming or after the coming of Christ in the clouds of heaven, that God will pour upon that people the spirit of grace and supplication, which will effect their conversion. Paul also confirms this, (Rom. 11: 26, 27,) "And so all Israel shall be saved; as it is written, *There shall come out of Sion the Deliverer*, and he shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins." This covenant refers to the "new covenant"—the law of God, written in the heart, and in the mind, when all shall know the Lord, from the least to the greatest. Jer. 31: 31, Heb. 8: 8. So, then, we will not say, "My Lord delayeth his coming," till after those scriptures are fulfilled which may be fulfilled after his second coming. Truly, there are signs given which were to be fulfilled, and still are fulfilling. The thrones of kings are being "cast down." Dan. 7: 9—14. And it is said that the gospel is already being preached in all nations. It is written, (Matt. 24: 14,) "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."

*The manner of Christ's coming* is so plainly revealed, that but little need be said on this subject, although there seem to be different views. Some say that his second coming was spiritual, at the destruction of Jerusalem, because that *generation* was not to pass away till all was fulfilled. They do not appear to look to see whether the word "*generation*" means the Jewish nation, or whether it means the generation of Christ's disciples, as it is said, "A seed shall serve him, and it shall be accounted to the Lord for a generation." See Psalm 14: 6, and 22: 30, and 24: 6. "A chosen generation." (1 Peter 2: 9.) But his coming was to be personal and visible, as expressly shown by the text at the head of this article. Acts 1: 11. No one will pretend to say, that he "*so come in like manner*," personally and visibly, at the destruction of Jerusalem, or at any other time or place since, as he was seen to go into heaven by some witnesses at Calvary. Why then will the Universalists advocate this doctrine? Others say that his second coming is spiritual, to every person when he dies. But if he has promised to be with his disciples "always unto the end of the world," and would never leave nor forsake them, how could he be said to come "the second time" to such as he had never left? Would this be to "so come in like manner," and in a way that "every eye shall see him?" No; this can not be. Let us agree, then, with the two witnesses in white apparel, (Acts 1: 10,) that his coming in the "clouds of heaven" will be personal, and visible, and certain. Others believe, (as I have for many years past,) that Christ will not personally come till after one thousand years spiritual reign of peace and righteousness. But I find, by searching the scriptures, that he will come before, or at the commencement of the millennium; as it is said, (1 Thess. 4: 16—18,) "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them (the raised saints) in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." This is the first resurrection; the dead saints raised, the living saints "changed, in a moment, in the twinkling of an eye;" these shall live and reign with Christ "*on the earth*," (Rev. 5: 10,) in its renewed state, for one "thousand years," (Rev. 20: 5, 6,) and afterwards "forever and ever," (Rev. 22: 5.)

B. C.

* * *

THE INDISPENSABLE ELEMENT IN ANY GREAT HUMAN CHARACTER.—But, sir, political eminence and professional fame fade away and die with all things earthly. Nothing of character is really permanent, but virtue and personal worth. They remain. Whatever of excellence is wrought into the soul itself, belongs to both worlds. Real goodness does not attach itself merely to this life, it points to another world. Political or professional fame cannot last forever, but a conscience void of offense before God and man, is an inheritance for eternity. *Religion*, therefore, is a necessary, an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator, and holds him to his throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe, its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man of no sense of religious duty is he whom the Scriptures describe—in such terse but terrific manner—as "living without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far, far away, from the purposes of his creation.

[Daniel Webster.

### THE QUAKER OF THE OLDEN TIME.

BY JOHN G. WHITTIER.

The Quaker of the olden time;
  How calm, and firm, and true;
Unspotted by its wrong and crime,
  He walked the dark road through;
The lust of power, the love of gain,
  The thousand lures of sin
Around him, had no power to stain
  The purity within.

With that deep insight, which selects
  All great things in the small
And knows how each man's life affects
  The spiritual life of all;
He walked by faith, and not by sight,
  By love, and not by law;
The presence of the wrong or right
  He rather felt than saw.

He felt that wrong with wrong partakes,
  That nothing stands alone,
That whoso gives the motive, makes
  His brother's sin his own;
And, pausing not for doubtful choice
  Of evils great or small,
He listened to that inward voice
  Which calls away from all.

* * *

The following letter, written by one who was on board, gives a very graphic description of events connected with the wreck of the steamer Empire. The experience of the writer was doubtless very similar to that of others; and from reading it, and considering how many there were in the same circumstances, one may form some idea of the scene.

### AN EVENING ON THE EMPIRE.

After a week's separation from my family, I rejoined them on board the steamer Empire, May 17th, intending to accompany them on a visit to our friends in Madison Co., N. Y.

What joyous anticipations filled our hearts, as we sat in our little state-room, at the prospect, so long coveted, and so long postponed, of seeing kindred near and dear to us. The tedious duties of seven long years had not, until now, afforded the opportunity of accompanying my wife to the home of her parents.

Excessively fatigued, I retired early to rest, but not to sleep. More than an hour I had lain wakeful, and not altogether free from anxiety, when I heard the pilot's bell for stopping the engine, and immediately after for reversing. While musing upon the cause, our boat seemed to touch what I supposed to be a pier, in the manner and degree usual in making a landing; but instantly followed from below a confused uproar, loud outcries, the trampling of many feet. Mrs. S. sprang first from her berth, though her cry of alarm brought me, not one-twentieth of a second after. Placing myself against the door, I drew on part of my dress, the while resisting her almost frantic efforts to escape from our room. The boat careened heavily; the noise and confusion in the state-room saloon and elsewhere was rapidly increasing. Begging my wife to dress herself, I hastily opened our door and stepped outside, closing it after me, that she might not be unnecessarily alarmed by what appeared unnecessary alarm in others.

It was evident, from the headlong haste of my neighbors—from their shrieks and ejaculations to God for mercy—that something more than usual must have happened. "Oh! save yourself—we are rapidly sinking," cried one to me, who had been to see for himself, and was returning in furious haste, to save, perhaps, a wife and children, from impending death. Not two minutes had elapsed since the shock. I had not left the door of my room; and instantly throwing it open, with all the calmness I could muster, I told Mary the boat was filling, and urged her to dress as soon as possible. I recollected that we were on the third story, and thought there was time sufficient to devote one minute more to prepare for the cool night air. I could not induce her, however, to do more than put on her dress over the robe de chambre. Being now fully prepared myself, I wrapped our little Emma, ten months old, in my cloak, and allowing Mrs. S. to precede me with Marian, a child of five years, we left No. 13; and not one person did we see, while traversing the long extent to the forward doors of the saloon. Over head, however, the loud tramp of men, and the shrieks of women, prepared us for the worst. But, oh merciful Heaven, may I never experience such another moment, although it was but a moment, as that when, on opening the door, I saw the waters of the Hudson but three feet below the deck on which we stood! A deathly revulsion made itself felt at the heart, in view of the prospect before us of immediate yawning and inevitable destruction. Neither of us said a word, but turned to the hurricane deck as our last resort, and *felt* that in a moment longer we would be struggling in the water for our lives. By the aid of a friendly hand above, first Marian, then Mrs. S., then the child, were placed on that frail floor, and I sprang up after them. Wrapping my cloak around the half-clad group, I now, with some calmness, surveyed the prospect, and endeavored to inspire hope and confidence in my poor Mary, by telling her how well I could swim, and my hope of saving her thereby until we might be rescued by boats.

Off our starboard bow, about one hundred feet distant, lay the schooner—the innocent cause of all this trouble—her sails hanging on the booms, and the immense pile of lumber composing her load, covered with those who had rushed on board before the recoil of the first shock. In close proximity to her, but farther from us, lay the Rip Van Winkle, to our anxious eyes apparently at rest. But her officers needed not the heart-rending cries *for life*, from more than a hundred voices, to stimulate their exertions. Alas! when a moment might be the difference between life and death to at least half the number, who can wonder that *that* cry was heard for miles, borne along the quiet waters of the Hudson, and through the rocky gorges of the Highlands?

Nearly all of the passengers were at the stern, awaiting the expected rescue. I preferred to remain on the part nearest the schooner, and nearest the numerous boards I saw floating between. In this state of suspense, it soon became evident that the Empire, if sinking at all, was sinking very slowly. We thought, after ten minutes' consideration, that her keel rested on the river's bottom.

Feeling now safe, I determined to revisit my state-room, and recover the rest of the articles left in it. (Mrs. S. had dropped and lost most of the clothing for herself and children on her way out.) Promptly deciding, I jumped down to the promenade deck, and reëntered the saloon. I soon came to water. The floor, for about half its length sternwards, was covered; but without hesitation I dashed on. By the light of those beautiful lamps, still burning amid the watery desolation around, I readily found the place; but the water had deepened to about 18 inches. Hastily picking up every thing I could find or fish up, I placed them in a band-box that was floating high and almost dry, and returned as quickly as I came. Had I known then, what I learned from a fisherman of Newburgh, who took me to the wreck the next morning, that the river was more than a hundred feet deep in that very place, I *think* I should not have attempted it.

The "gang-plank" of the Rip Van Winkle was soon a safe and level bridge from our tremulous floor to her main deck, and we were in safety.

* * *

### MOUNTAINS—THEIR USES AND SIGNIFICANCE.

From a Review of Johnston's Physical Atlas, in Blackwood's Magazine.

The whole surface of the globe gives striking evidence of design, and of design contemplating the service of man. But one of the most remarkable evidences of that design, is given in the *Mountain Map* of the globe. Variety of temperature, the supply of water, and the change of level, are essential to variety of production, to fertility of soil, and to the vigor and health of the human frame. The expedient to meet them all is provided in the mountain districts of the great continents. A mountain chain girdles the whole of the mass of land from the Atlantic to the Sea of Kamschatka. Minor chains, some parallel, some branching from the great northern chain, and some branches of those branches, intersect every region of the globe. The whole bears a remarkable resemblance to the position of the spine in the human frame, with its collateral, muscular, and venous connection with the body. An outline view of the mountains of our hemisphere would be strikingly like a sketch of the human anatomy. The general formation of the countries North and South of those chains is nearly the same—vast plains, extending to the sea, or traversed and closed in by a bordering chain. The great Tartarian desert is a plain extending, under various names, five thousand miles from West to East.

Spain is a country of mountains, or rather a vast table-land, intersected by six ranges of lofty, ragged, and barren hills. Northern Africa is a basin of plants, surrounded by vast ridges. Morocco, Algiers, and Tunis, find in those hills at once their frontiers and their fertility. The Pyrenees form a chain of nearly three hundred miles long, and upwards of fifty broad—a province of mountains, intersected by valleys of romantic beauty and exuberant fertility. But the Alps, from their position between the two most brilliant nations of the continent, France and Italy—and from the extraordinary series of memorable events of which they have been the theater, since the earliest periods of European history, are the most celebrated range of mountains in the world. The higher Alps, beginning at the Gulf of Genoa, and extending North and East through the Grisons and the Tyrol, stretch between four and five hundred miles. They then divide into two branches, one of which reaches even to the Euxine. The breadth of the great range is, on an average, a hundred and fifty miles.

The Appenines, another memorable chain, also beginning at the Gulf of Genoa, strike direct through the heart of Italy, and end in Calabria—a line of eight hundred miles. Dalmatia and Albania are *knots* of hills; Pindus, and the mountains of northern Greece, are bold offsets from the eastern Alps.

Among those wonderful arrangements, the table-lands are perhaps the most wonderful. In the midst of countries where every thing seemed to tend to the mountainous form, we find vast plains raised almost to a mountainous height, yet retaining their level. This form peculiarly occurs in latitudes of high temperature. The center of Spain is a table-land of more than ninety-two thousand square miles—one-half of the area of Spain.

The country between the two ranges of the Atlas is a table-land, exhibiting the richest products, and possessing the finest climate, of northern Africa. Equatorial Africa is one immense table-land, of which, however, we can only conjecture the advantages. Whether from the difficulty of approach, the distance, or the diversion of the current of adventure to other quarters of the world, this chief portion of the African continent continues almost unknown to Europeans. The central region is a blank in our maps, but occasional details reach us of the plenty, the pomp, and even of the civilization and industry of the table-land. The center of India is a table-land, possessing, in that region of fire and fever, a bracing air, and a productive, though rugged soil.

The table-lands of Asia partake of the characteristic magnitude which belongs to that mighty quarter of the globe. That of Persia has an area of more than a million and a half of square miles. That of the Tibet has an area of six times the extent, with a still greater elevation above the level of the sea—its general altitude being about the height of Mount Blanc, and, in some instances, two thousand feet higher. The mean altitude of the Persian plateau is not above four thousand feet.

We have adverted to those formations of vast elevated plains in the midst of countries necessarily exposed to extreme heat, as one of the remarkable instances of providential contrivance, if we must use that familiar word in such mighty instances of design, for the comfort of animated being. We thus find, in the latitudes exposed to the fiercest heat of the sun, a provision for a temperature consistent with the health, activity, and industry of man. Persia, which, if on the level of the sea, would be a furnace, is thus reduced to comparative coolness; Tibet, which would be a boundless plain of fiery sand, exhibits that sternness of climate which makes the northern Asiatic bold, healthy, and hardy.

If the Tartar ranger over those lofty plains is not a model of European virtue, he at least has not sunk to the Asiatic slave; he is bold, active, and has been, and may be again, an universal conqueror. The same qualities have always distinguished the man of the table-land, wherever he has found a leader. The soldiery of Mysore no sooner appeared in the field, than they swept all Hindostan before them; the Persians, scarcely two centuries since, ravished the sovereignty of the Mogul; the tribes of the Atlas, even in our own day, made a more daring defense of their country, than all the disciplined forces of the continent against Napoleon.

The two most remarkable ranges of Asia are, the Caucasus, extending seven hundred miles from West to East, with branches shooting North and South; and the Himalaya, a mountain chain of nearly three thousand miles in length, uniting with the Hindoo Coosh and the mountains of Assam. This range is probably the loftiest on the globe, averaging eighteen thousand feet—several of the summits rising above twenty-five thousand. Many of the *passes* are above the summit of Mount Blanc, and the whole constitutes a scene of indescribable grandeur, a throne of the solitary majesty of nature.

But another essential use of the mountain chains is their supply of water—the fluid most necessary to the existence of the animal and vegetable world—and this is done by an expedient the most simple, but the most admirable. If the surcharge of the clouds, dashing against the mountain pinnacles, were to be poured down at once, it must descend with the rapidity of a torrent, and deluge the plains. But those surcharges *first* take a form by which their deposit is gradual and safe, and then assume a second form, by which their transmission to the plains is gradual and unintermitting. They descend on the summits in snow, and are retained on the sides in ice. The snow feeds the glacier; the glacier feeds the river. It is calculated that, without reckoning the glaciers of the Grisons, there are fifteen hundred square miles of glacier in the Alps alone, from a hundred to six hundred feet deep. The glacier is constantly melting, from the mere temperature of the earth; but, as if this process were too slow for its use, it is constantly moving downwards, at a certain number of feet a year, and thus bringing the great body of ice more within the limit of liquefaction. All the chief rivers of Europe and Asia have their rise in the deposits of the mountain glaciers.

In addition to all these important uses, the mountains assist in forming the character of man. The mountaineer is generally free from the vices of the plain. He is hardy and adventurous, yet attached to home; bold, and yet simple; independent, and yet unambitious of the wealth or the distinctions of mankind. Whether shepherd or hunter, he generally dies as he lived; and, though daring in defense of his hills, he has seldom strayed beyond them for the disturbance of mankind. The Swiss may form an exception; but their hireling warfare is not ambition, but trade. Their nation is pacific, while the individuals let themselves out to kill or be killed. The trade is infamous and irreligious, offensive to human feeling, and contrary to human duty; but it has no more reference to the habits of the mountaineer, than the emigration to California has to the habits of the clown of Massachusetts; the stimulant only is the same—the love of gold.

We have adverted to the mountain system of the globe, from its giving a remarkable illustration of the divine expediency. We judge of power by the magnitude of its effects, and of wisdom by the simplicity of its means. In this instance the whole of the results seem to arise from the single and simple act of raising portions of the earth's surface above the general level. Yet from this one act, what a multitude of the most important conditions follow!—variety of climate, variety of production, the temperature of Europe introduced into the tropics, health to man and the inferior animals, the irrigation of the globe, the defense of nations, and the actual enlargement of the habitable spaces of the *globe*, by the elevated surface of the hills—not to mention the beauty and sublimity of the landscape, which depend wholly on the colors, the forms, and the diversity of mountains.

* * *

MOTIVES TO LABOR.—"I have thought lately," says an accomplished authoress, "how exceedingly in advance of all others is the position of the Christian, inasmuch as he always has motives to work—great motives under all circumstances, and through all times, in some way or other. He is under obligations from which he can never be released, to do with his might whatsoever his hand findeth to do, and to work while the day lasts for his heavenly Master. It is a [illegible] thought—and then, that there is a rest which remaineth for the people of God."

The Sabbath Recorder.

New York, May 31, 1849.

## EDUCATION—No. 2.

Are we, as a denomination, doing any thing proportional to the demands of the age, for the interests of Education? To answer this question intelligently, we must take a glance at things as they really exist in the denomination.

1. We have undertaken to sustain a Home Mission. This requires a number of laborers to be devoted in part or entirely to the missionary service. We have planted a mission in China, and have four laborers in that field. Indications of Providence seem to invite us to occupy other fields as missionary ground. Those already occupied are asking for more laborers. Many churches, professing the same faith with us, are springing up in the West, and many of the older churches, in consequence of an increase of numbers, are feeling the necessity of having other churches set off from them, that their influence may be more widely extended. These new churches want spiritual guides to aid in building up the Redeemer's kingdom. The pulpits occupied by our beloved brethren in the ministry, are from time to time being vacated, as the servants of God are gathered to their fathers. These vacated places must be filled. We have also a press, which, though sustained thus far mainly by individual enterprise, must very soon become denominational. The first steps toward accomplishing this object have been taken. As its sphere of action widens, it will require the constant services of a number of thoroughly-educated men. For it is to be remembered, that besides the preparation and printing of tracts, we owe it to ourselves and to posterity, to furnish immensely more in the form of a denominational literature than we now have. It is believed, that no people have ever taken a prominent position among the religious sects that divide the church, till they have provided themselves with a literature imbued with their peculiar views; and we need not hope to be an exception. He who does not appreciate this point, would do well to examine the text-books of the Colleges and Academies in our country, to say nothing of the books of the primary institutions. Take up any work on Moral Science, and read the chapter or section on the subject of the Sabbath; and can it be supposed, that while the whole literature of the land is directed against us, we, with nothing except a few fugitive tracts to meet it, can stand a fair chance with other denominations? We have miscalculated the influence brought to bear against us, in the text-books prepared for the young, if we do not have to contend against fearful odds. This must be met by a denominational literature of our own, or we shall be crushed by that of others. If this conclusion be mere fancy, we have much misjudged.

2. For sustaining some of the objects of enlightened Christian enterprise, above specified, we have been engaged, with no little zeal, in raising funds; and some of us have felt, occasionally, much solicitude, lest we should fail in raising a sufficiency. But have we not almost forgotten, while intent on raising funds, that *men* are quite as necessary as funds? It may well be asked, with much anxiety, where are the men, thoroughly trained, "armed with the whole panoply of Heaven," who have "studied to show themselves approved unto God, workmen that need not be ashamed," who are now ready to respond to the calls to enter into the harvest of the Lord? What provisions have we made to meet the constantly-increasing demand for laborers? What inducements do we present to the pious youth among us, to qualify themselves to meet the demands of the church—the wants of the moral world? Where are our Academies, our College, our Theological Seminary—our schools of the prophets? Verily, it seems as if we had neglected to dig deep, and lay broad the foundations upon which to erect a superstructure, that the shocks of time shall not demolish. If the denominational peculiarities which we are pledged to maintain, are worth sustaining at all, they are worthy of our best efforts towards placing them in a position that shall give them commanding influence in the world. We need hope for no miracle to be wrought in our favor. We are to prove our faith, and our love of truth, by our works—works well laid out, well arranged, well executed. But how can we work without qualified men? And how can we expect to have qualified men, such as the exigencies of the times call for, without the means of educating them? And how can we have the means of educating them, without institutions of the first grade, where a literary and scientific, as well as a theological and biblical education, can be secured? True, we have a number of Academies, that have attained no little respectability in the communities in which they are located; and prospects are very flattering that others will soon take a high stand among the academical institutions in our country. These are got up and sustained by individual enterprise, and are no doubt eminently useful in their sphere. They are doing a good work, in laying the foundation for a permanent love of literature and science among our industrious and enterprising youth. But be their respectability and usefulness what they may—and we are disposed to think very favorably of them, and bless God for their existence—yet they can not supply the want of a College and Theological Seminary. An institution, to meet the demands of the higher departments of a literary and scientific education, no less than a theological and biblical, must have a well-qualified corps of professors to fill the various chairs of instruction. It must be endowed with sufficient funds to place the professorships, and the interests of the institution, above the ordinary mutations of fortune. That we need such an institution, to educate young men for the ministry, and other responsible places of usefulness, we think no one will question, who has attentively observed the embarrassments under which we have been laboring for the past few years. True, some will get elsewhere, as others have done hitherto, that education which they would gladly get among their own brethren. Yet the insufficiency of inducements held out to our pious youth elsewhere, for calling out the educational talent of the young, are but too clearly manifest.

But we will not protract this train of thought at this time. We feel an irresistible conviction, that we owe it to the youth of our charge, to the sacred cause of truth that distinguishes us from others, to the imperious wants of our denomination, and to the progressive spirit of the age, to provide, as speedily as practicable, a collegiate and theological institution, that shall fully represent and sustain our views; that we are directing our efforts to comparatively little purpose, while destitute of this means of enlarging and perpetuating our schemes of benevolence; and that our embarrassments will continually increase, so long as we shall see fit to continue in such destitution. AN OBSERVER.

## THE SABBATH AMONG MISSIONARIES.

The following Circular of Rev. J. W. Morton, a Missionary of the Reformed Presbyterian Church to the Island of Hayti, shows that the truth respecting the Sabbath is gradually working its way among Missionaries of the Cross as well as private Christians. Every example of the kind is calculated to magnify the Divine Law, and encourage the hearts of those who are laboring to illustrate and enforce its claims. God grant that such examples may be multiplied, until they shall become so common as not to occasion surprise.

Mr. Morton went out to Hayti as a missionary about two years ago, and since that time has preached the gospel there and succeeded in gathering a very interesting school. Some four weeks since he returned to this country, for the purpose of meeting the Synod under whose patronage he has labored. That body commenced its session in Philadelphia last week, and has not yet adjourned. In our next we shall give some account of its proceedings, particularly in relation to this case.

### Circular.

PORT-AU-PRINCE, Jan. 18th, 1849.

MY DEAR BROTHER,—The mutual relation existing between us, as members of the same Synod, the glory of our common Lord, the interests of our Mission, and a sacred regard for personal character, all require, that the following statement be transmitted to you and my other co-presbyters, with as little delay as possible. If I am not actuated herein by a desire to promote God's glory and the salvation of men, may the Lord rebuke and forgive me, and "let the righteous smite me, it shall be a kindness!" May the Head of the Church grant to you, and to all the other members of Synod, a disposition to hear, with patience and candor, a narration of my recent experience, in which perhaps you *may* find things both "new and old."

My sentiments, in relation to the "Sabbath of the Lord our God," have undergone an important change; to which I now wish to call your attention. Our Confession of Faith, Catechisms, and Testimony, all teach that the first day of the week is, and has been ever since the resurrection of Christ, the Christian Sabbath. This doctrine *alone*, of all those contained in our Standards, though I did believe it till lately, I can no longer receive. As to the *manner* of sanctifying the Sabbath, I believe all that you and I have always contended for; but, for the present, I am constrained to believe, that the seventh day of the week is the only weekly Sabbath that God has ever appointed.

My attention was first called to this subject by Rev. W. M. Jones, Missionary of the Baptist Church, who has recently abandoned his earlier views and practice in regard to the Sabbath. He not only argued the question with me at length, but gave me some publications of the American Sabbath Tract Society, which, as they seemed to breathe a spirit of ardent piety and zeal for God's law, I read with attention. Both in my discussion with him, and in the reading of those tracts, I struggled with all my might to convince myself, from the Scriptures, of the divine appointment of the first-day, or Christian Sabbath. But though I did not then doubt it, I was astonished to find how hard it is to prove it.

I searched all the books I could find, bearing on this question, and discovered, what I had never noticed before, that the early French and Genevan Reformers, with Calvin at their head, had taught the abrogation of the fourth commandment, as a ceremonial institution; and that they contended for a Sabbath, or stated day of worship, under the gospel, only as a wise and necessary human arrangement. I found that even Turretin, at a later period, had taught that the fourth commandment is *partly* ceremonial, and that it was necessary to change the Sabbath from the seventh day, in order to put a difference between Jews and Christians. I found also in my books quotations, containing similar sentiments, from the celebrated Augsburg Confession. The only authors I could find who had attempted to prove, from the Scriptures, that the Sabbath has been changed from the seventh to the first day of the week, by divine authority, were, Turretin, and the framers of our Standards. These authors appeared to depend *mainly* for proof upon three texts of Scripture:—Acts 20: 7; 1 Cor. 16: 1, 2; and Rev. 1: 10. When I came to examine these texts, I was surprised and mortified, to find that they contain neither the word "Sabbath," nor any other synonymous with it. True, I had always thought that the "Lord's day," Rev. 1: 10, was the first day of the week; but my opponents contended that the terms refer more properly to the seventh, which God styles "my holy day," Is. 58: 13; and when I remembered "his challenging a special propriety in the seventh," I could not well deny it. Moreover, I could not find a single passage asserting that the first is holier than any other day of the week, or that Christians were, in the Apostles' days, in the habit of holding religious meetings *regularly* on that day. Neither could I discover that Christ or his Apostles had ever spoken, directly or indirectly, of keeping a day holy in honor of his resurrection; nor that that event, which is always held up as the occasion of the change of the Sabbath, is even once mentioned in connection with the first day, unless where it is recorded as a historical fact. On the other hand, I observed that Christ and his Apostles *were accustomed* to enter into the synagogues on the seventh day, or Sabbath, for public worship. Luke 4: 16; Acts 17: 2, and elsewhere.

Thus, my dear brother, I saw at this critical moment all Scripture evidence forsaking me, while every inch of ground on which I could set my foot was trembling. It seemed as if the thunders of Sinai were uttering anew their awful threatenings, while the "still small voice" of "Him that dwelt in the bush" was whispering in my ears:—"The *seventh* day is the Sabbath of the Lord thy God." Ex. 20: 10. "I am Jehovah, I change not." Mal. 3: 6. "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18. Still I hesitated. For a moment I thought of "going down to Egypt for help." The Fathers, thought I, have fixed the interpretation of these texts in favor of the observance of the first day But immediately I heard a voice within me, saying, "Would you then observe a holy-day, whose appointment cannot be proved from the Bible, without the aid of human tradition? Could you admit the 'testimony of the Fathers,' to set aside one of the plainest injunctions of the moral law, that law that was written upon tables of stone, 'by the finger of God,' and styled by way of preëminence, '*the* Testimony?'" No! I replied, with an involuntary shudder; and another flood of Scriptures came rushing in, like "deep waters," to the very soul. "The law of the Lord is perfect." Ps. 19: 7. "Forever, O Lord, thy word is settled in heaven." Ps. 119: 89. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119: 142. "All his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. 5: 17. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31. O, my brother, "the word of God is quick and powerful, and sharper than any two-edged sword."

You have now my reasons for embracing a doctrine which is confessedly at variance with our Standards. What I entreat of you is, that you will once more examine this subject for yourself, and see whether those Standards are consistent, on this point, either with the Scriptures, or with themselves.

You perhaps think that I have forsaken the "footsteps of the flock," and that testimony which has been sealed with the blood of martyrs. But tell me candidly, was there ever a martyr who died in defense of the first-day Sabbath? Or could *you*, my brother, collect from the Scriptures evidence of its divine appointment, clear enough to solace your soul in the midst of the flames? From my inmost soul I pity that Covenanter who may be called to testify, at the stake, to the change of the Sabbath from the seventh to the first day of the week. Remember, too, that I am now in the path that was trodden by the saints for more than four thousand years; and it is for *you* to show that that path was ever stopped up, unless by the presumption and inexcusable neglect of man. Truly, I am "compassed about by a great cloud of witnesses." I would follow the example of Jehovah himself, who "blessed the seventh day and sanctified it," and by whom "the Sabbath was made for man;" the example of Adam, Enoch, and Noah; of Abraham, Isaac, Jacob, and the twelve patriarchs; of Moses, Aaron, and those millions of Pilgrim Covenanters who united in its observance in the wilderness; the example of Samuel, David, and a host of other prophets; of Jesus Christ, our Divine Mediator, and "Lord of the Sabbath;" and of the Apostles of our Lord, together with the churches established and watered by them;—in one word, the example of all the saints, from Adam to the last Apostle; all of whom kept and honored the seventh day as "the Sabbath of the Lord their God," and, having finished their course with joy, are entered into that heavenly rest, of which the Sabbath was, and still is, an emblem.

I intend, if the Lord will, to be present at the next meeting of our Synod, and meet my brethren face to face. I expect, of course, nothing less than to be excluded from the privileges of the church, but I rejoice that I have learned to respect the discipline of the Lord's house. I desire, therefore, with a willing heart to approach the altar, and, if the Head of the Church require it, to be "offered upon the sacrifice and service of our faith," that God may be glorified in my salvation, and not in my destruction. God forbid, that either prejudice, willful ignorance, passion, or personal resentment, should fan the flames of that altar!

In conclusion, rest assured of my continued and unabated attachment to the cause of the Reformation, in general, and to the interests of the Reformed Presbyterian Church, in particular; and allow me to repeat what I have already intimated, that with every other doctrine contained in our Standards I am, so far as I understand my profession, entirely satisfied; nor have I abandoned *this one*, but from a firm conviction that it is not taught in God's word. I know well, that trials sore and many await me. God doth know, that my heart delighteth not in contention; but, my brother, have we not all "entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do 'all the commandments of the Lord our God?'" Neh. 10: 29.

Your brother in Gospel bonds,
J. W. MORTON,
Missionary of the Ref. Pres. Church

## THE EASTERN ASSOCIATION.

The Eastern Seventh-day Baptist Association held its 13th Annual Meeting with the Church at Pawcatuck, R. I., commencing on fifth-day, May 24, and continuing till the evening of first-day, May 27.

Eld. Lucius Crandall preached the Introductory Discourse, from Luke 14: 28—"*For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?*"

After the discourse, the officers of last year took their places, the Rules of Order and the letters from the churches were read, and a committee to nominate officers was appointed. This Committee made their report in due time, and the officers for the session were appointed—DAVID DUNN, Moderator; C. M. Lewis and I. D. Titsworth, Recording Secretaries.

At an early stage of the meeting, Eld. H. Hawes, of Augusta, Me., presented his credentials as a delegate from the Baptist Free Mission Society. He was cordially received as a corresponding member, and participated in the deliberations of the session throughout.

The Report on the State of Religion, as prepared from the letters of the churches, exhibits a state of things by no means encouraging. A deep interest, it is true, seems to be felt in the benevolent and reformatory movements of the age; but there have been but few revivals, and only small accessions. In view of this, the report urges upon ministers and people the importance of seriously and prayerfully examining themselves, to discover the cause of declension.

A series of resolutions was presented by the Business Committee, and discussed at considerable length, and with deep interest, by the members of the Association. Among these resolutions was one instructing the Executive Committee to employ one or more missionaries to preach and distribute tracts in Rhode Island; another against Sunday Laws; a third urging the churches to maintain the Monthly Concert of Prayer for Missions, and to make monthly collections for the Missionary Association; a fourth upon the subject of family prayer; a fifth in relation to the proper manner of observing the Sabbath; a sixth in favor of appointing a committee to correspond with committees from the other Associations in relation to a school for the thorough education of young men looking forward to the ministry.

A Missionary Discourse was preached on Sabbath morning, after which a collection was taken for the benefit of the Seventh-day Baptist Missionary Association, amounting to $101 30. On first-day, after a discourse by Eld. Hawes, the delegate from the Baptist Free Mission Society, a collection was taken for the purpose of aiding the church of which he is pastor to pay for its place of worship. A collection was taken for the Sabbath Tract Society on first-day evening.

—The above is only a brief and very imperfect sketch of the doings of the Association; but it is all we have time to prepare, or room to print, this week. We will endeavor to give the principal Reports and Resolutions next week.

THE AMERICAN SUNDAY-SCHOOL UNION.—This Society celebrated its 25th Anniversary at Philadelphia last week. The receipts acknowledged for the past year, amount to $164,024 47, of which $31,189 10 was in donations and legacies, $128,093 70 for sales, $4,541 67 for rents, and $200 for loans. The Society is now indebted, for paper, binding, &c., $22,265 10, which, added to the amount of loans bearing interest, $44,160 29, exhibits a total indebtedness of $66,425 39. The Sunday-School Missionary Colporteurs have established 700 new schools, and have visited and revived 2,098 other schools, altogether embracing 25,181 teachers and 157,000 scholars. They have distributed, by sale and donation, nearly $23,000 worth of religious books for children and youth. Their salaries and expenses were $12,710 60. 88 new publications have been issued during the last year, and the new reading matter put in circulation amounts to nearly 400,000 volumes, 18mo, of 200 pages each. Of the whole number of publications of 72 pages issued the past year, two-thirds were written for the Society. The total value of publications distributed during the year was $130,543 89, a larger amount than has ever been circulated by the Society in any one year since its organization.

THE LIBERIA EMIGRANTS.—The bark Huma sailed from Savannah, Ga., on the 15th of May, with one hundred and eighty-four colored emigrants. The following account of them is given by the Secretary of the New York Colonization Society. What a piece of slander to say that such men cannot take care of themselves, and are not fit to stay in this country!

"Sixty-one of the emigrants are professors of religion; five of them are preachers; one hundred and five can read; thirty can write; twenty-four have purchased themselves, and paid an aggregate of $15,750, money made by their own industry; and forty-seven have been manumitted. The company is composed mostly of parents and children, and many of the families are large. There are sixty-six under ten years of age, and nineteen over fifty."

THE SIXTH VOLUME.—In answer to numerous inquiries upon the subject, we are now able to announce, that the Sixth Volume of the Sabbath Recorder, (which commences on the 21st day of June,) will be published by the Seventh-day Baptist Publishing Society. The paper will be greatly improved, and rendered in every respect more desirable than at present. Next week we shall be able to give an outline of the plan of operations. Meanwhile we hope the friends of the establishment will be looking about for new subscribers, so that the sixth volume may be commenced with a greatly increased list.

## THE PRESBYTERIAN CHURCH AND SLAVERY.

The two General Assemblies of the Presbyterian Church were in session last week—the Old School at Pittsburg, and the New School at Philadelphia. The subject of slavery is giving them a good deal of trouble, as will be seen by the following extract from the records of one day's doings in each:—

On the second day of the Old School Assembly, a letter was read from the Delegate to the Maine General Conference, and accepted and ordered printed. A discussion had arisen on the question of continuing the correspondence of the Conference with ecclesiastical bodies holding Slavery as consistent with Christianity. The Delegate denied the charge that the General Assembly attempted to justify Slavery by the Bible. A large majority of the Maine Conference, however, desired to discontinue all correspondence with the General Assembly, under the belief that it was pro-slavery. A memorial on the subject of Slavery was submitted from the Presbytery of Coshocton, signed by about forty ladies and gentlemen. Another paper was submitted also numerously signed. Also, memorials from Michigan, Cincinnati, and Chillicothe—the latter on the subject of Slavery.

On the third day of the New School Assembly, a number of papers came up on the subject of *Slavery and the Church.* The Presbytery of Palestine threatened to separate from the Church unless something is done to relieve it from the odium of Slavery. The papers on this topic were referred to a Select Committee of seven. Some discussion, however, ensued. Rev. Mr. Leach, of Va., urged the indulgence of patience toward the Southern Church, in the hope that it would get rid of its own evils, and opposed the proposition to sunder the Church for anti-slavery reasons. But if this virulent spirit was manifested continually, he was of the opinion that the Southern Presbyteries would not always trouble the General Assembly with their presence. If the behest went forth that the Southern Presbyteries should break off all connection with Slavery, and they were to attempt to obey, (Mr. L. considered,) they would be acting in opposition to the laws of the land, and in many points the professors of religion would be obliged to flee the State. Pending this question, the plan for the division of the Church, proposed by some of the anti-slavery Presbyteries, was shown to be the constituting of two non-slaveholding assemblies and one slaveholding, out of the present Church.

HELP FOR IMMIGRANTS.—The Boston Olive Branch says that Thomas Mooney, Esq., the Irish historian, and a large number of influential native citizens, are taking such measures as may be in their power to aid the foreign immigrant, as he arrives at our Atlantic cities. Their plan is to raise funds sufficient to buy in Wisconsin, or some of our Western States or territories, small farms of some fifty acres each, on which to put a small house. On the arrival of immigrants who wish to go into the country, and who are too poor to help themselves, means are to be afforded to the immigrant family to move to one of these small farms, for which, by industry, it is expected the immigrant can easily make payment in five to ten years; thus restoring to the association the money they had expended, while it puts the otherwise helpless stranger and his family in the way of becoming good citizens, instead of locating themselves in cities, exposed to all manner of temptations, and making a miserable and precarious living from hand to mouth.

THE AMERICAN BAPTIST MISSIONARY UNION.—This Society held its Anniversary in Philadelphia last week. From the Report presented on that occasion, it appears that the receipts during the year ending March 31, 1849, were $105,256 29, and the expenditures $101,121 62—leaving a balance in favor of the Treasury of $4,404 47, with which liabilities existing at the beginning of the year have been reduced to $24,891 06. Of the receipts $7,500 were grants from the American and Foreign Bible Society, for Bible translation, printing, and distribution in Asia and Europe; $2,000 from the American Tract Society, for Tracts in Europe and Asia; and $4,000 from the U. S. Government, for civilization of the Indians of North America. Additions to the above, $5,000 have been received as a thank offering from two individuals, and constituting a special fund to be applied to promoting the preaching of the gospel among the Karens.

THE ST. LOUIS FIRE.—Later accounts from St. Louis show that this fire was more disastrous than at first represented. It is now said that about *twenty lives were lost.* The value of property destroyed will not fall short of *six millions of dollars*—an immense sum for that place.

A dispatch from St. Louis says that the dreadful effects of the conflagration are now beginning to be fully realized. Hundreds are reduced from opulence to beggary. Those of our citizens whose dwellings escaped the ravages of the flames, have provided with a liberal hand for their suffering neighbors; but still many are unable to find comfortable shelter for their families. The suffering among the poorer classes is heart-rending. Families are divided and scattered all over the city.

When the fire was discovered on board the White Cloud, it spread with such rapidity that it was impossible to check it, and the Edward Bates, lying alongside, was soon in flames. The moorings of both boats were immediately cut, and an attempt made to get them into the river, but the heat was so intense that it was found impossible to manage them, and they swung round among the other boats, setting them on fire. The boats were all so jammed together that they could not be got out in time to save them from the flames. The fire communicated to the piles of merchandise along the levee, and from these to the stores and warehouses fronting on the levee. Every possible human effort was made to stay the flames. Houses were blown up and torn down, and after hours of unceasing toil the fire was confined to its boundaries.

# General Intelligence.

## EUROPEAN NEWS.

By the arrival of the steamer Caledonia, we have news from Europe of one week's later date.

From Paris the report is still repeated that the rupture between the President and M. Napoleon Bonaparte is complete. A fierce quarrel, it is said, rages between them. Their quarrels increase the dangers which surround the bodies of the army. A serious riot has taken place in the barracks of the 7th Light Infantry stationed at the *Hotel des Invalides*. The regiment has been sent away from Paris. The same insubordination prevailed in many regiments; but the check which the French troops have met with in the Papal States has moved all France to the center, and touches the people upon their tenderest point—the glory of France in Italy.

In Italy, the advance of the French expedition toward Rome has been checked by the resistance of the Republicans of the Roman States. In two encounters the French were driven back with great loss, and Capt. Oudinot, a relative of the General was taken prisoner. Gen. Oudinot, unprepared for such a reception, has withdrawn his troops four leagues from the city, and there waits for reïnforcements and farther instructions from his Government. The French had 180 killed and 400 wounded. Gen. Oudinot had set out on his march for Rome, but met with more serious resistance than he expected. On the 26th ult. the Roman Constituent Assembly pronounced the following decrees: The Assembly, in consequence of the communications made by the Committee, commit to the Triumvirate, the office of saving the Republic and repelling force by force during the sittings. On the 27th, the Constituent Assembly resolved to adhere to their resolution of opposing the entrance of the French into Rome, and continue the preparations for defense. Orders have been issued to undermine the Melvien Bridge and the approaches on the side of the seaboard. Barricades with cannon are erected on the road, and the gates and streets that lead to Civita Vecchia. The long covered gallery erected by Pope Borgia, between the Castle of St. Angelo and the Vatican Palace, has been blown up with powder, and the materials used to block up the avenues to the city. A letter from an eye-witness gives the following account of the attack on the city: A company of the 1st battalion of Tiralleurs sent on to the gates of Rome, being received with musket shot, returned in good order; and soon after, part of the division advanced, and penetrated without difficulty into the *encomte* of the Capital, of which the streets were barricaded; but they were received by a well fed fire of musketry and a storm of missiles from the windows and roofs of the houses. The correspondent of the Daily News writing from Rome on the 3d inst., stated that the French did not enter Rome at all, and all the fighting took place outside the walls. The gates of San Pancrazio, Pertez, and Cabaltegri were the points of attack. A *sortie* was made by Garibaldi as the French advanced and the latter are said by the correspondent to have lost 600 killed on the spot. There were 452 Frenchmen taken prisoners, many of whom, when crossing the streets, were heard to declare that they had been tricked in the expedition by promises of being led against the Austrians.

The quarrel between the Parliaments throughout all the various divisions of Germany, and their respective princes has reached the highest pitch, and in Saxony a frightful conflict has already taken place. At Dresden, the people, or rather the Republican party, fought with the troops during seven hours, on the 5th ult., and a great loss of life occurred. The railways were displaced, in order to prevent troops from Berlin arriving; but a sufficient force of Prussians having come up opportunely, a momentary tranquility was secured by sheer military force. On the 7th the battle was again renewed, at 4 o'clock in the morning, and the most deadly warfare was going on in the streets, by the latest advices, up to 6 o'clock of that day. Intelligence from Dresden to the 8th states that hostilities still raged between the Royalists and the Insurgents, to the disadvantage of the latter, without any immediate prospect of their termination. The members of the Provincial Government had been outlawed and rewards offered for their apprehension. At Leipsic, also, disturbances had broken out, but after a short struggle between the military and the populace they were suppressed. Accounts from Berlin of the 8th state that an insurrection had broken out at Breslau on the 6th. On the 7th the troops and the people were fighting in the city. It was also rumored that an insurrection had broken out at Coblentz. The Danish war still continues, but it is conducted on both sides in a feeble and languishing manner. On the 7th inst. an engagement took place, in which the Danes were defeated. The loss on either side is not stated.

The Austrian Empire is in actual danger of dissolution, by the continued successes of the Hungarians. They are in possession of Gran and Raab. Ryraraw is in their possession. In the meantime Russia is advancing a large body of troops against the victorious Hungarians, for all accounts concur in representing the excitement of the Hungarians as raised to the highest pitch, and that something more than the united forces of Russia and Austria will be required to quell this national insurrection. Actual endeavors are being made to create a revolution in Gallicia, and in fact from Posen to Pesth the whole country is involved or on the brink of actual hostilities. The important fact is stated in the London papers of the 11th, that a joint note, the production of the Courts of Great Britain and France, has been addressed to the Cabinet of St. Petersburg, intimating their disapproval of the intervention of Russia in the Austro-Hungarian dispute, and insisting that such interference be withdrawn.

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By the arrivals of vessels at Miramichi, N. S., we learn that more vessels have been wrecked and sunk by the ice. The crew of the Brien, Coverdale, from Sunderland, were picked up by a boat, their vessel having been cut through by the ice. Three other vessels were seen to go down. A vessel was also seen to go down off Newfoundland. The fate of the crew was not known.

A SINGULAR LAKE.—About ten miles to the Southeast of Saratoga Springs, N. Y., there is a small lake, well worthy the attention of the curious geologist. Around it, for a considerable distance, stretches a valley that shows many indications of having once been full of water, but which has been drained by the bursting of its Southern boundary towards the Mohawk River. In the center, deeply shaded by wood, lies the present lake, not more than a quarter of a mile in width, but about three miles in length. The shape is serpentine, and though several small streams empty into it, no outlet has ever been discovered. Very slight changes only are perceptible in the water-mark, even at the period of the spring freshets. No soundings have ever been made in it yet, although deep sea lines have been used. The shores are bold and perpendicular as a wall, descending downwards thus to an unknown depth. The mightiest ship that ever floated could touch the shore in any place without grounding. Its surface is as calm as a mirror, for it is seldom touched by the boisterous wind. The water, though seemingly clear, looks black, from the great depth, and the shadow of the trees on the shore.

It has nothing of the dish shape usually pertaining to lakes or to seas and oceans. It seems like an immense crevice in the solid crust of the earth's surface, thrown open by a convulsion in nature, as an earthquake, long centuries ago.

When our planet was young, it underwent shocks, such as would crumble the mountains that now bristle along, and to one of these awful convulsions this curious lake probably owes its origin.

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DISTRESSING SCENE.—Coroner Osborne was called on the 18th inst. to a horrible scene on Van Rensselaer's Island, below Albany. In a shanty on the lower part of the Island he found Hiram Pangburn, a man about forty-two years of age, dying, and his elder brother, Abraham Pangburn, dead. Abraham had apparently died on Sunday, and decomposition had already set in. Hiram lingered through the night, but died at about 4 o'clock in the morning. The brothers were fishermen. They were intemperate, and had sold their nets and boats during the winter. They had no means of living, and yet it is believed that they had procured liquor a few days since, drank freely, and after the consequent exhaustion had been too weak to find shelter or food. There was no sign of provision on the premises, and no fire. The dying man was unable to speak, and could only raise his hand to his parched lips; and the Coroner brought some water in a shell (for there was not even a cup on the premises) to quench his thirst. The Coroner's Jury rendered a verdict of "Death from intemperance, exposure, and starvation." [Albany Atlas.

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GREAT FIRE AT MILWAUKIE.—A fire broke out on Thursday, May 17, about 4 o'clock in the morning, destroying about $60,000 worth of property before it was subdued. The fire originated in the building occupied by Mr. Hawkins as a planing and stove factory, which was consumed together with the store of David Moore, Davis' livery stable, Ludingstone's brick building, occupied by the Sentinel, and Gazette; Davis and Moore's stage-house, barn and wagon shop (the loss on which was $8,000;) P. Davis' livery stable, including large quantities of hay, carriages, &c.; and all the buildings from Ludingstone's on the west side of Water-street, with the exception of Metcalf's meat market, and the saddlery of G. Dyer, which were saved. The fire is supposed to have been started by an incendiary.

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ARRIVAL OF THE TRAPPIST MONKS BY THE CALEDONIA.—The Boston Traveler says:—Among the passengers who embarked from Liverpool in the steamship Caledonia for Boston, were the Abbot of Mount Millerry, and three brothers of Cisterian order of Trappists. They are accompanied by "Brother Macarius," and design to make all the necessary arrangements for the founding of two monasteries of their order, some where in North America. The Abbot, after arranging matters here, will return to Ireland, from whence in August, forty or fifty brothers, including four or five priests, will embark for this country. This party took passage for Boston, but landed at Halifax, and not returning before the steamer sailed, were left behind.

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SENTENCE OF DRAYTON AND SAYRES.—In the Criminal Court at Washington, last week, Daniel Drayton was tried and convicted of transporting upward of seventy slaves, belonging to different owners from the District of Columbia. The Court sentenced the prisoner to pay a fine of $140 and costs in each case, and to be imprisoned until the said fines were all paid. Edward Sayres, convicted of the same offence in the like number of cases, was sentenced to pay a fine of $100 and costs in each case, and to be imprisoned until the said fines were all paid.

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SUICIDE OF DR. VALORUS P. COOLIDGE.—This hardened criminal committed suicide on the 18th inst., in his cell at the State Prison in Thomaston, Me. He had plotted with one of his fellow prisoners, whose term of service had just expired, for the murder of Flint, the chief witness against him for the murder of Mathews. Coolidge, finding that his letters, containing the plans for the murder of Flint, had been discovered by the Warden, put an end to his life, by taking poison.

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CHOLERA ON THE WESTERN RIVERS.—A citizen of Washington, just from New Orleans, via the river route, gives a dreadful account of the ravages of the cholera along the western waters. He was a passenger on board of a boat where 37 persons died in a few days. He escaped the disease, while strong and healthy men were attacked and died in three hours. This gentleman is of opinion that the pestilence on the Ohio and Mississippi Rivers rages to a far greater extent than is imagined in the North and East.

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A telegraphic dispatch to the N. Y. Tribune, dated Philadelphia, Sunday evening, May 27, says that a serious riot occured in that city, about 6 o'clock, between a gang of Irishmen and negroes. An immense crowd collected at the scene of action; some were hurt on both sides. The sheriff, aided by the police, finally succeeded in dispersing the mob.

## SUMMARY.

The steamboat Empire has not yet been raised. Several more bodies have been found, making the whole number about 25. Among them are the three brothers, Ladd, from Stonington, Ct. The conviction is deepening, that the pilot of the Empire was guilty of criminal neglect.

The Flood in New Orleans has not abated. All efforts to check the crevasse have proved unavailing thus far, but large numbers of workmen are still engaged.

The Cholera in New York seems not to be on the increase. All the cases which have been reported originated in those districts where destitution and improvidence prevail.

The people of St. Louis are at work in good earnest to purify their city, a work which should have been performed months ago. The People's Organ says that the price of lime has risen from eighteen cents to eighty cents per bushel, in consequence of the great quantity used. At Louisville, Ky., they have arrested the cholera by the use of the shovel and chloride of lime.

The Corporation of Charleston, S. C., are endeavoring to obtain water in sufficient quantity for the extinguishment of fires, by means of Artesian wells. In one instance, the earth has been perforated to the depth of 770, feet through a bed of marl, without reaching water. In others, the water has been reached at a much less depth.

The salvage on the ship Colchis, of Boston, which was abandoned off Nantucket, on the passage from Valparaiso for Boston, and afterward fallen in with by four Connecticut fishermen, in good condition, and towed into New London, has been settled by the underwriters paying about $25,000.

A writer in one of the New Orleans papers, speaking of the overflows of the Mississippi, and the means of preventing them, says that levees are not sufficient, and recommends that this Samson be shorn of its locks by *diverting its energies into many channels.*

Seven physicians of Milwaukee have signed an address which occupies a column of the Daily Wisconsin, exhorting the public to adopt the homeopathic system of treatment in case they are attacked by the cholera. They refer to the relative success of the two systems of homeopathy and allopathy in Europe in 1831–2.

The company which started from Jeffersonville for California have met with a sad fate. Advices have been received that nearly all of them were taken with cholera, which proved fatal to twelve. Most of the surviving members are returning home.

Father Mathew has written a letter to Ex-Mayor Brady, of New York. The letter is dated Cork, 26th of April. He says he shall take passage for this country, in the ship Ashburton, which was expected to sail form Liverpool on the 21st of May.

According to a letter from Stockholm, there has been discovered, it is asserted, in an old mansion formerly belonging to the family of the Count de Fersen, who was attached to Louis XVI., which is now under repair, a collection of diamonds, valued at between 8,000,000 (£320,000) and 9,000,000 francs.

There are 65,000 proprietors of real estate in Upper Canada; they occupy 9,613,591 acres, or about 133 acres each, on the average. In Ireland there are not 15,000 landed proprietors.

The steam boiler which is being made in Philadelphia, for the United States steam frigate now in process of construction at the Brooklyn Navy Yard, is composed of 75,000 pounds of pure copper, and will cost $30,000.

The Louisville Democrat states that every Treasurer of Kentucky, except the present one just appointed last winter, has been a defaulter.

The Louisville Journal, speaking of cholera, cautions its readers against the use of fresh fish, which, it says, are more poisonous than arsenic where the cholera prevails.

An entire family, consisting of eight persons, living within two miles of Yazoo City, were recently swept away by the cholera, between Saturday morning and the next Tuesday night.

It is reported, and generally believed, that the steamers California and Oregon, from San Francisco, have arrived at Panama—one on the 5th, and the other on the 8th inst. The news came by telegraph from New Orleans.

The store of N. Matsons, in Owego, N. Y., was entered recently with skeleton keys, and robbed of silver ware and dry goods to the amount of $8,000. Three hundred dollars reward has been offered for the apprehension of the thief and recovery of the property, or in proportion for either.

The ship Maria, from Limerick, with 111 emigrants for Quebec, is reported to have foundered in the ice in the Gulf of St. Lawrence—all lost, except thee of the crew and nine of the passengers.

The late Benjamin R. Nichols bequeathed to the Massachusetts General Hospital $6,000, the income to be applied the support of free beds; also $4,000 to the Farm School.

The Monitor, published at Hernando, Miss., says that the worms have taken all the cotton plants and vegetables in that vicinity which escaped from the late frost.

A house at St. Louis has started a "Pioneer Line" for California, passage $200, 100 lbs. baggage allowed, and provisions for 100 days furnished.

Wm. C. Macready, the playactor on whose account the New York Riot was got up, departed for England last week in the steamship Hibernia.

There occurred at Cincinnati, from Wednesday, May 2, to Tuesday noon, May 15th, 314 cases of cholera, and 71 deaths from this disease.

A gentleman from Chicago states that on the 6th inst., the snow in the fields adjacent to that city, was three feet deep.

Mrs. Monroe, 129 Washington Market Place, Philadelphia, was, on Thursday, delivered of four children.

The insurance offices in New York lost about $100,000 by the fire in St. Louis.

The N. O. Bulletin of May 18th, says: The most fearful instance of mortality caused by the cholera, that has ever come to our knowledge, occurred on the plantation of Mr. James Miller, Waterproof, La., during the last few days. We have been credibly informed, that *thirty-nine* out of *forty* negroes on the plantation died! The disease entirely baffled medical skill; medicine would not act at all; a hearty negro would be taken slightly ill, vomiting would ensue, without any purging, and in two or three hours the poor negro would be cold and dead.

The St. Louis Republican, of May 16, says: The steamer Timour brought down, Monday night, about sixty California emigrants, who have become discouraged at the long and tedious journey and the many hardships and difficulties to be encountered before reaching the goal of their bright anticipations.

We learn from the Salem (Mass.) Gazette, that a destructive fire has been raging several days in the woods on an island in Charles River, in Newtown. The fire is supposed to have taken from the cigar of some pleasure-seeker.

The next Congress will pass a law for taking the Census of 1850. Statistics of every kind ought to be attended to. There is no time so suitable for gaining general and valuable information, among other important information, the number of school-houses and number of pupils who attended them summer and winter, &c.

The British mail steamer Severn arrived at Mobile on the 21st inst., from Vera Cruz, bringing $147,000 in specie. The Severn left at Vera Cruz the United States ship Saratoga, to sail for Pensacola in a few days, and brig Heliford, to sail for New York on the 18th inst. These were the only American vessels in port.

Dr. Holland has started a new theory with regard to the functions of the hair. He says it is a safety-valve to the nervous system, forming a connection between the nervous organs and the great principle pervading the universe. He says the profuseness of hair is always proportionate to the prevailing vital energies.

On the 21st of May, the beautiful residence of Widow Freme, near Brattleboro', Vermont, was destroyed by fire. Mrs. Freme perished in the flames. All the barns and out-buildings were also consumed, including three valuable horses, carriage, &c. Four females saved their lives by jumping from a chamber window. One, however, was seriously injured by the fall.

At Clearspring, Md., six cows and three dogs have gone mad from the bite of a dog, four weeks ago, and it is feared that others will follow. Some of the families have been using the milk of the cows.

President Taylor has determined to dispatch two national vessels for the purpose of seeking out and succoring the expedition of Sir John Franklin, or, failing to find them, ascertaining their fate. Measures will speadily be taken for the accomplishment of this purpose.

In 1818 the Old Frontenac, Capt. Mackenzie, was the only steamboat on Lake Ontario. The fare from Kingston to Niagara or Toronto was $12. Now the Sovereign (old mail line) carries cabin passengers from Kingston to Hamilton (head of the Lake) for 25 cents, and steerage passengers for half price! Five dollars was the price last year, and five from Kingston to Montreal.

On the 22d of May, the Quincy Stone Bank, situated at Quincy, Mass., was robbed of $5,000 in Bank bills. Before breakfast the Cashier went to the Bank and distributed the money in the drawers and left. On returning a short time afterward, he found that some one had entered the Bank by removing a pane of glass and carried off the money.

The Quebec Gazette of the 16th inst. states that the bark Lord Byron has on board 17 of the brig Hannah's passengers, taken from a cake of ice. The Hannah was suddenly cut in two by an ice cake, and sunk, her passengers taking refuge on the ice, in the Gulf of St. Lawrence, where nearly 100 perished.

Major Gen. Worth, of the United States Army, is no more. He expired at Atonio de Bexar, Texas, having fallen a victim to the prevailing cholera, on the 7th inst.

The Episcopal Convention, in session at Philadelphia, has almost unanimously adopted a resolution in favor of removing the disabilities imposed on Bishop Onderdonk by the Bishops.

The Dedham (Mass.) Democrat tells a hard story of a Mr. Lather Morse, of Mill Village, who killed lately *forty-two black snakes* in one hole or den in the ground. The longest of the snakes measured five feet six inches. The story is ascertained to be true.

Mrs. Farnham, with her company of females, sailed from New York for California on Saturday, in the bark Angelique.

The widow of the celebrated Cuvier has lately died at the *Jardin des Plantes*, where she has continued to reside since the death of illustrious husband. She was eighty-six years of age.

Mr. James O. Oliver, of Charles County, Md., has a white crow which was recently taken from the nest of its black parent crows.

Lieut. Schenck, of the U. S. Navy, died a few days since of cholera, a short distance above Brunswick, Mo. He was on his way overland to California.

The Commercial Advertiser announces the demise of Mrs. Gallatin, wife of that venerable statesman, Albert Gallatin.

A Brazilian steamer, with 1,200 slaves, has been captured and taken into St. Helena by an English cruiser.

There is a sewing machine on exhibition in Boston, which will sew a yard of cloth in a minute, in good style.

A boat belonging to an American steamer was recently upset opposite Mobile, and six men drowned.

Col. Fremont and his party have arrived safely in California.

The Board of Health in New Orleans report 235 deaths in that city for the week ending May 12—123 of the number died of cholera.

A slave woman and her two children escaped from a steamboat at Cincinnati the other day.

### New York Market, Monday, May 28.

ASHES—Pearls $5 56; Pots 5 56.——FLOUR AND MEAL—Flour, common and good brands State and Western 4 41 a 4 75; pure Genesee 5 12. Meal 2 87 for Jersey, and 3 00 for Brandywine. Rye Flour 2 87.——GRAIN—Wheat, Chicago 90c., Ohio 1 03 a 1 05; Genesee 1 22. Corn, Northern 63. Rye 58c. Oats 34 a 35c.——PROVISIONS—Pork 8 25 a 10 12. Beef 8 50 a 11 50. Butter, Ohio 8c., Western State 9 a 15c., Orange County 15 a 18c. Cheese 6½ a 7c.

### MARRIED,

In Hopkinton, R. I., May 20, by Eld. A. B. Burdick, JEROM WEEKS, of Plainfield, Conn., to PHEBE M. BABCOCK, of Hopkinton.

In Hopkinton, R. I., by Eld. S. S. Griswold, Mr. HIRAM J. TANNER and Miss FRANCES M. BABCOCK, both of Richmond, R. I.

### DIED,

In Westerly, R. I., April 28th, of consumption, JOHN I. TANNER, aged 31 years. He was a member of the 2d Seventh-day Baptist Church in Hopkinton.

In New London, Ct., on the 19th inst., MARY CHAMPLIN, third daughter of William and Nancy Champlin, aged 14 years. Her death was peaceful and happy in the fullness of the hope of a glorious immortality beyond the grave.

At Mystic Bridge, Ct., on the 20th inst., of putrid sore-throat, MARY EMMA, daughter of Thomas S. and Charlotte Greenman, aged four years and three months.

In Hopkinton, R. I., May 18th, of inflammation of the lungs, EMMA JANE, daughter of Eld. Charles M. and Eliza A. Lewis, aged three years, one month, and twenty days.

"So fades the lovely, blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die."

### LETTERS.

W. M. Fahnestock, S. B. Crandall, J. A. Randall, James Stetson, Geo. Crandall, A. B. Burdick, R. Babcock, H. Spurling, David Clarke, Charles Ward, H. P. Burdick.

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| H. Spurling, Butlerville, O. | $5 00 | pays to vol. | 7 | No. 26 |
| J. Stetson, Jewett City, Ct. | 2 00 | " | 6 | " 20 |
| Eli Ayers, Shiloh, N. J. | 2 00 | " | 5 | " 52 |
| W. Keeney, Mystic Bridge, Ct. | 3 00 | " | 5 | " 52 |
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| E. Hagerman, " | 2 00 | " | 5 | " 52 |
| Jonath. Drake, Attica, O. | 2 00 | " | 6 | " 44 |

### Central Association.

The Annual Meeting of the Seventh-day Baptist Central Association, will be holden with the First Church in Brookfield, N. Y., commencing on the fourth day of the week before the second Sabbath in June, 1849.

### Western Association.

The Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church of Alfred, Allegany Co., N. Y., commencing on the fourth day of the week before the fourth Sabbath in June, (20th day of the month,) 1849, at 10 o'clock, A. M. Introductory discourse by James Bailey. T. E. BABCOCK, Cor. Sec.

### Railroad from Albany West.

ON and after Tuesday, May 1, 1849, six trains will leave the dépôt of the Albany and Schenectady Railroad Company daily, Sundays excepted, viz:

At 6 o'clock, A. M., for Buffalo, through in 15 hours; at 7 o'clock, A. M., for Schenectady; at 9 o'clock, A. M., for Buffalo, through in 18 hours; at 12½ o'clock, P. M., for Schenectady; at 2 o'clock, P. M., for Buffalo, with emigrants and express freight, through in 23 hours; at 7 o'clock, P. M., for Buffalo, through in 18 hours. Passengers for Saratoga Springs and Whitehall can take any of the trains for Schenectady and Railroad or Stages by Plank Road route to Saratoga. Baggage cars and through baggage men run the whole distance between Albany and Buffalo. Baggage taken free by Railroad wagons between steamboats and Railroad.

ALBANY, April 30, 1849. E. FOSTER, Jr.,
Secretary Albany and Schenectady R. R. Co.

### The Young People's Mirror,

A handsome Quarto Volume, containing upwards of one hundred Engravings, having but ONE AIM, to advance the Interest, Happiness, and Welfare of the Youth of America, at the very small price of "FIFTY CENTS."

MINISTERS, Colporteurs, Postmasters, Teachers, Parents, and Guardians, are invited to aid in circulating this work among the young, for they may be assured that it will be precisely such a work as they will take pleasure in recommending to those over whom they severally exercise an influence. For example, the Minister in his Sunday School, and his pastoral visits among his flock; the Colporteur in his lectures, and in his visits of love from house to house; the Postmaster in his office, where the young are sent for letters; Teachers, who are constantly training the young mind for the future; and Parents and Guardians, who bear the solemn responsibility of moulding human character, and watching over and directing aright the expanding intellect of youth, may all present our enterprise directly to those for whose benefit it is chiefly intended, and through its instrumentality each may aid himself in the work in which he is engaged.

☞ TERMS TO AGENTS.—To those who are willing to aid in circulating the Young People's Mirror in the neighborhood, the Publisher will credit them with three copies for each dollar so received, and send them per mail as directed.

⁂ Young people clubbing together in fives, and sending the Publisher two dollars, will receive five copies of the paper, mailed to one address. EDWARD WALKER,
114 Fulton-street.

COMMENDATIONS OF THE PRESS.

We commend this work to the attention of parents, as a valuable one for their children. Let them subscribe for it on the first of January, when the volume will commence. It will be a fine New Year present. The matter of it, we can say from our knowledge of Mr. L., will be such as to entertain and instruct the young.—*Poughkeepsie Telegraph.*

The "Mirror," we predict, will be a great favorite with our juvenile population.—*Republican* (Monticello, N. Y.) *Watchman.*

From the number before us, we have no hesitation in recommending it to all classes as a valuable publication.—*Utica Observer.*

If the number before us is a fair specimen, it must be considered the cheapest, and one of the most desirable papers for young people printed *in* the country.—*Portland* (Me.) *Journal.*

It promises to be a delightful periodical for youth.—*Philadelphia National Eagle.*

It is very neat in its appearance, is finely embellished, and is well filled with matter, highly useful and interesting to the class for which it is intended.—*Belfast* (Me.) *State Signal.*

We most cheerfully commend the publication to parents and guardians as a valuable work for youth of both sexes. Fifty cents cannot be better expended, looking to interest and instruction.—*Freeman's Journal*, Cooperstown, N. Y.

It is well printed, admirably selected, beautifully illustrated, and we really think the best and cheapest of the periodical publications prepared for youth.—*Bangor* (Me.) [illegible]

The "Young People's Mirror" is a monthly [illegible], well edited and liberally illustrated, which [illegible] welcomed, we have no doubt, by many [illegible] readers. It is but fifty cents a year; and if it maintains the promise of its initial number, it is "bound to succeed."—*Knickerbocker Magazine.*

## Miscellaneous.

From Pierpont's Poems.

### JERUSALEM.

Jerusalem, Jerusalem,
How glad should I have been,
Could I, in my lone wanderings,
Thine aged walks have seen!—
Could I have gazed upon the dome
Above the towers that swells,
And heard, as evening's sun went down,
Thy parting camels' bells:—

Could I have stood on Olivet,
Where once the Saviour trod,
And, from its height, looked down upon
The City of our God!
For is it not, Almighty God,
Thy Holy City still—
Though there thy Prophets walk no more—
That crowns Moriah's hill?

Thy Prophets walk no more, indeed,
The streets of Salem now,
Nor are their voices lifted up
On Zion's saddened brow;
Nor are their garnished sepulchres
With pious sorrow kept,
Where once the same Jerusalem
That killed them came and wept.

But still the seed of Abraham
With joy upon it look,
And lay their ashes at its feet,
That Kedron's feeble brook
Still washes, as its waters creep
Along their rocky bed,
And Israel's God is worshiped yet
Where Zion lifts her head.

Yes—every morning, as the day
Breaks over Olivet,
The holy name of Allah comes
From every minaret;
At every eve the mellow call
Floats on the quiet air—
"Lo, God is God! Before him come,
Before him come, for prayer!"

* * * * * *

Jerusalem, I would have seen
Thy precipices steep—
The trees of palm that overhang
Thy gorges dark and deep—
The goats that cling along thy cliffs,
And browse upon thy rocks,
Beneath whose shade lie down, alike,
Thy shepherds and their flocks.

I would have mused, while Night hung out—
Her silver lamp so pale,
Beneath those ancient olive trees
That grow in Kedron's vale,
Whose foliage from the pilgrim hides
The city's wall sublime,
Whose twisted arms and gnarled trunks
Defy the scythe of Time.

The Garden of Gethsemane
Those aged olive trees
Are shading yet, and in their shade
I would have sought the breeze
That, like an angel, bathed the brow
And bore to heaven the prayer
Of Jesus, when in agony
He sought the Father *there*.

I would have gone to Calvary,
And where the Marys stood,
Bewailing loud the Crucified,
As near him as they could,
I would have stood, till Night o'er earth
Her heavy pall had thrown,
And thought upon my Saviour's cross,
And learned to bear my own.

Jerusalem, Jerusalem,
Thy cross thou bearest now!
An iron yoke is on thy neck,
And blood is on thy brow;
Thy golden crown, the crown of Truth,
Thou didst reject as dross,
And now thy cross is on thee laid,
The Crescent is thy cross!

It was not mine, nor will it be,
To see the bloody rod
That scourged thee, and which long hath scourged—
Thou City of our God!
But round thy hill the spirits throng
Of all thy murdered seers,
And voices that went up from it
Are ringing in my ears—

Went up that day, when darkness fell
From all thy firmament,
And shrouded thee at noon; and when
Thy temple's veil was rent,
And graves of holy men, that touched
Thy feet, gave up their dead.
Jerusalem! thy prayer is heard;
HIS BLOOD IS ON THY HEAD!

## PREVENTION AND TREATMENT OF CHOLERA.

In compliance with a request from the Board of Health in New York, five physicians in their employ last week made a report upon the subject of cholera. After speaking of the importance of cleanliness, and urging the people to remove from their neighborhood every thing which would be likely to render the air impure, they say:—

Believing that much may be done in the way of prevention, if not cure, of the disease, in case it should unfortunately extend among us, the undersigned would offer a few suggestions of a general nature, founded on experience, leaving the application of them to the good sense and discretion of the community at large.

In the first place, they would advise particular attention to clothing. From the nature of the complaint, it is evident that much depends upon keeping the body protected from sudden alterations of temperature and moisture. Flannel next to the skin should be a universal article of apparel, and they would respectfully suggest to those charitable associations which are in the habit of supplying the poor with clothing, to make this an object of special attention.

In the second place, the diet should be particularly attended to. The undersigned would not recommend any sudden or great change in the ordinary modes of living, where those modes are temperate, and have been found to agree. Such changes, they believe, would do more harm than good. From the peculiar nature of the disease, however, it is well known that certain kinds of food are injurious, and, without going into particulars, they would merely state that all such articles as have a tendency to relax the bowels, ought to be avoided. All crude and raw vegetables, unripe fruits, as well as violent purgative medicines are calculated to do mischief. Excesses, either in eating or drinking, cannot be too religiously abstained from.

In the third place, attention to personal cleanliness, by the frequent use of the tepid bath, is particularly recommended.

In the fourth place, the preservation of a calm and composed state of mind is all important, and may do more than is generally supposed in preventing the onset of this disease. It is the result of experience that all epidemics are aggravated more or less by mental disturbance, whether in the shape of active panic or low despondency. To the cholera this is particularly applicable. While our citizens, therefore, use every prudential and precautionary measure, let them keep up a good heart and dispel all fear.

In the fifth place, with regard to the treatment of cholera, it may be observed that, as a general rule, the disease does not attack so suddenly as to preclude the possibility of calling in timely medical assistance. A relaxed state of the bowels for a longer or shorter period, gives notice of its approach. In all cases, therefore, when any disorder of this kind exists, common prudence will suggest the necessity of resorting to medical aid. If this be done in season, the disease may generally be promptly arrested. When professional aid cannot be immediately obtained, and where simple relaxation of the bowels exists, 20 or 25 drops of laudanum may be taken; to be repeated in one or two hours, according to circumstances. For young persons and children, the dose must be reduced according to the age—at the age say of 10 years, 8 drops, at the age of 2 or 3 years, 2 or 3 drops.

Where the symptoms are more severe, and the patient is cold, in addition to the laudanum, he should be put immediately to bed, between blankets, and every appliance in the shape of bottles of hot water, bags of hot salt or sand, frictions, &c., &c., &c., be diligently resorted to. A strong mustard poultice, too, should be applied over the region of the stomach, to remain on till it produces smarting of the skin. In addition to this, a little brandy and water should be given, with a view of restoring warmth.

JOHN B. BECK, M. D., Ch'n, }
JOSEPH M. SMITH, M. D., } Medical Counsel.
SAMUEL W. MOORE, M. D., }
SETH GEER, M. D., Resident Physician.
RICHARD L. MORRIS, M. D., Health Comm'r.

## ANTI-SLAVERY MEMORIAL.

The following Memorial, signed by fourteen elders and sixteen ministers, was presented to the General Assembly of the Presbyterian Church in the United States of America for 1849. It shows a state of feeling at the West from which good and important results may be expected at no distant day:—

We, the undersigned ministers and elders in the Presbyterian Church, would respectfully memorialize the General Assembly on the subject of "Chattel Slavery:"

1. We believe with the General Assembly of 1848, that "Slavery, as it exists in the United States, is a gross violation of the dearest rights of human nature, and utterly irreconcilable with the laws of God."

2. And since, "To the General Assembly belongs the power of deciding in all controversies respecting doctrine and discipline, of reproving, warning, or hearing testimony against error in doctrine or immorality in practice, in any Church, Presbytery, or Synod," (see form of government ch. 12, sec. 5,) we request the General Assembly to declare plainly and unequivocally, that slave-holding, as it is practiced in the United States, is a disciplinable offense, and recommend to the lower judiciary to take immediate action on the subject, and treat that sin as other gross offenses.

3. We wish the General Assembly to restore the note* appended to the answer of the 142d question of the larger Catechism, which has been omitted in the late editions of that work, by order of the General Assembly of 1816, or send down the question to the Presbyteries, "Shall the word 'slave-holding' be inserted immediately after the word 'man-stealing,' in answer to said question?"

We desire earnestly to express our conviction to the General Assembly, that the time has fully come when the interests of the Church imperiously demand of your body that some decided action be taken on the subject of this memorial. Never has there been a time when light was so rapidly spreading, and the spirit of free inquiry so generally prevailing; and when the high claims of God's law were so clearly understood, and the enormity of the crime of slave-holding so deeply felt. Not only the conscience of large portions of the Church, but the public sentiment of the world, loudly demands that the Church shall wash her hands from the blood of the slave, and divorce entirely and forever the holy religion of the Cross from all such connection with Slavery as in any way implies a participation in, or sanction of, this crying sin.

Your body has frequently spoken out against this sin, in the language of strong condemnation, but has as yet failed of taking any decided action for its removal from our Church. For the sake of consistency and the honor of the Church and the glory of God we ask—we *beseech* you to take this action *now*. Already has the Church lost much of her strength in the West, in consequence of this delay. Numbers have already seceded from us whom we love as brethren—many churches are split up and divided upon this question, and we cannot express to you our strong sympathies with those who are struggling to get clear from all responsibility in this sin. We deem it our duty to state distinctly to the General Assembly, that we believe the interests of the Church in the Western States call for a dissolution, in a body, of our connection with the General Assembly after the year 1849, if the proposed action be not now taken. Such an event we deeply deplore; its necessity we hope may never come.

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* 1 Timothy 1: 10. "The law is made FOR MAN-STEALERS." This crime among the Jews exposed the perpetrators of it to capital punishment; Ex. 21: 16, and the apostle here classes them with sinners of the first rank. The word he uses, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in retaining them in it. *Hominum furis qui servos vel liberae abducunt, retinent, vendunt, vel emunt.* Stealers of men are all those who bring of slaves or freemen, and keep, sell, or buy them. To steal a man, says Grotius, is the highest kind of theft. In other instances, we only steal human property, but when we steal or retain men in slavery, we seize those, who, in common with ourselves, are constituted by the original grant, lords of the earth. Gen. 1: 28.

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CAMELINA STATIVA.—Some of the Georgia planters, for want of sufficient encouragement in the cultivation of the cotton plant, are beginning to give attention to the culture of Camelina Stativa, (or gold of pleasure,) an unctious seed resembling flaxseed, from which oil is expressed in the same manner as from flaxseed. The plant is a native of Siberia, but well adapted to our Southern climate. It is an annual, growing from two and a half to three feet high, and yields a large and certain crop. It is already in demand in this country.

SINGULAR CASE.—The marriage of Mr. Henry Apple and Mrs. Sarah Apple was solemnized at the Clerk's office in Indianapolis, Ind., on the 7th inst., by Judge Smith, one of the Associate Judges. Mr. and Mrs. Apple have been living together as husband and wife for some twenty years, and have raised a large family of children. Their re-marriage was made necessary by the following mysterious train of circumstance, Mr. John Apple, many years ago, left that country as a volunteer of the Black Hawk war. During his absence, a traveler passed through the country, who informed Mrs. Apple that her husband had been killed, that he, the traveler, had aided in burying him, and had marked, with an ax, the tree under which he was interred. Apple did not return, and no doubt was entertained by his wife or her friends of his decease. Time passed on, nothing was heard to discredit the traveler's story, and Mrs. A., after having continued for a proper length of time in a state of supposed widowhood, was formally married to Mr. Henry Apple, a farmer, with whom she has since lived. A few months since, it was authentically ascertained that John Apple was yet actually living! A divorce was obtained by Mrs. Apple, and she was re-married as above stated, to Henry Apple, the man with whom she has been innocently living for many years past as her supposed husband.

A YANKEE MOVE.—A New York paper says a strapping Yankee, having got out of employment in that big city, has hit upon a plan by which to raise the wind. He is a painter by trade, and goes with his pot and brush to a house and inquires who lives there, and at what time he will be home to dinner. Having found out, he stations himself at the door just about the time he expects the owner out from dinner, and commences painting the railing around the door step. The astonished proprietor comes out and finds a man painting his railing.

"Who gave you authority to paint this?"

"Nobody," says the Yankee; "but ye see, 'squire, I was comin' along and kind o' thought it would look a little better painted. Don't you think so?"

The proprietor gets a little wrathy, but the Yankee, taking it very coolly, keeps on his work.

"It will never do," says the proprietor, "to let it go so, half painted."

"I'll finish it cheap for ye," says the Yankee.

"Well, finish it."

And so he gets a good job. He has been practising in the neighborhood of Broome and Varick streets lately.

THE PINKS OF PROPRIETY.—There is a set of people whom I cannot bear—the pinks of fashionable propriety—whose every word is precise, and whose every movement is unexceptionable, but who, though versed in all the categories of polite behavior, have not a particle of soul or cordiality about them. We allow that their manners may be abundantly correct. There may be elegance in every gesture, and gracefulness in every position; not a smile out of place, and not a step that would not bear the measurement of the severest scrutiny. This is all very fine; but what I want is the gaiety of social intercourse—the frankness that spreads ease and animation around it—the eye that speaks affability to all, that chases timidity from every bosom, and tells every man in the company to be confident and happy. This is what I conceive to be virtue to the text; and not the sickening formality of those who walk by rule, and would reduce the whole human life to a wire-bound system of misery and constraint.

[Dr. Chalmers' Sermons.

ALFRED.—Alfred the Great had reached his twelfth year before he had even learned his alphabet. An interesting anecdote is told of the occasion on which he was first prompted to apply himself to books. His mother had shown him and his brothers a small volume, illuminated in several places with colored letters and such other embellishments as were then in fashion. Seeing that it excited the admiration of her children, she promised that she would give it to the boy who would first learn to read it. Alfred, though the youngest, was the only one who had spirit enough to attempt obtaining it on such condition. He immediately went and procured a teacher, and in a very short time was able to claim the promised reward. When he came to the throne, notwithstanding his manifold duties and a tormenting disease which seldom allowed him more than an hour's rest, he employed his leisure time in reading, for the best interests of the people he was called to govern; and the benevolence of his conduct is well known.

MANNERS.—I make it a point of morality never to find fault with another for his manners; they may be awkward or graceful, blunt or polite, polished or rustic. I care not what they are, if the man means well and acts from honest intentions, without eccentricity or affectation. All men have not the advantage of "good society," as it is called, to school themselves in all its fantastic rules and ceremonies, and if there is any standard of manners, it is one founded in reason and good sense, and not upon these artificial regulations. Manners, like conversation, should be extemporaneous and not studied. I always suspect a man who meets me with the same perpetual smile on his face, the same congeeing of the body, and the same premeditated shake of the hand. Give me the (it may be rough) grip of the hand, the careless nod of recognition, and when occasion requires, the homely but welcome salutation, "How are you, my old friend?"

AN INCIDENT OF THE WRECK.—After the Empire was struck, and while sinking, two mothers snatched what they supposed to be their own infants, and rushed upon deck and in their fright threw themselves into the water. One of the devoted parents held the child to her bosom, and both were saved; while the other sustained hers until it breathed its last, yet still holding on to the body until she was rescued. The surprise of the mothers may be imagined, when they discovered that in the confusion attending their escape they had each taken the other's child. And while the poor woman who had supposed that her little one was lost pressed to her bosom her own babe, the other was frantic with grief to find too late that she had preserved another's child and lost her own. [Tribune.

A CURIOSITY.—Among the interesting old MSS. found in removing some old buildings in Philadelphia last week, is an agreement between Dr. Franklin and other Directors of the Franklin Library, and Robt. Greenward, Librarian, securing to him a salary of £8. The terms upon which the books could be borrowed are stated at "eight pence per book for all folios, six pence per book for all quartos, and four pence per book for all other books, and make good all damages." The Library was to be kept open on the last day of every week from 4 to 8 o'clock in the afternoon. The documents have been deposited in the Pennsylvania Historical Society.

BREACH OF PROMISE OF MARRIAGE.—The Kingston (Canada) Whig contains the particulars of a lawsuit, Miss Mary Whitelaw of Kingston (a young Scotswoman) against Rev. Thomas L. Davidson, Baptist preacher in Pickering. Davidson had proposed to marry her in 1845, had written her in the most affectionate style as his betrothed. Faithful to you will I be, "so help me God!" In 1847 he repeated his vows; but that year a Miss Winter, whose father had *money*, and who was handsome, took his attention, and he married her. Judge McLean charged the Jury, the reverend pastor made no defense, and the verdict was for the lady, $1,000 and costs.

CARROTS.—There is no root cultivated which yields so great an amount of fattening properties per acre as the carrot. Horses, however poor, if healthy, will get fat in a few weeks with carrots only. No hay, no water—in fact, they will not drink if you feed entirely on carrots. One bushel per day, with hay, will keep your horses in good working order, without corn. During the prevalence of the potato-ail, farmers should return to carrot culture. It is a sure and profitable crop if well cultivated.

## VARIETY.

Latour Mauborg lost his leg at the battle of Leipsic. After he had suffered amputation with the greatest courage, he saw his servant crying, or pretending to cry, in the corner af the room. "None of your hypocritical tears, you idle dog," said the master, "you know you are very glad, for now you will have only one boot to clean instead of two."

The celebrated Dr. Rush was once asked by a student what per cent. he thought had been added to the period of human life by the skill of practitioners of medicine? He answered, "If by practitioners of medicine, you mean to include old women and nurses, I think the increase has been very considerable; but if you exclude them, very little."

Mr. Lindley, of London, says: "The coolness of night is to plants what sleep is to animals. This law may, to some extent, be violated for a time; but the plants cannot, on pain of loss of life, be deprived of their proper period of repose."

Nothing is a greater obstacle to the production of *excellence*, than the power of producing what is *pretty good* with ease and rapidity. He who, in his mind, has never formed the idea of some thing superior to what he is used to, will never arrive at any great degree of excellence.

If robbins and other small birds are encouraged to build near the habitations of man, they will prefer such locations to extensive forests and swamps, where hawks and crows and snakes are more apt to be their neighbors.

"Conscience!" said Mrs. Hopkins, indignantly. "Do you suppose nobody has got any conscience but yourself? My conscience is as good as yours—ay, better too—for it has never been *used* in the course of my life, while yours must be nearly worn out!"

A young gentleman of wealth and respectability, passing through one of the markets in Cincinnati, last week, saw a very pretty girl, fell desperately in love with her, proposed, was accepted, and married her the next day.

The number of robberies committed in London last year was 63,747, and the value of the property stolen was nearly a million of dollars. The number of persons taken into custody was 64,480, of whom 31,683 were discharged, and the remaining 27,274 convicted or held to bail.

The Provincial Secretary of Nova Scotia, in calling the attention of the Legislature to the spread of the small pox, said the disease was a loathsome one, destroyed life, created a good deal of terror, and *injured the looks of the inhabitants*.

A Frenchman, translating an English book into his own language, on coming to the words "chestnut horse," literally translated it "a horse made of chestnuts.

Mr. Judson, editor of "Ned Buntline's Own," has been sued by James Gordon Bennett, of the New York Herald, for a libel on Miss Crean, his wife's sister. Damages laid at $2,000.

John Flagg has recovered $800 damages against the town of Millbury, for injuries sustained through a bad road in that town.

Wm. W. Boyington has recovered $950 at Springfield, of the Western Railroad Company, for the burning of his shop through a spark from one of the Company's engines.

The Connecticut Railroad Company have filed a motion for a new trial, in the case in which Ezra H. Corning obtained a verdict of $9,040, on the ground of excessive damages.

A fire at Kevallann, the capital of the province of Kevangse, China, destroyed 4,000 houses, including the offices of the vicoroy. Many people perished during the conflagration.

Since the year 1810, 1,400 persons have been executed in England, for crimes which are no longer capital by the English law.

Wisconsin has an area of 34,511,360 acres, and a population not exceeding 300,000 persons.

The Bank of Chester Co., Pa., cautions the public again against receiving any of the old issues of that bank.

A National Convention of officers of Lunatic Asylums is to be held at Utica on the 22d inst.

Fifteen hundred trees, chiefly elm and maple, have been set out within a few weeks in the streets of Exeter, N. H.

## DERUYTER INSTITUTE.

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| | | | | |
|---|---|---|---|---|
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| Second, | " " | Dec. | 13, " | March 21. |
| Third, | " " | April | 4, " | July 11. |

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IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 12, 1848.

## To Clergymen and their People.

ALL CLERGYMEN who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—(after the 1st of May No. 57 John-street)—New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer, Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

## Mail Line from New York to Boston.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence.—Inland Route, without ferry, change of cars, or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and MASSACHUSETTS, Capt. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 5 o'clock, P. M., and Stonington at 8 o'clock, P. M., or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities.

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## The Sabbath Recorder.

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GEORGE B. UTTER, No. 9 Spruce St., New York

# The Sabbath Recorder.

EDITED BY GEORGE B. UTTER. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." PRINTED BY EDWIN G. CHAMPLIN.

VOL. V.—NO. 51. NEW YORK, FIFTH-DAY, JUNE 7, 1849. WHOLE NO. 259.

## The Sabbath Recorder.

For the Sabbath Recorder.

### MISSIONS TO THE JEWS.

In a communication published in the Recorder a few weeks ago, I expressed my doubts of the propriety or necessity of sending missionaries to "meliorate the condition of the Jews," believing that the time has not yet arrived when we may expect the blessing of Heaven on such an undertaking. I think the purposes of God in dispersing the Jews, distributing them into every state and kingdom of the earth, and preserving them in that condition, is not yet accomplished, neither will be, till the knowledge of the Lord shall cover the earth as the waters do the seas, and peace and universal brotherhood reign throughout the earth.

The 26th Annual Report of the Society for Meliorating the Condition of the Jews, was presented at their Anniversary on the 10th of May. It does not change my opinion, and I should think was not very encouraging to the Society. No special report is given from their missionaries—where they have labored, what has been their success, or what number of converts, if any, have been made from Judaism to Christianity. It is only stated, that an auxiliary society has been formed, and that the Board will extend its operations to southern cities; that a large number of tracts have been issued; that the Jewish Chronicle continues to be published, reaching 2,000 copies per month. They have one convert, who is a student in the Theological School at Andover, in preparation for the ministry. But whether his conversion took place within the past year, or at some time previous, we are not informed. The treasury, though embarrassed, has paid its expenses, disbursing $3,208, and having $12 36 left on hand.

After the pecuniary business of the Society was closed, several speakers addressed the meeting. Mr. Bernard Stinehal, the Jew referred to above, whom the President introduced as a son of Israel according to the flesh, and such he hoped according to the promise, now rose to address the meeting. A resolution was offered by him to the effect that "the present is the most favorable period for preaching the gospel to the Jews, and the Christians of America are the people particularly designed by Providence to be foremost in this noble work." Reïterating the sentiments herein expressed, he proceeded to speak of the revolutions in Europe as tending to secure the religious freedom of the Jews. An important fact bearing on the conversion of the Jews, is that they are becoming dissatisfied with the teachings of the Talmud, in which they have been firm believers heretofore. They now receive and read the New Testament. Should we neglect to give our aid to this work, he saw that infidelity would take possession of their minds. To render this aid, we must send missionaries among them. Either missionaries or miracles must work the result. Which was it the most reasonable to believe would do so? Our contributions in money were especially wanted. In concluding his earnest remarks, he begged permission to remind Christians of the duty and importance of prayer in behalf of the Jews.

Rev. Dr. Bacon, of New Haven, Ct., found himself advertised to address this meeting, but without his consent. His principal subject was, "Is the condition of the conversion of the Jews from Judaism to Christianity, to be the dissolution of their distinct nationality?" He replied negatively. The Assyrian, he said, had passed away; the Egyptian had passed away; the Greek was as bad as extinct; the Roman found no representative in the Italian; but the Jew had maintained his nationality through all these changes. Why this, BUT *that it was the divine will?* In the time of Christ, the convert was not to throw off his nationality. Paul was a Jew still. The Jews needed to turn back from the teachings of the Rabbis to the teachings of Moses; and this was their restoration.

The Reverend Doctor, it appears, has at length discovered something of the "divine will" in the preservation of the Jews in their present condition. If so, he should be cautious in his movements, lest haply he be found fighting against that divine will. I see no reason to expect, at the present day, at least, the conversion of the Jews to Christianity. We see them dispersed agreeable to the ancient prophecies, and the express declaration of our Savior, "Ye *shall* be witnesses unto me to the uttermost parts of the earth." The next grand movement we are to expect concerning them, according to the predictions of the same inspired writers, is their restoration to Jerusalem. To many persons, I am aware that this is mysterious and doubtful; but, if I did not believe one, I could not the other. They are equally supported by the same authority; and I doubt not, in the fullness of time, will be equally verified. Then will the command, "Go ye into all the world," &c., become void and useless, for the knowledge of the Lord will cover the earth as the waters do the seas. Then "the watchmen shall lift up the voice, and together shall they sing; for they shall see eye to eye, when the Lord shall bring forth Zion. Break forth into joy; sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God."

J. S.

### DOCUMENTS OF THE EASTERN ASSOCIATION.

In the brief sketch which we gave last week of the proceedings of the Eastern Seventh-day Baptist Association, we were not able to state even the substance of some of the documents presented. We think it best, therefore, to publish entire, this week, the Report on the State of Religion, the Resolutions presented by the Business Committee, and the Letter of the Delegate from the Baptist Free Mission Society.

#### Report on the State of Religion.

The Committee appointed to examine into the state of religion within the bounds of this Association, would respectfully submit the following *Report*:—

The letters from the churches generally indicate a low state of piety. Very few of them have been strengthened by additions to their numbers, while many of them have been actually diminished. Your Committee are not disposed to consider increase of numbers as always the best evidence of prosperity; but when there is any considerable loss in this respect, it ought to awaken solemn inquiry, whether it is not owing to criminal unfaithfulness, as it respects the use of the means which the Head of the Church has promised to bless to the enlargement of Zion. It is also discoverable, from the letters, that there is not generally that spirit of liberality in raising funds for the spread of the gospel, which our numbers and resources would seem to demand. This, in connection with the diminution of numbers, argues a state of things which calls loudly for humiliation before God, and for that repentance which needs not to be repented of.

Your Committee will not undertake to say what is the cause of this apparent leanness. It is, however, a matter for serious consideration, whether both ministers and people are not awfully guilty before God. The Most High spake by one of his prophets, saying, "The pastors have become brutish, and have not sought the Lord; therefore they have not prospered, and all their flocks are scattered." Ministerial unfaithfulness is doubtless one great cause of the diminution and scattering of churches, in view of which a jealous God will institute, sooner or later, a searching ordeal. Yet it behoves to be just as solemnly considered, that such unfaithfulness may exist because the people "love to have it so." Our churches may well examine themselves, whether they are not guilty of creating such a moral atmosphere as tends to chill the piety of their ministers, and render it, as it were, impossible for them to maintain that constant vigilance, without which the cause of God must suffer. Thus is verified the saying, "like people, like priest."

It is not thought necessary by the Committee to give extracts from the letters. *Piscataway* is the only church which has received any considerable additions. The gain or loss of the others may be learned by reference to the statistical table of the associational minutes.

All of which is respectfully submitted.

Thos. B. Brown,
Henry Clark, } Com.
Jacob Ayars.

#### Resolutions.

1st. To meet the suggestions contained in the report of the Executive Committee, touching missionary labor, *Resolved*, That said Committee be instructed to employ as their means will allow, one or more missionaries, to preach and distribute tracts in the fields specified in their report, and elsewhere, as they shall see fit to direct.

2d. Whereas, legislative enactments, imposing penalties for the neglect of religious observances, are direct violations of the guaranty of our National Constitution, that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof;" and of the constitutions of the several States, all of which embody substantially the same provision; and are at war with the genius of Christianity, which frowns upon the interference of the civil magistrate with things sacred; therefore—

*Resolved*, That it is the duty of Christians to labor for the repeal of all laws which enforce religious observances.

3d. *Resolved*, That civil legislation, making it a penal offense to perform worldly business on the first or any other day of week, is a violation of the guaranties of our National and State constitutions, inasmuch as it virtually prescribes a particular form of religious practice, prohibits the free exercise of conscience, and exacts an unwilling obedience from those who believe the State to have no right of jurisdiction over them in these respects.

4th. *Resolved*, That the churches composing this body be recommended to take up monthly collections for missionary purposes, and to observe the concert of prayer on the first Sabbath, or evening after the Sabbath, in every month.

5th. *Resolved*, That it is the duty of the Christian to *maintain the regular and daily worship of God in his own house*; and that the neglect of this duty is a deplorable feature in the characters of those professors of religion who are guilty of it, calling for the labor of "those who are spiritual," to correct the evil.

6th. *Resolved*, That the principles held by us as a denomination, require us to pay a strict and exemplary regard to the Sabbath; and that the loose manner of keeping it, which obtains with many who call themselves Seventh-day Baptists, is not only highly inconsistent, but wicked, in the sight of Him who requires us to "count the Sabbath a delight."

7th. *Resolved*, That the Seventh-day Baptist Missionary Association has a just claim to our contributions, and to our prayers to God for his blessing upon its labors; and that, in view of many extensive fields now opening for missionary labor, we will hail with joy, and with a ready disposition to aid the efforts it may make for a wider extension of its operations.

8th. *Resolved*, That the recent political changes in Europe give auspicious signs of the destruction of National Religious Establishment, and of the consequent removal of those fetters which have so long bound the conscience, and hindered free inquiry—furnish new and unlooked-for opportunities to propagate the gospel of salvation—and should cause a prompt and vigorous effort on the part of the Seventh-day Baptists to avail themselves of such opportunities.

9th. Whereas, The main object of church organization appears to be the concentration of effort; therefore—

*Resolved*, That it is the duty of church members to connect themselves with the churches in the vicinity where they reside; and we do hereby earnestly request the churches of the Association to advise their members to such a course.

10th. *Resolved*, That the Executive Committee be instructed to receive and examine any individuals who may be presented as beneficiaries for receiving aid from this Association in procuring a suitable education for the ministry; and that the brethren and the churches be requested to contribute for the purpose.

#### Mr. Hawes' Letter.

To the Eastern Seventh-day Baptist Association, convened at Pawcatuck, R. I., May 24th, 1849:—

In behalf of the American Baptist Free Mission Society, which I have the pleasure of representing, I take this opportunity of presenting the following communication.

Brethren, beloved in the Lord, although we have heretofore had with you but a very circumscribed acquaintance, yet it has been our privilege to know something of you, as a Christian denomination, and of your peculiar position in the community. If your position is rightly understood by us, there is but one point of difference between us—but one thing which prevents us from being one denomination. That you are truly sincere and conscientious before God, in your peculiar views upon the Sabbath question, we have no doubt; and that we are as sincere in entertaining those views on which you differ from us, we trust you will be ready to grant—praying for each other, that wherein we may be wrong, we may discover it, and be ever ready to embrace the right; for the time is approaching, when nothing but truth before his throne with honor can appear.

In all the persecutions and afflictions which have come upon you, by reason of your strict adherence to your peculiar principles, be assured, brethren, you have our kindest sympathies. The Free Mission Baptists are all agreed in their testimony against that spirit, and those sentiments, which go to prevent any of our fellow creatures, in this land of boasted liberty, from worshiping God according to their own sense of duty. All kinds of human oppression, we feel it our duty as Christians to repudiate. No one sin is more frequently and openly condemned in the word of God, than that of oppression. The gospel which we preach, is designed to promote peace on earth and good will to men—*to all men*; and we feel that of all the evils which have been recorded in the history of nations, there is no one of greater magnitude than that of American slavery. We feel, dear brethren, to call upon you to unite with us, in remembering those who are in bonds as bound with them. We doubt not that while you, as a people, are suffering under the penalties of those cruel laws, which would compel you, against your own consciences, to observe a certain day of the week as the Christian Sabbath, you will, with us, be ready to lift up your hands and your voices in behalf of those who are suffering under laws still more cruel and severe, making it even a crime for them to read the Holy Scriptures, which alone are able to make them wise unto salvation.

The Society which has chosen me to represent them in your body at this time, is strictly a Missionary Society, and its object is to propagate a gospel, which shall not only teach the servant to be obedient to his master, but shall teach all—slaveholders not excepted—to do justly and love mercy—to do unto others as they would that others should do unto them. We are called a *Free* Mission Society, because our treasury is to be kept free from the avails of slave labor, and because we recognize no helpers in our work except those who are willing to be known as friends to the oppressed, and in favor of *equal rights*. Believing that the position we have taken, and the principles we are inculcating, are such as will commend themselves to your Christian regard and confidence, we affectionately invite your coöperation with us, in the great work in which we are engaged. We have missionaries now in different parts of the United States, in Canada, and in Hayti; and we are now about to send one into the Southern States, acting under the high commission, "Go ye into all the world, and preach the gospel to *every creature*."

We were much gratified in the visit with which we were favored by our worthy brother Griswold, who met with us as your messenger, and we would cheerfully invite a continuance of mutual correspondence. Our next meeting will be an adjournment of our Annual Meeting recently held at Charlestown, Mass., and will be held on Wednesday, the 6th of June next, at Utica, N. Y.

Harvey Hawes.

### A DOMESTIC PICTURE.

BY RICHARD COE, JR.

#### Our Little Boy.

When the evening shadows gather
Round about our quiet hearth,
Comes our eldest born unto us,
Bending humbly to the earth!
And with hands enclasped tightly,
And with meek eyes raised above,
This the prayer he offers nightly
To the Source of light and love:

"Bless my parents, oh! my Father!
Bless my little sister dear;
While I gently take my slumber,
Be thy guardian angels near!
Should no morning's dawn e'er greet me,
Beaming brightly from the skies,
Thine the eye of love to meet me
In the paths of Paradise!"

Now a glad "good night" he gives us,
And he seals it with a kiss;
Naught of earthly sorrow grieves us
In an hour so full of bliss!
Now our arms about him wreathing,
One fond kiss before he sleep;
Soon we hear his gentle breathing
In a slumber calm and deep.

#### Our Little Girl.

Our tender babe! our bright-eyed one!
Our youngest, darling joy,
We teach, at evening hour, to kneel
Beside our little boy;
And though she cannot lisp a word
Nor breathe a simple prayer,
We know her Maker blesseth her
The while she kneeleth there.

And, oh! we love our little one,
So artless and so pure;
She hath so many winning ways
Our fondness to secure;
And while she thus in silence kneels,
Some angel-prompted tone,
Unheard by us, may mingle with
The prayer to Mercy's throne!

And she, too, fondly comes to us
With eyes of sparkling bliss,
And, like her brother, she receives
A good-night, parting kiss.
Nor aught of fear disturbs our breast
The while to sleep she's given,
For such as she will ever find
The guardianship of Heaven!

### FAMILY PRAYER—AN ANECDOTE.

A pious tradesman, conversing with a minister on family worship, related the following highly instructive circumstance respecting himself:—

"When I first began business for myself, I was determined, through grace, to be particularly conscientious with respect to family prayer. Accordingly I persevered for many years in the delightful practice of domestic worship. Morning and evening, every member of my family was required to be present: nor would I allow my apprentices to be absent on any account. In a few years the advantages of these engagements appeared manifestly conspicuous; the blessings of the upper and the nether springs followed me; health and happiness attended my family, and prosperity my business. At length, such was my rapid increase in trade, and the necessity of devoting every possible moment to my customers, that I began to think whether family prayer did not occupy too much of our time in the morning. Pious scruples arose respecting my intentions of relinquishing this part of my duty: but at length worldly interest prevailed so far as to induce me to excuse the attendance of my apprentices; and not long after it was deemed advisable, for the more eager prosecution of our business, to make the prayer with my wife, when we arose in the morning, suffice for the day. Notwithstanding the repeated checks of conscience that followed this base omission, the calls of a flourishing concern, and the prospect of an increasing family, appeared so imperious and commanding, that I found an easy excuse for this fatal evil, especially as I did not omit prayer altogether. My conscience was almost seared with a hot iron, when it pleased the Lord to awaken me by a singular providence.

"One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domestic worship, his letter was chiefly on this subject; it was couched in the most affectionate and respectful terms. But judge of my surprise and confusion when I read these words:—'O, my dear master, never, never shall I be able sufficiently to thank you for the precious privilege with which you indulged me in your family devotions. O, sir, eternity will be too short to praise my God for what I learned there. It was there that I first beheld my lost and wretched state as a sinner; it was there that I first knew the way to salvation; and there that I first experienced the preciousness of 'Christ in me, the hope of glory.' O, sir, permit me to say, Never, never neglect those precious engagements. You have yet a family, and more apprentices: may your house be the birth-place of their souls.' I could read no farther: every line flashed condemnation in my face. I trembled; I shuddered; I was alarmed at the blood of my children and apprentices, that I apprehended was soon to be demanded at my foul murdering hands.

"Filled with confusion, and bathed in tears, I fled for refuge in secret. I spread the letter before God. I agonized; and—but you can better conceive, than I can describe, my feelings; suffice it to say, that light broke in upon my disconsolate soul—a sense of blood-bought pardon was obtained. I immediately flew to my family—presented them before the Lord; and from that day to the present, I have been and am determined, through grace, that whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business, and retain my devotion. Better to lose a few shillings than become the deliberate murderer of my family, and the instrument of ruin to my own soul."

### THE WIDOW'S PRAYER ANSWERED.

A correspondent of the Tract Magazine gives the following account as she had it from the lips of a pious widow of her acquaintance:—

"One evening we were eating our supper; we had nothing but bread, and of that not sufficient to satisfy our hunger. 'Mother,' said little John, when he was finishing his last morsel, 'what shall we do to-morrow morning? there is no bread in the house; we shall have no breakfast.' I answered him, 'Do not fear, John; God has not forsaken us; let us pray to him, and be assured he will remember us.' I made him kneel down by my side, and prayed to God, that he would in his goodness have pity upon us, and give us bread for the morrow. I then put my child to bed, telling him to go to sleep quietly, and to depend upon his God, who never forgot those who put their trust in him. I myself went to bed, firmly believing that my God had heard my prayer, and, commending myself to the protection of our Lord Jesus Christ, I slept comfortably till four in the morning, when John woke me; 'Mother,' said he, 'is the bread come?' Poor little fellow! he had but a scanty supper, and was very hungry. 'No,' I answered, 'it is not yet come, but be quiet, and go to sleep again; it will come.' We both went to sleep; I was awakened a little before six in the morning, by some one rapping at my window. 'Dame Bartlet,' said a woman, 'you must get up immediately, Mrs. Martin's dairymaid is taken very ill, and you must come and milk her cows;' here then was bread for us. I went to Mrs. Martin's, and milked her cows, and afterwards sat down in the kitchen to breakfast; but I thought of my child, and could not eat. Mrs. Martin observing me, said, 'You do not eat your breakfast, Dame Bartlet.' I thanked her, and told her I had left a little boy at home in bed, very hungry; if she would permit me, I should prefer carrying my breakfast home to him. 'Eat your breakfast now,' was the kind answer of Mrs. Martin; 'you shall carry some breakfast home to your little boy besides.' Mrs. Martin then gave me a basket of provisions, sufficient for myself and child for two or three days. As I returned home, I could not but thank my God, and feel grateful to him, and my kind benefactress; I rejoiced my little boy's heart by a sight of my breakfast. He got up directly, eager to partake of Mrs. Martin's kindness; after a good breakfast, I made him kneel down again by my side, whilst I returned thanks to our gracious God, who had heard our prayers the evening before, and who had given us a kind benefactress. When we rose, I took him in my lap, and said to him, 'Now, John, I hope what has happened to us will be remembered by you through your whole life. Last evening we had eaten all our bread, we had none left for this morning; but we prayed to God that, through his mercy, and for the sake of his Son Jesus Christ, he would give us our daily bread. God has heard us, and has given us bread; may this teach you through life to put your trust and faith in your heavenly Father. I most earnestly pray to God that you may never forget this.'"

Dame Bartlet concluded her interesting narrative by adding, "And, madam, I have never wanted bread since. I am blessed in my son, who is now a man; he is dutiful and good to me, and has never forgotten the pains his mother took with him in his childhood, nor the exhoration I then gave him, to trust in God."

### USES OF THE BLACK CURRANT.

The Black English Currant is represented to have qualities that entitle it to extensive propagation. A kind of wine has been manufactured from it, which is celebrated for its medicinal properties. The Boston Medical Examiner, quoted by Fessenden, said of this wine, "It has all the good properties of the best Port, without any of its heating or constipating effects. We could name several instances, where, in great debility and exhaustion, after protracted and severe fever, and from other causes, nothing else could be thought of or taken with pleasure or advantage, in which this wine proved grateful to the palate, and most friendly to the stomach; in which, indeed, it was the principal means of conducting the patient to health and strength. Its use has been attended with remarkable success in the early stages of cholera and dysentery; and again in the later stages of these diseases, after the symptoms of inflammation or febrile excitement had ceased. It has been strikingly remedial in the low stages of typhoid and billious fever. We have not room to enumerate many other morbid affections, in which this wine has proved useful. In sore throat, it has, for many years, been considered almost a specific remedy."

These opinions are confirmed by other testimony. Kenrick, in his American Orchardist, says: "From the black currant a jelly is made, of considerable medicinal efficacy; a wine is also made from them, which possesses far superior medicinal virtues to Port wine. The jelly has been highly recommended for disorders of the throat, and as a necessary article in the stores of ships sailing to the East Indies. A liquor is prepared from the black currant, which, Mr. Forsyth states, is possessed of great medicinal efficacy in obstinate coughs, &c. The currants for this purpose are bruised, and, being placed in a jar, whiskey or any other species of alcohol is poured over them; the jar is then covered close for a fortnight; after this, the liquor is strained and bottled."

The jelly from the black currant is farther described as being fine for the table, and the wine as of peculiar flavor, which, to those long accustomed to its use, is delectable.

He who forgets the fountain from whence he drank, and the tree under whose shade he gamboled, in the day of his youth, is a stranger to the sweetest impressions of the human heart.

# The Sabbath Recorder.

New York, June 7, 1849.

## MR. MORTON AND THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

Last week we published the Circular of Rev. J. W. Morton to the members of the Synod of the Reformed Presbyterian Church, setting forth his views in relation to the Sabbath. As we then intimated, his trial for the heresy supposed to be contained therein, took place at the session of the Synod in Philadelphia. The following account of it is prepared from a report of the proceedings published in the Philadelphia Daily Sun:—

In the afternoon of the first day of the session, May 23d, after reading the minutes of the morning, David Scott stated that J. W. Morton was not a member of the Pittsburg Presbytery, as he was dismissed more than eighteen months since. The Moderator decided that J. W. Morton is a constituent member of this Synod as its Missionary. The Moderator then announced the Standing Committees, after which David Scott rose and stated, in substance, that J. W. Morton had made known a change of views in regard to the Sabbath, maintaining that the seventh day of the week is still the Lord's day, and moved that a committee of three be appointed to confer with Mr. Morton, and to report what should be done in the case—said report to be presented to-morrow afternoon, at the commencement of the session.

At three o'clock P. M., May 24th, the Committee appointed to confer with J. W. Morton, reported, by preferring a libel against him, which, after various motions, was at length sustained as relevant—a copy of the libel directed to be served on Mr. Morton, with citation to appear for trial to-morrow afternoon. It was intimated that he would then have liberty to argue the relevancy of libel.

May 25th, 3 P. M.—Order of the day, the trial of J. W. Morton, called for. Libel read. It charges him with maintaining, that the first day of the week is not the Christian Sabbath.

The Moderator reminded the Synod, that it was now a judicial court, for the trial of charges alledged against an individual.

Mr. Morton was asked if he was ready for trial; he answered, that he was ready.

Mr. Morton asked whether he was charged with denying the existence of the institution, or its divine appointment.

The Moderator could give no farther information than was contained in the libel.

Mr. Morton stated, *that he had denied, and does deny, that what is called the Christian Sabbath is of divine appointment*—and he pleads the irrelevancy of the libel, for the Old Testament laws respecting the weekly Sabbath are uniform and definite.

The Moderator stated that this court, sitting in judgement, *cannot hear any thing impugning the standards.*

J. M. Wilson stated that Mr. Morton had said that he intended to plead against the relevancy of the charge from the standards.

The Moderator stated that Mr. Morton was to prove either, 1st, that an appropriation of the first day of the week to secular purposes is not sinful; or, 2d, that he is not guilty.

R. L. Wilson asked if it was not a good evidence if Mr. M. could show that the day had no warrant.

Mr. Sommerville said there were two questions to be asked, 1st, Is a thing right in itself? In this case appeal must be made to the Bible; 2d, What does the Reformed Presbyterian Church believe to be right? In this case appeal must be made to the subordinate standards. This is the question in the present instance. This is not a court of review discussing the propriety of altering the standards.

J. R. Wilson said that it was right to plead to the relevancy of the libel in this way. For example, suppose a man denies that the deacon has power over all the temporalities of the church, and he is libeled for the error, he would have a right to endeavor to show by the word of God, that he is correct. He would not contend against this, although he did not believe that he could sustain his position.

The Moderator decided that Mr. Morton *had no right to prove that the Sabbath was not of divine appointment.* An appeal was taken from his decision. The Synod sustained the Moderator, but it was evident that a good number of the members did not vote.

Mr. Morton then declined the authority of the court, protested against any future action in his case, and appealed to the head of the church, for reasons to be given before the rising of this court.

Moved by David Scott, that the appointment of Mr. Morton, as Missionary to Hayti, be revoked. Carried.

Moved by David Scott, that he be suspended from the exercise of the ministry and the privileges of the Reformed Presbyterian Church. Carried.

Such is the report of the case furnished by the daily papers; and it is in the main correct, as we are informed by those who witnessed the whole proceeding. For the farther elucidation of the subject, we have obtained, and copy below, the Libel preferred against Mr. Morton, and Mr. Morton's Reasons for Protest and Appeal—the latter document not on record any where else.

### LIBEL PREFERRED AGAINST J. W. MORTON.

Whereas, denying that the first day of the week is the day on which the Christian Sabbath should be kept, is a heinous sin and scandal, contrary to the Word of God, and the Profession of the Reformed Presbyterian Church, founded thereon—(*Acts* 20: 7, "And upon the first day of the week, when the disciples came together to break bread," &c.; *Shorter Catechism*, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath,")—yet true it is, that you, Rev. J. W. Morton, are guilty of the scandal above stated, in so far as you, the said J. W. Morton, at Port-au-Prince, Hayti, 17th of January, 1849, did publish a Circular, in which you oppugned and denied that the first day of the week is the Christian Sabbath, which being found relevant, and proved against you, you ought to be proceeded against by the censures of the Lord's House.

A true copy. By order the Synod.
[Signed] JOHN WALLACE, Ass't Clerk.

### REASONS OF PROTEST AND APPEAL.

I do respectfully protest against the action of Synod in my case, on the 25th of the present month, and appeal therefrom to the Lord Jesus Christ, the King and Head of the Church, for the following Reasons:—

1st. Because I was not allowed to prove the irrelevancy of the charge made against me, by an appeal to the Bible, "the only rule of faith and manners."

2d. Because I believe that the statements, on the subject of the Sabbath, set forth in our subordinate standards, are inconsistent with one another, and in part contrary to the Word of God; yet it was by these unscriptural portions, that I was tried and condemned.

Brethren, I entertain no hard feelings towards you. My daily prayer to God is, that you may be saved, and led into all truth. I did hope that you would hear and consider the claims of the Lord's holy Sabbath, when presented in a mild and affectionate manner. But either I have failed to present the question with sufficient tenderness, or you have determined to avoid all discussion in regard to it.

It grieves me to the soul to bid you farewell. Both God and man will bear witness, in the day of final reckoning, that you have trampled down, by the resistless force of an overwhelming majority, one who was endeavoring with both hands to hold up the standard of the great Covenant God of our fathers. But though for the present cast down, I am not dismayed. The Sabbath of the Lord is a richer treasure than the richest you can either give or take away. "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness."

Brethren, I shall meet you before the judgment seat of Christ, on that day when he shall come "with ten thousand of his saints." "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, amen." J. W. MORTON.

PHILADELPHIA, May 29th, 1849.

—There, reader, you have the facts connected with the trial and suspension of a Minister of the Gospel—a Missionary of the Cross—by the highest judicatory of the Reformed Presbyterian Church. We scarcely know what to say in the way of comment. The proceedings throughout strike us as a flagrant outrage upon the principles of Justice and Christianity. When Mr. Morton went to Hayti, less than two years ago, he had the confidence of his brethren, and was regarded by them as a fit person to establish a new missionary station. While laboring there, circumstances transpired which called his attention to the subject of the Sabbath, and he became convinced that he ought to keep the seventh day of the week. Immediately he addressed a Circular to his co-presbyters, stating the change which had taken place in his views, and affectionately inviting them to investigate the subject. Five months afterward, he meets them assembled in the capacity of a Synod. And how do they treat him? Do they, in the spirit of Christian brotherhood, endeavor to show him his error, and persuade him to come back to what they profess to regard as the truth? Not at all. Their first step is to accuse him, in the public assembly, of heresy; and there, one would naturally suppose, the Circular, upon which the accusation was based, should have been read, but it was not. The next step is to appoint a Committee to consider and report upon the case. They present a libel, charging him with "heinous sin" for "denying that the first day of the week is the day on which the Christian Sabbath should be kept," "contrary to the Word of God and the Profession of the Reformed Presbyterian Church." And there, again, one would naturally suppose, an opportunity should have been given the accused to show that his doctrine is not contrary to the Word of God, or to any part of the "Profession" based on the Word of God; but no such opportunity was given. Then Mr. Morton declines the authority of the Court, and appeals to the Head of the Church, for reasons to be subsequently presented. But when those reasons, written out in the briefest manner possible, are presented, they are not entertained, or allowed a place on the records of the Court. Finally, the poor victim of ecclesiastical tyranny is suspended from the ministry and the privileges of the church, without being permitted in any way to state the position which he occupies, or the considerations which have led him to it.

And all this is done by the Synod of the *Reformed* Presbyterian Church. Reformed from what, pray? Not from Popery, surely, for here is the very essence of Popery. Not from Presbyterianism of the older sort, we hope, for to that we have never dared to attribute such monstrous usurpation. Upon what the church which does such things is a reformation or improvement, we must confess ourselves unable to see. Many a time have we listened to homilies in favor of Presbyteries, Synods, and General Assemblies, based upon the notion that they give accused persons better chances of a fair trial than they would have in congregations. But if this be a specimen of the action of such bodies, we beg to be delivered from their jurisdiction.

## A QUERY.

Suppose some dozen or twenty persons, members of half a dozen different Seventh-day Baptist churches, should be brought together, either by accident or design, at some village distant from any of the churches to which they respectively belong. For example, say two members of the Seventh-day Baptist Church in New York, two from the Plainfield Church, three from Pawcatuck, four from 1st Hopkinton, two from Waterford, two from Piscataway, and five from Shiloh, twenty in all, happen to be brought together in Philadelphia. The Sabbath comes on, and they obtain a place for holding meeting. It is found that in the company is one regularly ordained *minister*, who conducts the religious exercises for them. So far, all very well. After preaching, some one proposes to celebrate the Lord's Supper; and it is found that in the company are two *deacons*, who can be called on to assist in serving the elements. The query is this, Is it right—is it according to gospel order, for them to proceed according to the proposition, and have the Lord's Supper administered, although they are no regularly constituted church, but intend, all of them, to return to their respective homes the following week?

Now, Mr. Editor, if you, or any of your correspondents, will decide this question in the affirmative, and show good reasons for the decision, I may hold my peace; but if you decide it in the negative, I may have something farther to say. I will only add, that my object in proposing this query is to obtain light upon a question which has not a little perplexed me.

ALPHA.

## THE ENGLISH ANNIVERSARIES.

The Benevolent Societies of Great Britain have their "May Meetings," which are similar in many respects to the Anniversaries held in this country. From a report of them, prepared by a correspondent of "The Independent," we gather the following facts.

The Annual Meeting of the *Baptist Missionary Society* was first in the order of time. A Report was read on the occasion, from which it appears that the Society has in Continental India 35 missionaries, and 67 native teachers and preachers. In Ceylon and other East India islands, 6 missionaries, and upwards of 40 teachers. In connection with these are 1,800 church-members, and 4,000 children under instruction. In India, 102 schools. The volumes of Scriptures printed up to 1837, 240,065; between 1837 and 1847, the number printed amounted to 503,205; together, 743,270. Since 1847, the issues have been 133,000 volumes. Apart from their special work, the missionaries have accomplished literary labors which appear to be almost incredible. They have written and published fourteen grammars and nine dictionaries—mostly in languages not previously possessing these elementary works. The labors of the Baptist missionaries in the West Indies are well known. The missions to Africa, which to some extent grew out of the West India mission, present some striking results. Though only seven years have passed since their commencement, many thousands of persons have been clothed and taught, and a written language, and parts of the life-giving Word, presented to tribes of Africans. The financial portion of the Report is painful. Though there has been a diminution of expenditure to the amount of nearly £1,000, yet there is an addtion of £1,500 to the debt—the total of which is more than £5,000.

*The Baptist Irish Society* held a meeting, at which some very interesting facts connected with Ireland were brought to light. During the terrible famine of 1847–8, the officers of this Society were enabled to minister to the necessities of many by a special relief-fund, which was most carefully administered. The readiness with which Bible-readers and missionaries were received was the subject of special notice, and certainly denotes a marked change in the spirit of the Irish people. One of the speakers remarked, that while the Eastablished Religion had failed, and had no hold upon the people, Popery had overacted itself; religion as thus presented had failed; civil government had failed; insurrection had failed; and the Irish were shut up to the remedy of the Gospel. A speech of Rev. W. Hamilton described the process which had been going on in the midst of the Irish population. Formerly not only the Romish priest but the Episcopal clergyman had counteracted the labors of those who would present simple scriptural truth to the Irish. A change for the better had taken place; the kindness shown to them in their deep distress had proved to the Irish that Protestants were not naturally their enemies; hence many had, without solicitation or inducement, become hearers of the Word. Striking instances of the happy results were given. This Society has in Ireland 15 churches, 15 missionaries, and 16 Scripture-readers; 30 schools, and upwards of 2,000 scholars; during the year 138 members had been added to the church. The income is small—being under £3,000. Pressed by the peculiar claims of the period, the Committee had exceeded the income of the year by upwards of £1,000.

The meeting of the *Baptist Home Missionary Society* gave occasion to exhibit the ignorance and practical heathenism which so largely prevails, particularly in the rural districts of England. Glancing at some of the facts showing the moral condition of the rural population, the chairman pointedly said, "Your income, I am told, is but £4,000 *per annum.* It ought to be £40,000. I can assure you, that unless we individually, as members of a Christian church, feel it our duty to extend this cause at home, we shall not prosper abroad." The central stations of the Society, supported either in whole or in part from its funds, are 111, the subordinate stations 186. By this agency the Gospel is preached to about 23,000 persons weekly, in the small towns, villages, and hamlets of the country. The number of schools is 115, of scholars, 7,000; and about 1,000 teachers are engaged in this labor of love. The number of additions to the churches during the year has been 562; the total number 4,335. The income £4,644; expenditure £4,645.

*The British and Foreign Bible Society* held its 45th Anniversary in Exeter Hall, London, on the 2d of May. The entire receipts of the year ending March 31, 1849, amounted to £95,933 6s. 1d.—being an increase over the receipts of the previous year of £5,786 17s. 9d. The amount applicable to the general purposes of the Society was £25,574 14s. 4d., including £7,636 16s. 3d. special contributions in aid of the extended circulation of the Scriptures on the Continent, and £31,993 15s. 5d. free contributions from auxiliary societies—showing an increase in this item of £695 11s. 1d. The receipts for Bibles and Testaments amounted to £43,328 11s. 10d. The issues of the Society for the year amounted to 1,107,518—namely, from the dépôt at home, 802,133; from the dépôts abroad, 305,385. The total issues of the Society since its formation had been 21,973,355. The expenditure during the past year had been £88,831 1s. 2d. The engagements of the Society at home amounted to upwards of £30,000, and those abroad to nearly £30,000 more.

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WORK OF GRACE ON A MISSIONARY SHIP.—In the Baptist Missionary Magazine for May, we find an interesting letter from Rev. L. Jewett, one of the missionaries who went out to Madras in the ship Bowditch, last fall. In the early part of the voyage, the captain would not allow the missionaries to say a word to the sailors on religion, nor permit religious services on deck; saying that it was of no use to try to convert sailors. When they had been out about three months, he sent them word that they had "full permission to visit the forecastle, and warn every man to flee from the wrath to come." On the 18th of January the brethren resolved to spend the day in prayer; and soon after the exercises had commenced the captain sent them word that he had found the Redeemer.

"Captain P. said he had been told by sea-captains, that missionaries go to India to live a life of ease; and he believed it was so. But as he walked the deck he saw that we were happy, while he was unhappy; this first awakened him. While reading Pilgrim's Progress, which was lent him, he used to say to himself: 'There go Bunyan's pilgrims—they are going to heaven; I wish I were going with them.' Thus he was led from step to step, till, on his knees, on the 18th of January, 1849, he found Christ precious to his soul." From that time all things on board the ship wore a new aspect. The sailors were allowed to attend service regularly, and several of them were converted, including one young man, the son of a missionary formerly employed at Cape Town by the London Missionary Society.

* * *

THE SECEDERS FROM THE ENGLISH CHURCH.—The Independent says that Mr. Shore still lies in prison, but the Committee appointed at a grand meeting in Exeter Hall to manage his case, have determined to pay his "costs," and thus effect his release. Mr. Noel has addressed a letter to the Bishop of London, informing him that he has taken the oaths of dissent, and has preached and performed other acts indicative of his position. He says that he cannot take advantage of the bill now before Parliament for the "relief" of seceding clergymen, for that would be "to purchase exemption from legal penalties by consenting to deposition from the ministry;" and he cannot admit that in "ceasing to be a minister of the establishment" he has "ceased to be a minister of Christ." He concludes by saying, in substance, that though he attaches no special importance to episcopal ordination, he yet recognizes its validity, and cannot therefore regard himself as a layman. He shall continue accordingly to exercise his right of preaching and administering the sacraments; and if he is to be imprisoned for it, he is willing to abide the issue.

* * *

INSTRUCTING THE COLORED PEOPLE.—The Southern Baptist Triennial Convention has been engaged in considering the education of the colored population of the South. The report of the Committee gave rise to a protracted debate, the stumbling-block being the conflict with the laws of some of the Southern States, which forbid the education of slaves, and do not allow them to assemble together for religious worship. Nevertheless, the Convention passed the following important resolution:—

*Resolved,* That we regard the religious instruction of our colored population as a duty imperatively incumbent upon us as Southern Christians; that we regard the preaching of the Word of God as the best means of discharging this duty, and we earnestly recommend to our churches to devote a stated portion of their public exercises to the particular instruction of colored persons in the truths of the Bible.

* * *

THE METHODIST CHURCH SOUTH.—The Southern Christian Advocate says that there are nineteen Annual Conferences in the Methodist Church South, covering the Southern States and the Indian Territory. The superintendence of the whole is in the hands of four bishops; the regular pastoral and missionary work is intrusted to the care of 1,476 traveling preachers, being an increase during the past year of 73. The total number of superannuated preachers is 108, and of local preachers 3,026, a decrease of 116, though some of the Conferences give no returns. The total number of members is 491,786, viz.: whites 354,258, colored 134,153, Indians 3,375, exhibiting upon the returns of last year, an increase of 26,232. The missionary collections of the past year are reported from sixteen of the nineteen Conferences, and amount to a little upwards of $65,000. Putting down the Conferences not reported, according to the returns of the previous year, the aggregate missionary revenue will stand at about $67,000, an improvement of more than $4,000 upon last year's operations.

CHURCH CONSECRATION AT JERUSALEM.—On Sunday, Jan. 21, the house of worship erected by the members of the Church of England at Jerusalem, was consecrated by Bishop Alexander, with all the forms of that Church. The Syrian Bishop, with some priests and deacons, attended, and expressed himself deeply interested by the service. There were also some Armenian priests present; but the Armenian Patriarch, who had in a manner accepted the Bishop's invitation, did not come, being indisposed. Some Greek Catholic priests were present, but none of the dignitaries. The Bishop used a Collect prepared for the occasion, concluding thus:

"Bless all thy servants by whose common care this tabernacle has been reared among the ruins of Jerusalem; prosper their work, and give success to their endeavor to lead the sons and daughters of Abraham to their Redeemer. Bless all those that pray for the peace of Jerusalem; and grant, O Lord, that all those for whose good this pious work is intended may show forth their thankfulness, by making a right use thereof, to the glory of thy blessed name, through Jesus Christ our Lord. Amen."

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A NEW MORAVIAN MISSION.—Rev. H. A. Graves, of Boston, who has been spending the winter in the island of Jamaica, for his health, writes to the *Watchman and Reflector*, under date of March 7:

"I passed an evening during last week with a company of Moravians, who are to embark in a few days for the Mosquito shore, as pioneer Missionaries. It is remarkable how these excellent people seek out the darkest, most unattractive spots on the earth, to labor for their Master. Rev. Mr. Pfeiffer and wife, the eldest of this company, are natives of Germany, but have labored in this island for nearly twenty years. They are tried and most worthy missionaries. The others are young men directly from Europe; one of them being a native of Labrador, and educated partly in Scotland. What a transition! from frigid Labrador to torrid Mosquitia! and as a Christian Missionary!"

* * *

RELIGION AMONG THE NOBILITY OF ENGLAND.—Within a few months past, meetings have been established in London among some of the nobility. An English journal mentions the following incident connected with these meetings:

"Within the last six or seven weeks, the lady of a distinguished Peer has thrown open her drawing-room once every week, for the purpose of holding devotional meetings, on the part of persons of her own rank in society. As many as a hundred noblemen, and gentlemen, mostly Members of Parliament, with their wives or other near relations, meet together on these occasions, and spend the evenings in purely christian intercourse. Prayer and praise, and the reading of a chapter of the Bible, by one of the clergymen present, with a few expository observations, constitute the services of the evening."

* * *

ALEX. CAMPBELL ON EMANCIPATION.—The founder and leader of the numerous sect known as Campbellites, has spoken out very plainly and worthily on the subject of emancipation in Kentucky. The following are his words:—

"A time has come in Kentucky, when the Christian population of that noble and rapidly advancing State will speak out like Christians at the polls, and demonstrate its love of liberty and right, by extending them to every thing in the form of man, that breathes its air or treads its soil. It will be her greatest honor, as I am sure it will be her greatest interest, to be first in this great work." ALEXANDER CAMPBELL.

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TRAVEL ON THE HUDSON.—Steamboat fare between New York and Albany is cheap enough this season to suit the most economical. Fifty cents is the common price of passage, and there are boats of an inferior quality running for less. The Oregon and the Isaac Newton are the favorite night boats, and they run in connection, leaving New York on alternate evenings. Of day boats, the Hendrik Hudson is considered the best, and she leaves Albany on Monday morning, New York on Tuesday morning, and so on through the week.

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THE CHOLERA seems to be decreasing in the South and West, and increasing at the North. At Baltimore, Philadelphia, New York, Brooklyn, and the adjacent cities, cases are frequently occurring; but they are generally of a mild type. The weather of last week, in New York, was exactly adapted to foster the disease, and the number of cases increased from half-a-dozen to twenty per day. We agree with a remark in one of the daily papers relative to these facts, that "there is abundant reason for being circumspect in diet, regular in hours of rest, abstinent from stimulants, moderate in exercise, and regular in ablutions, but no reason at all for getting into a panic."

* * *

THE CREVASSE at New Orleans remained unchecked at the last reports, and it was thought that two weeks would be required to stop it. A dispatch dated May 30, says that "already half the city is inundated; the inhabitants are flying from their homes, and business matters are being wound up."

* * *

THE FOREIGN NEWS, which will be found in another column, shows that the great struggle in Europe is not yet ended. The impression which prevailed a month ago, that the Pope would soon be reinstated at Rome, seems not to have been well-founded. Students of prophecy will find much to reflect upon in the movements going on throughout Europe.

☞ ELD. C. M. LEWIS requests his correspondents to address him at Rockville, R. I.

# General Intelligence.

## THE FOREIGN NEWS.

The steamship Niagara arrived at New York since our last, bringing seven days later news from Europe. The following summary of movements on the Continent embraces all that is really important. It will be seen that the French and Neapolitan troops are held in check by the heroism of the Romans—that the temporal power of the Pope is not likely soon to be restored—that there is a state of confusion and insurrection throughout Europe quite as threatening as at any former period.

The elections in France on the 13th passed off without a single violation of good order. No definite opinion can yet be formed as to the relative success of parties. No doubt is entertained but there is a large majority in favor of peace and order.

The French expedition to reïnstate the Pope had not effected an entrance into Rome at the last advices.

The Neapolitan army has not been more successful, having been defeated in an attack on the 5th ult.

All accounts concur, that it will be impossible to restore the temporal power of the Papacy in any form. We have before us most frightful details of priests having been dragged forth from their hiding-places by the populace, and put to death—their bodies have been hacked into the smallest pieces, and then cast into the Tiber. The combined powers of Europe will scarcely be able even to set up his Holiness again on the throne of the Vatican. The tide of feeling has overflowed him, and the Romans seem now bent on excluding Sacerdotal and Political authority for ever.

The war in Hungary assumes no new feature—the fighting goes on unremittingly, and the fortunes of the Hungarians are reported to be in the ascendant. They are said to be within a few days' march of Vienna, to which point the Russians are pressing forward as rapidly as possible. It is thought that the strong protest of France, seconded probably by England, may have the effect to check the advance of the Russians.

Sicily is again in a state of insurrection.

It is stated that the Danish question is all but settled. The only positive facts are, that the Danes have suffered another defeat, and that Lord Palmerston has intimated that the attention of the British Government is still directed to that quarter, with a view to effect a restoration of peace.

The plot gradually reveals itself in Germany. The sovereigns have evidently combined for the overthrow of the Liberalists.

There has been a formidable disturbance at Dusseldorf on the Rhine, but it has been suppressed.

At Frankfort the riot was becoming more revolutionary and anarchical every day. All the moderate men have in consequence left.

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**The California Overland Emigration.**—The St. Louis Reville, of May 23, says that Mr. Alding, a member of the Ottawa (Illinois) company of emigrants, had just returned to that city from St. Joseph. He states that there exists the greatest dissatisfaction among the emigrants who have not yet left St. Joseph. Difficulties and quarreling, growing out of the general discontent, were occurring daily among the emigrants. Many companies have disbanded, and are selling out their outfits at any cost to raise the means to return home. The perfect sacrifice of property is an evidence of the dissatisfaction which exists. Auctions are had daily, where a person might procure himself a complete outfit, including clothing, saddles, &c., &c., at a less price than they could be procured in any Eastern city. Many emigrants also, whom extravagancies have plunged into pecuniary difficulties, have had their equipments seized by the Sheriff and sacrificed at auction. The general impression at St. Joseph seems to be, that the emigrants will not only experience a great many difficulties and troubles in the journey, but that many heavily laden wagons will have to be left behind. The majority of wagons, it seems, have started out over-loaded. A teamster was engaged with his wagon to accompany one party with a load of corn to a distance of about 100 miles back of St. Joseph. He fulfilled his contract, and in returning, literally filled his wagon with bacon and provisions of every description, which had been cast on the road-side from overloaded wagons.

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**Cholera Precautions.**—Two or three precautions are most important to be borne in mind. 1. On the appearance, or reported appearance of the epidemic at any place, every one should avoid the excitement of alarm or panic, for this will make any one the more readily susceptible of an attack of the disease. 2. In case of an attack, immediate attention should be given, in the first stage of the complaint, viz: the diarrhœa. Dr. Drake, of Cincinnati, who had much experience in treating the disease in 1832-33, and who then wrote and published a treatise upon it, says that this is not a premonitory symptom, but the disease itself—that it may generally be arrested, if attended to in that early stage, but that it cannot be successfully treated unless the patient will lie by. It is at the peril of his life that he continues on his feet. Mr. Cist of the Advertiser, (Cincinnati,) expresses the opinion, that no disease which has destroyed as many lives as the cholera, is as easily manageable, if promptly attended to. He says that in 1832, nine of his family were taken down with it, and by careful and judicious treatment, all recovered. [Western Recorder.

◆

**Shooting a Crazy Man.**—As A. T. Penniman of Canton, Mass., was going into Boston, early the other morning, a stranger seized his horse by the bridle, and demanded to ride. Mr. P. supposing him to be a highwayman, discharged a pistol at him, and riding on, gave the alarm at the first house on the road. Search was made, and the wounded man was found near the scene of the occurrence described above. He turned out to be a peddler, who had been seen in that vicinity for several days previous. He is supposed to be insane. He will probably survive his wound.

**Incidents of a Cruise.**—The United States ship Independence, just retured to Norfolk, sail-from Boston on the 29th of August, 1846. During her absence she has been at sea four hundred days, and in foreign ports five hundred and ninety-five days, and has sailed altogether very near fifty-seven thousand miles. Her greatest run was 277 knots by the log, or 279 by observation, equal to 320 statute miles, during 24 consecutive hours. She ran 272 knots, under royals, lower and topmast studding sails. Her greatest speed during the cruise was 13 1-2 knots, and 13 knots under royals. The port of Mazatlan was blockaded by the Independence during the thirty-five days she was anchored there in 1847. From November 12, 1847, to May 7, 1848, she held military possession of Mazatlan, in conjunction with the frigate Congress.

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**Surgical Operation.**—The New London Daily Chronicle tells of a successful operation recently performed by Dr. Albert Utter, of that city. It seems that a child of Mr. Lewis Daniels, one year old, had been afflicted for a month with an ailment in the throat and head, causing severe suffering and frequent bleeding. The occasion of this was not discovered, after careful and repeated examinations by physicians, and the case was considered hopeless. Doctor Utter saw the child, and became convinced that there was some hard substance lodged in the cavity communicating with the nose. With the consent of the parents, he cut a passage to it with a lancet, and drew out thence the jagged shell of a walnut more than three-fourths of an inch in diameter. The child is said to be doing well.

◆

**Building Association.**—The Cincinnati Building Association has purchased thirty-six acres, about ten miles down the river, at $100 per acre. It is beautifully situated on the river and canal. It is to be divided into 200 lots, which will be sold at auction to the members, in order to make them pay according to their respective values. The first cost of the lots will be about $20 each. It is in contemplation to establish a foundry, roll-mill, cotton factory, &c., so that all can find abundant employment on the ground. The laborers will own these establishments and make the money, instead of capitalists. In addition to these advantages, they can purchase all goods and groceries at 25 per cent. discount; enjoy all the advantages of city and country, and be relieved from the disadvantages of both.

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**The Empire.**—A dispatch to the *Sunday Herald*, dated at Newburgh on the evening of the 2d inst. says:

"The body of Delia Avery was recovered from the ladies' saloon of the Empire this afternoon. She was from Preston, Conn., and in company with the Ladd family, of Stonington, Conn. Her age was 33. Upon her person was found $118.48, chiefly in gold. Her brother, Oliver P. Avery, is here, and will take the remains of his sister to Preston for interment. In the ladies' saloon, from which Miss Avery was taken, there are yet several feet of water. The after lower cabin has not been reached. When the boat will be raised so as to float, it is impossible to tell. The work has been slow. The whole number of bodies found is 23."

◆

**How to prevent the Cholera.**—A correspondent of the Journal of Commerce says that a town in Tennessee has entirely escaped the scourge of the Cholera the past winter, not a case of it having occurred there, notwithstanding every other town in the vicinity suffered from it severely. This has been attributed, and no doubt correctly, to the free and universal use of *quick-lime*, fresh from the kilns, which was scattered through the gutters, cellars, privies and yards. Its disinfecting properties seizing, with avidity on all impure and deleterious gases, are well known, and where plentifully used, will no doubt under ordinary circumstances of prudence and cleanliness preserve the health of any cities and villages in the United States.

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**Destruction of Slave Factories.**—A Liberia letter, from Capt. Carlton of the bark Nehemiah Rich, says: "The English have destroyed all the slave factories at Galenas, and burnt the whole place down. They were to march on the slave factory at New Cess on the 1st of March, and I have not a doubt that ere this the last remnant of the slave factories between Palmas and Sherbro is forever effaced from that part of the country. All the citizens in Liberia are in high spirits from the flattering success the President has met with in his late tour. Trade was rather dull, but they were looking forward to the future with flattering prespects."

◆

**Escape of a Convict Wife in her Husband's Attire.**—A Mrs. McAdams was, a few weeks since, convicted of the crime of murder before the Circuit Court of Madison County, Miss. Her husband was allowed to visit her in prison frequently, and at last dressed her in a suit of his own clothes, by means of which she effected a passage from the prison. She was traced as far as Vicksburgh, where she took passage in a steamboat, and, from the last accounts, had not been arrested.

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**Post-Office Trial.**—A man named Wm. Robinson has been recently sentenced to three years' imprisonment at Windsor, Vt., for claiming and taking a letter directed to a namesake at East Windsor, Conn., and which contained a check on the Suffolk Bank for $175. He had previously taken out the letter, and returned it as not belonging to him. The agents of the Post Office Department followed him up, caught him in Canada, just as he had spent all the money, and brought him back.

◆

**Miss Beecher and Western Schools.**—Miss Catherine Beecher has lately made a visit to Milwaukie, to promote the cause of popular education. In addressing a few friends of the cause at that place, she explained the views and plans of the *National Board*. They are aiming, first to supply well-qualified teachers from the East, who are trained for the purpose. Next, they wish to secure to Woman her profession of teaching—the only liberal profession open to her. And, thirdly, not to remain dependent on the East for teachers, but to encourage high schools in the West. A committee of citizens were appointed at once to procure suitable premises for such a school in Milwaukie.

## CHOLERA TREATMENT.

Important facts in the treatment of Asiatic Cholera, from the pen of H. G. O. Dwight, American Missionary at Constantinople:

"Where the cholera is raging we are continually hearing of persons who are well in the morning and are in their graves before night; and it is not to be doubted that there are some cases in which the very first attack of disease is the collapse, from which recovery is rare; but I can say with truth, that in every instance of these sudden deaths by cholera in which I have been able to investigate the circumstances, I have found the individual had been laboring under diarrhea for some days previous; generally this is so slight as not to be much noticed. It is attended with no pain, and no sickness of stomach, perhaps, and gives the person no particular inconvenience, but it is this *very diarrhea* which is insidiously preparing the system for the most dreadful onset of disease. Whenever the cholera is prevailing in any place, it should be a rule in *every* instance *to stop the* SLIGHTEST *diarrhea immediately*. For this we have a remedy always at hand. Opium, in some form or other, must be used immediately, and without fear. In the form of laudanum, perhaps it may be used most conveniently. At such times, it should be found in *every* house; every one in the family should give notice immediately when the first symptom of diarrhea makes its appearance. In mild cases, six drops of laudanum for an adult will be sufficient to check the disease. The dose should be repeated every *four hours*, until the diarrhea is stopped. This is a most important direction. I have used it with the best effect in many severe cases. When there is much pain and tendency to cramps and coldness in the extremities, a mixture of equal parts of laudanum, tincture of camphor, and tincture of rhubarb, *eighteen drops*, may be given an adult at a dose in mild cases. To be increased according to circumstances.

◆

**American Education Society.**—This Society held a meeting in Boston last week. The Annual Report states the following facts:—New applicants received, 103. Whole number aided during the year, 396. In the Classical course, 186; in the Theological course, 210. Increase above last year, 31. Number aided at the West, 23. Sixty-three have entered the ministry this year. Ten, who were brought into the ministry by the Society, have embarked during the year as Missionaries to foreign lands. Balance on hand at the beginning of the year, $4-788 14; Receipts during the year, $27,301 79—making the resources of the year, $32,089 93. The receipts exceed those of last year $2,-327 65. Disbursements, $27,764 33—being $464 54 more than the receipts. Balance now on hand, $4,325 60.

## SUMMARY.

Messrs. John V. de Grasse, of New York, and Thomas J. White, of Brooklyn, two colored medical students of Bowdoin Medical College, Brunswick, Me., have received the degree of M. D. at the close of the last term. Notwithstanding the doors of the Medical Colleges of this city were barred against them, they have pursued a regular medical course, and now have their diplomas in hand, intending to go to work in their respective cities. They are young men of intelligence and moral worth.

A letter dated Watchman's Cape, Coast of Patagonia, March 9, states, that on the 4th of March there was a severe gale at that place. The French ship La Tour d'Averne, was driven ashore, and the mate and eight men, being all there were on board, were drowned. Three schooners parted their chains; one was able to get clear, and returned in three days. The other two were lost.

The remaining portion of the Central Railroad of New Jersey is about to be completed to Easton, Pa. The whole distance from the city of New York to the Delaware at Easton, will be 75 miles. The Company are at present running over about 40 miles of the road from Elizabethport, and the remaining distance is being surveyed, with a view of putting it immediately under contract, to be completed the present year.

At St. Louis, on the 29th of May, the steamer San Francisco collapsed a flue while she was leaving port for Missouri. Mr. Parker, the mate, was badly scalded, and many persons were blown overboard, several of whom are supposed to have been drowned. The steamboat Cora, lying alongside, was much damaged, and the captain and crew were more or less injured by the explosion.

St. Joseph's Academy and school attached, near Dubuque, Iowa, was recently destroyed by fire. The Sisters of Charity, 23 in number, who were residing upon the premises, lost nearly all their personal apparel and household goods. The books and other effects of the students were saved. The entire loss is estimated at $1,700.

The wife of Rev. Wm. Scudder, of the Ceylon Mission, recently deceased of cholera, while on the passage from Madras to Ceylon. She was the second daughter of the distinguished musical composer and musician, Prof. Thomas Hastings, of this city, and went out under the auspices of the A. B. C. F. Missions, something more than a year since.

The Detroit Daily Advertiser of the 25th, says that on the last trip of the Sultana up, a company of forty English families were on board on their way to Kent Co., Michigan. They were accompanied by a physician, and were a highly respectable class of people. They intend locating on some desirable tract of land, and immediately commence clearing up for farming.

At Binghampton, N.Y. the late Postmaster, Mr. Park, having refused to surrender the office to Mr. Cooke, his successor, as directed by the Postmaster General, the latter has opened an office, and is regularly receiving and dispatching the mails. At the same time Mr. Park continues the old office open, but does not seem to have much custom.

The St. Louis Republican says a large number of counterfeit ten dollar notes on the Jefferson County Bank at Watertown, N. Y., have recently been put in circulation in that city. The notes have a good appearance, are countersigned and registered by E. Sloan of the Controller's Office.

Father Chiniquay's mission to the Roman Catholic Parishes of Lower Canada, in many of which he pointed out, with native fervor and eloquence, the lasting evils of intemperance, has been productive of the most beneficial effects. A list of SEVENTY-SIX parishes is published in the Montreal Herald of the 30th ult., in not one of which have the magistrates recommended any person for a tavern license this year.

Mr. Lawrence, a merchant in New York, who died last week of cholera, was insured in the Connecticut Mutual Life Insurance Company, $4,000. His annual payment was due four days previous to his death, when the Agent called upon him for it. He put it off for "a few days," but died without effecting the renewal. That slight delay of a "few days" has deprived his children of $4,000.

Two columns of the London Morning Chronicle of May 15, are filled with the evidence in a case at Hastings, where Mrs. Mary Ann Geering is in jail on a charge of poisoning her husband, Richard Geering of Guestling, aged 56, and her own sons, George, aged 21, and James, aged 26, all of whom are dead. Her son Benjamin vomited the arsenic and is alive.

The New Haven Palladium says, that, as Miss Agnes Wylie, of Thompsonville, was gathering flowers on the banks of the Connecticut river, last Friday, her foot slipped, and she was precipitated from a height of fifteen feet into the stream, striking her head on a projecting rock, which doubtless caused her death before she reached the water.

A colored man, accompanied by a white woman, who had eloped from the northern part of the State, and arrived in Cincinnati on the 16th ult., were both seized with cholera on the 17th, and both died and were buried in one grave on the same day! A sad finale to a strange elopement.

The papers contain reports of a famine prevailing at Gaspé, New Brunswick. Two persons have died of starvation, and many others are in a most enfeebled state, and not expected to live. Dispatches have been sent to the Executive for assistance.

Rape is punishable with death, in the Canadas. At Hamilton, (U. C.) a Dr. Bill was recently sentenced to be hung on the 8th of June next, for taking advantage of a woman named Phebe Fordham while entrusted with him as a medical man.

The steam boiler that is being made in Philadelphia, for the U. S. steam frigate now in process of construction at the Brooklyn Navy Yard, is composed of 75,000 pounds of pure copper, and will cost $30,000.

While the cholera was raging in St Louis, the people in parts of the city kept tar barrels constantly burning to purify the atmosphere, and it is said that the places where these sanitary fires were kindled were free from visitation of the pestilence.

The Bishops of the five British North American dioceses propose to meet at Halifax, Nova Scotia, on Ascension Day next. This will be the first Episcopal Synod in the Colonial (Protestant Episcopal) Church.

James Brown, sentenced by South Carolina law to be hung on the 2d of July, for negro stealing, escaped from the Sheriff while on his way to Camden; and had not been found at the latest date.

Accounts from Tabriz, Persia, state, that a religious insurrection had taken place in that city. The Mollahs having been interdicted by the principal Ecclesiastic, rose in arms to the number of 6,000, and have taken possession of the place.

Three negroes were recently struck by lightning, in Laurens County, Ga., while at work in a field. Two of them died instantly, and the third recovered after remaining two hours in a state of insensibility.

A family in Washington City were poisoned the other day by eating poke root, ignorantly sold in the market for horse-radish. The application of proper remedies averted fatal results.

The whole number of Bibles which have been distributed by the different societies throughout Christendom within a little more than forty years, amount to 35,735,675, which were in 162 different languages.

Conrad Vintner, under sentence of death in Baltimore, for the murder of Mrs. Elizabeth Cooper, has made a frank, voluntary, and unreserved confession of his guilt.

The Rt. Rev. Dr. Blanc, Roman Catholic Bishop at New Orleans, has issued a pastoral address, authorizing the collection of "Peter-pence," a subscription for the Pope, in his diocese.

The yield of the Mexican mines last year, according to the official accounts, was twenty-five millions of dollars, and a very large proportion of it silver.

On the 24th of May, 12 miles from Quebec the roads were hard frozen, the pools thinly coated with ice, and the fields glistened with a rime frost.

John Thurston, who has a farm of 1,000 acres in Lock, Ohio, advertises in the Investigator for "a first-rate infidel dairy family, of good moral habits, that can be relied upon."

The Erie Railroad was opened from Binghamton to Oswego, on the first of June. The distance was run in about one hour.

On the evening that Dan Marble was attacked with cholera, he was announced to appear in one of the Louisville theatres in a piece entitled "A cure for the cholera."

Mr. Rennett, late editor of the Yazoo City Whig, having died, his widow has taken charge of the paper, and will in future conduct it in her own name.

In New York, a young man named Wm. R. Griffith has got a verdict of $5000 for injuries sustained by being struck by a truck belonging to a hook and ladder company.

The National Anti-Slavery Standard has cost the American Anti-slavery Society $6,975 13 during the past year.

The name of the city Marshal of Cincinnati is *Ruffian*.

### New York Market, Monday, June 4.

ASHES—Pots and Pearls $5 56.——FLOUR AND MEAL—Flour, common and good State 4 37 a 4 50; good and straight Western 4 56 a 4 69; pure Genesee 5 00 a 5 12. Jersey Meal 2 87. Rye Flour 2 81 a 2 87.——GRAIN—Ohio Wheat is held at 1 02 a 1 05, Genesee 1 22 a 1 25, which is a slight advance. Corn, 59 a 60c. for mixed; 65c. for Northern yellow. Rye 58c. Oats 34 a 35c.——PROVISIONS—Pork is dull at 8 25 and 9 97. Beef, also, is dull, and no change in prices. Butter, State 9 a 15c., Orange County 15 a 18c. Cheese 6 a 7c.

### MARRIED.

In Brookfield, N. Y., on the 12th ult., by Eld. S. B. Crandall, Mr. Charles A. Crumb to Miss Lucy M. Burdick, all of Brookfield.

### LETTERS.

E K Crandall, Stillman Coon, Joseph Goodrich, Lucius Crandall, John Parmalee, Wm M Fahnestock, A H Main, Benj Clarke (the book is right—the error was typographical.)

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| And. Bowers, Milton, Wis. | $1 00 | pays to vol. | 5 | No. 52 |
| Abram Allen, " | 4 00 | " | 5 | " 52 |
| O M Crandall, " | 2 00 | " | 5 | " 52 |
| I. G Baldwin, " | 2 00 | " | 6 | " 13 |
| James Barnhart, " | 2 00 | " | 6 | " 52 |
| Benj Collins, Fulton, Wis. | 2 00 | " | 5 | " 52 |
| H W Green, Teotsa, Wis. | 2 00 | " | 5 | " 52 |
| J Powers, Falls Port, Pa. | 1 00 | " | 5 | " 52 |
| Geo Merritt, Little Genesee, | 5 00 | " | 5 | " 40 |
| D P Williams, Higginsville, | 4 00 | " | 5 | " 52 |
| John Parmalee, " | 1 00 | " | 6 | " 26 |
| Alex Brandon, New York, | 1 00 | " | 6 | " 26 |

### Western Association.

The Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church of Alfred, Allegany Co., N. Y., commencing on the fourth day of the week before the fourth Sabbath in June, (20th day of the month,) 1849, at 10 o'clock, A. M. Introductory discourse by James Bailey. T. E. Babcock, Cor. Sec.

### Christian Psalmody.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to Geo. B. Utter, No. 9 Spruce-st., New York.

### Railroad from Albany West.

ON and after Tuesday, May 1, 1849, six trains will leave the depôt of the Albany and Schenectady Railroad Company daily, Sundays excepted, viz:

At 6 o'clock, A. M., for Buffalo, through in 15 hours; at 7 o'clock, A. M., for Schenectady; at 9 o'clock, A. M., for Buffalo, through in 18 hours; at 12½ o'clock, P. M., for Schenectady; at 2 o'clock, P. M., for Buffalo, with emigrants and express freight, through in 23 hours; at 7 o'clock, P. M., for Buffalo, through in 18 hours. Passengers for Saratoga Springs and Whitehall can take any of the trains for Schenectady and Railroad or Stages by Plank Road route to Saratoga. *Baggage cars and through baggage men run the whole distance between Albany and Buffalo.* Baggage taken free by Railroad wagons between steamboats and Railroad.

Albany, April 30, 1849. E. FOSTER, Jr.,
Secretary Albany and Schenectady R. R. Co.

### Mail Line from New York to Boston.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence.—Inland Route, without ferry, change of cars, or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and MASSACHUSETTS, Capt. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 5 o'clock, P. M., and Stonington at 8 o'clock, P. M., or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities.

The C. VANDERBILT will leave New York, Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday.

The MASSACHUSETTS will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

N. B.—Passengers, on the arrival of the steamers at Stonington, proceed immediately in the splendid Railroad cars to Providence and Boston. A baggage-master accompanies the steamboat trains to and from Boston, to take charge of the baggage.

### The Young People's Mirror,

A handsome Quarto Volume, containing upwards of one hundred Engravings, having but ONE AIM, to advance the Interest, Happiness, and Welfare of the Youth of America, at the very small price of "FIFTY CENTS."

MINISTERS, Colporteurs, Postmasters, Teachers, Parents, and Guardians, are invited to aid in circulating this work among the young, for they may be assured that it will be precisely such a work as they will take pleasure in recommending to those over whom they severally exercise an influence. For example, the Minister in his Sunday School, and his pastoral visits among his flock; the Colporteur in his lectures, and in his visits of love from house to house; the Postmaster in his office, where the young are sent for letters; Teachers, who are constantly training the young mind for the future; and Parents and Guardians, who bear the solemn responsibility of moulding human character, and watching over and directing aright the expanding intellect of youth, may all present our enterprise directly to those for whose benefit it is chiefly intended, and through its instrumentality each may aid himself in the work in which he is engaged.

☞ Terms to Agents.—To those who are willing to aid in circulating the Young People's Mirror in the neighborhood, the Publisher will credit them with three copies for each dollar so received, and send them per mail as directed.

⁂ Young people clubbing together in fives, and sending the Publisher two dollars, will receive five copies of the paper, mailed to one address. EDWARD WALKER,
114 Fulton-street.

COMMENDATIONS OF THE PRESS.

We commend this work to the attention of parents, as a valuable one for their children. Let them subscribe for it on the first of January, when the volume will commence. It will be a fine New Year present. The matter of it, we can say from our knowledge of Mr. L., will be such as to entertain and instruct the young.—*Poughkeepsie Telegraph.*

The "Mirror," we predict, will be a great favorite with our juvenile population.—*Republican* (Monticello, N. Y.) *Watchman.*

From the number before us, we have no hesitation in recommending it to all classes as a valuable publication.—*Utica Observer.*

If the number before us is a fair specimen, it must be considered the cheapest, and one of the most desirable papers for young people printed in the country.—*Portland* (Me.) *Journal.*

It promises to be a delightful periodical for youth.—*Philadelphia National Eagle.*

It is very neat in its appearance, is finely embellished, and is well filled with matter highly useful and interesting to the class for which it is intended.—*Belfast* (Me.) *State Signal.*

We most cheerfully commend the publication to parents and guardians as a valuable work for youth of both sexes. Fifty cents cannot be better expended, looking to interest and instruction.—*Freeman's Journal*, Cooperstown, N. Y.

It is well printed, admirably selected, beautifully illustrated, and we really think the best and cheapest of the periodical publications prepared for youth.—*Bangor* (Me.) *Gaz.*

The "Young People's Mirror" is a monthly periodical, well edited and liberally illustrated, which will come to be welcomed, we have no doubt, by many thousands of young readers. It is but fifty cents a year; and if it maintains the promise of its initial number, it is "bound to succeed."—*Knickerbocker Magazine.*

# Miscellaneous.

## SIMPLE AFFINITY.

Some water and oil
One day had a broil,
As down in a glass they were dropping,
And would not unite.
But continued to fight,
Without any prospect of stopping.
Some pearlash o'erheard,
As quick as a word,
He jumped in the midst of the clashing,
When all three agreed,
And united with speed,
And soap was created for washing.

## THINGS IN CALIFORNIA.

Lieut. Edward Beale, U. S. N., and Wm. Parrot, U. S. Consul at Mazatlan, arrived at New York, May 29, bringing news from San Francisco to April 13th. They came to Panama by the steamship Oregon. The following facts were obtained from Lieut. Beale, by a writer for the N. Y. Tribune:—

There were about 75 vessels lying in the Bay of San Francisco, and others were arriving every day. With very few exceptions their crews desert immediately upon their arrival, and they are unable to leave. The town is crowded with people, and about two-thirds of the inhabitants are living in camp. The houses are all filled to overflowing, and the smallest rooms rent for $3 a day; good board at the hotels is $10 a-day. Gen. Smith is living for the present in the old house of the Hudson's Bay Company. One of the volunteers of Stevenson's regiment, who made enough at the diggings to purchase a frame house in the place, offered to rent it to him, but coolly demanded $18,000 a year, giving Gen S. one day to decide on the offer.

The snow was melting very fast, and the placers were almost entirely clear. Companies were leaving San Francisco daily for the diggings, and miners constantly arriving with the products of their labors; the fare to Sutter's Fort varied from $25 to $50, according to the style of conveyance. There was a great deal of drinking and gambling going on in San Francisco. Many of the gamblers who followed the American army through Mexico have gone on to California, and by means of monte, roulette, and faro tables, fleece the natives very extensively.

Lieut. Beale speaks in high terms of the order maintained by the population on the placers, as well as in the more settled parts. There are few disturbances of any kind, and owing to the strict administration of extempore justice, crimes have become less frequent. The only punishment is hanging. When a person commits any *theft* or outrage, he is brought before a Jury of twelve men selected for the purpose, who go through the regular forms of trial, and, if convicted, he is at once executed. Three men have lately been hung at the diggings, one of them for stealing a horse.

The last heard from Col. Fremont, he was on the Gila with his company. The report of his arrival in California is incorrect. Mrs. Fremont was at Panama, and would leave in the first steamer for San Francisco.

Lieut. Beale left St. Louis, on his way out, on the 1st of November last. He was the bearer of dispatches, and had a body of 25 men under his command. After reaching Santa Fe he took the Gila route, and on this part of the journey underwent the most terrible sufferings. The party was visited by the Winter storm among the mountains, which proved fatal to so many of Fremont's men, and *nine* soldiers perished with cold and exposure. They were several times attacked by Indians, and some of the troops were severely wounded. Lieut. Beale's appearance bears token of the hardships he has undergone.

He brings with him a lump of pure gold, weighing *eighty ounces*, and consequently worth nearly $1,500. It was found at the dry diggings by a man named Weaver.

The following items are made up from information given by Mr. Parrott, and should be received, evidently, with some grains of allowance:—

The riches of California do not consist in gold alone. All the precious metals are there found, in greater or less profusion, as well as the rarest and most valuable jewels. Two mines of silver have been lately discovered, one of which is known to but few persons, who jealously keep the secret. Platinum is also known to exist in considerable quantities. A rough diamond, nearly the size of a hen's egg, has been found by one of the miners in the Sacramento Valley. Gen. Vallejo, who was his informant, says that it was brought to him by the finder, who demanded $180,000 for it. Emeralds of large size are frequently met with, but their value is scarcely known. Three or four new quicksilver mines have been discovered, one of which, a very rich deposit, lies between the valley of Santa Clara and San Joaquim. The Forbes mine, however, is the only one worked as yet. The extent and value of these quicksilver mines is not equaled by any other locality in the world. Beds of coal have also been found, near the coast, but cannot of course be worked under the present state of things.

Mr. Parrott says that in the Sierra Nevada, to the north-east of San Francisco, there is a volcano in active operation. On the 3d of March, the heaviest snow-storm in the memory of the inhabitants took place.

There are but fifty women in the town of San Francisco, twenty of whom are Americans. The arrival of a ship-load of female emigrants would be a cause of public rejoicing, and all the single ones would receive offers before they landed.

The price of lots in the town is enormous. The sales take place, however, with little regard to the title of the property, and as there are two or three separate claims upon a great part of it, this may lead to great difficulty in the future. Sometimes, the same land is sold to different parties by two Alcaldes.

Nearly the whole of Capt. Sutter's 40,000 bushels of grain rotted in the field, for want of hands to harvest it. The price of Flour at the diggings when Mr. Parrott left was $3 per lb. though at San Francisco it was down to $10 per bbl. There was not much sickness at the diggings, except scurvy and a few cases of fever. There was also some scurvy at San Francisco, owing to the want of vegetable food, the cultivation of the soil being entirely neglected.

## CAUSES OF DIVORCE.

The following statement of the causes for which absolute divorces are now granted by the laws of the several States of this Union is attached to the report recently made by Mr. Cornell to the New York Legislature:—

*Maine.*—Desertion five years, joining Shakers, imprisonment in the State prison or penitentiary five years, drunkenness three years.

*New Hampshire.*—Desertion or absence, not heard of for three years, three years neglect of family, extreme cruelty.

*Massachusetts.*—Imprisonment seven years.

*Rhode Island.*—Desertion five years, habitual drunkenness, neglect of family, extreme cruelty; and also for any other gross misbehavior and wickedness, in either of the parties, repugnant to and in violation of the marriage covenant.

*Connecticut.*—Desertion, three years absence, not heard from in seven years.

*Vermont.*—Desertion three years, cruelty, imprisonment three years, absence seven years, neglect.

*New Jersey.*—Desertion five years.

*Pennsylvania.*—Desertion two years, cruelty.

*Ohio.*—Desertion three years by either party, extreme cruelty, gross neglect, habitual drunkenness, three years actual imprisonment.

*Indiana.*—Cruelty, habitual drunkenness, two years imprisonment, and any other cause where the court, in the exercise of a sound discretion, shall deem it reasonable, report that a divorce should be granted.

*Illinois.*—Desertion two years, cruelty, drunkenness, two years imprisonment for crime.

*Michigan.*—Desertion two years, habitual drunkenness, imprisonment three years.

*Virginia.*—Desertion, cruelty, drunkenness.

*Delaware, Maryland, and Georgia.*—Divorces in these States seem to be left entirely to the Legislature.

*Tennessee.*—Desertion, cruelty, drunkenness.

*Kentucky.*—Desertion three years, felony, neglect to live with wife or husband, joining any sect which disavows marriage.

*North Carolina.*—Desertion, drunkenness, or any other just cause, in discretion of court.

*Louisiana.*—Desertion five years, cruelty, imprisonment for infamous crime.

*Mississippi.*—Desertion five years.

*Missouri.*—Desertion two years, cruelty, habitual drunkenness two years, vagrancy, charging wife with infidelity.

*Arkansas.*—Desertion one year, cruelty, imprisonment for felony, drunkenness for one year.

*Wisconsin.*—Desertion two years, drunkenness, cruelty.

NOTE.—The causes mentioned above are all grounds for absolute, not limited divorce.

Adultery and impotency are, of course, grounds of divorce in all the States.

[Scott's Weekly Paper.

## A CHOCTAW WEDDING.

Having often been an eye-witness to these weddings, I will endeavor to give, as near as possible, a true account. In the first place, the girl is bought with a hog, or eight or ten yards of cloth, it does not make any difference what kind; her uncle receives it, the parents have nothing to do with it; if she has no uncles, her brothers will receive the amount; the day is appointed, and notice is given to the relatives of the girl to make bread, one or two dozen *banaba*, whichever they prefer, and bring it with them. The night before, it is all put together and saved for the next day, then they all commence making "hog and homony." Next morning, the friends and relatives of the bridegroom all meet at a certain place, and escort the groom to the house of the bride. When they get in sight of the house, the bride's friends take her by the hand, and run, as "for life and death." The groom party coming up, find them gone—there are certain women of the party appointed to run after them, some eight or ten; the balance of the company run along also, for the fun of it, but must not interfere. Some times the bride's party get such a start of them, the men run and head them, and chase them; they will then change their course in running, and then they are overtaken, and such a scuffle between the women as you never heard of, some will pull the girl, her friends will pull her back, and they will almost fight for her; finally they give up—the groom's friends lead her back rejoicing. But where is the groom all this time? When he arrives at the house, he is shut up in it; he does not see any of the fun. They lead the girl into the yard and set her down, his mother or sisters spreading something for her, such as a skin or cloth, and all the groom party throw something on her head: beads, binding, handkerchiefs, or one or two yards of cloth, and those that made the bread divide, or rather snatch, to see who can get the most. And then they lead her in where the groom is, and set her down by his side, and give them a bowl of *tahlobo* to eat, with one spoon, the groom taking the first mouthful; if the bride does not take a mouthful, soon after, it is left untouched, the door also is closed on them, the company at the same time are feasting out of doors. A certain man being appointed to dish out for them, the feasting being over, another scuffle follows, to bring the bride out of the house, some times a weak door is broken down, and she is led out, and set down in the yard, and the usual things, as before mentioned, are thrown on her head, and she is led back into the house; it occupies nearly all day; by this time, the people disperse rejoicing—the groom stays all night, and very early, before the sun is up, he must run home. About nine or ten o'clock, the girl and some of her friends start for his home, with a pan of *tahlobo*, having prepared it the day before. When they come in sight of the house, his mother or sisters meet her and lead her into the house; the husband must in all cases have a dress and a handkerchief ready for her, and his sisters give them to her. They then bring corn to her, and she must try her best, what good *tafala* she can make; the near relatives present will make her some presents, and she returns home without him, but in the evening he goes to her home and remains with her, if he chooses, at the same place, or moves, if her friends are willing. So ends the wedding. [Choctaw Tel.

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The expense to the city of New York for bringing home from Mexico and burying the remains of Colonel Baxter and Lieut. Chandler was $3,980; medals for the New York volunteers, $3,994; and their "reception" when they returned home, cost the city $1,200! In all, over $9,000! The city tax this year is $3,100,000!

A SUBSTITUTE FOR WHITE LEAD.—A medal of 3,000 francs ($600) has been given for an invention which promises to be of great benefit to humanity. This is the substitution of a preparation of zinc in place of white-lead, and in colors of which lead and copper form the base. The poisonous effects of white-lead on the men who work in it have always been known, and have led to experiments with the oxide of zinc, for the purpose of substituting it instead of lead. Zinc, too, was known to be more durable, and to hold its color better. But there was no cheap process by which it could be manufactured, and the prejudices and habits of workmen were opposed to it. The celebrated chemist, Guyton-Morveau, succeeded so far as to establish a manufactory of white-zinc at Dijou. But the discovery made no progress, and was never brought into general use. At last, in 1846, M. Leclaire undertook to introduce it into his own widely-extended business. He had to contend with formidable obstacles. He had to establish the manufacture of white-zinc on a large scale, to show that it was not only handsomer and easier to use, but also cheaper; that it dried in a shorter time, and did not change color even under the influence of sulphuretted hydrogen. He had to demonstrate that it did not injure the health of the workmen; that nothing similar to the frightful colics, produced by white-lead, was occasioned by its use or manufacture. He had to discover the method of compounding colors with this base, instead of those in which white-lead was an essential ingredient. He undertook to apply this substitution to copper as well as to lead, and met with entire success. M. Leclaire has also obtained a product in zinc for artistic painting, which deserves the name of *snow-white*, which has been applied to it.

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OSCILLATION OF THE LOWER EXTREMITIES IN WALKING.—We are indebted to the brothers Weber, for an important discovery in the theory of walking and running in man. It consists in having demonstrated, by experiments, that the lower limbs, when put in motion, oscillate in a pendulum-like manner around the trunk, by the action of gravity. Limbs of different lengths, both of living men and of bodies, were made to oscillate; and in every case it was found that the durations of these oscillations were proportional to the square roots of the oscillating limbs. These movements, then, are effected independently of our will; a fact which explains the perfect regularity with which the steps succeed each other in a child as well as in an adult, in the idiot as well as in him whose will and sensibility have received full development. The action of the muscles, therefore, is little or nothing in the execution of these movements. The leg raised, and then left to itself, accomplishes the step by the sole influence of gravity. The head of the thighbone suffers a very slight friction only in rotating in the cotyloid cavity, where it is retained by atmospheric pressure, which thus assists in accomplishing these movements. The whole weight of the limb does not press against the sides of the hip-joint: the head of the thigh-bone remains fixed in this cavity by atmospheric pressure, and hence the effect of gravity upon the member is destroyed.

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CLEANSING THE TEETH.—In order to preserve the teeth, it is of the utmost importance that they should be kept always clean. Multitudes seem to think that they may use their teeth during a whole life without ever cleansing them, and when they discover they are going to decay, express great surprise that their teeth do not last good like other people's. How can they expect them to remain perfect, if nothing is ever done to protect them from the action of acids produced by the particles of food that decompose after having been lodged between and around the teeth for weeks and months? The only wonder is, that the teeth last as long as they do. There is no more propriety in neglecting to clean the teeth, than there would be in neglecting to wash the cups that are used from day to day on your tea-table. Not a day should be suffered to pass without the teeth being thoroughly cleansed with a brush. Reader, if you have not been in the habit of cleansing your teeth, go immediately to a skillful dentist, and have them cleansed. After that, by spending one minute a day in washing them, you may keep them white and clean all your life; and the comfort arising from a clean mouth will amply compensate you for all trouble. [Blaisdell.

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THIMBLE MAKING.—The Journal of Commerce says that if a lady could see the processes through which her thimble passed from the solid bar of silver, to the convenient instrument she uses, she would be astonished.—The bar of silver is welded into a long ribbon, which is cut into small pieces, each of which is to make the barrel of a thimble. The top is cut out of another strip of iron or silver, the rim is hammered around a bar of iron and soldered, and after the top is soldered on, the whole thimble is put upon a turning lathe and chiseled, inside and outside—it is then marked with the needle holes by a little roller pressed against it, and finally polished and ornamented by various instruments. We have omitted several processes through which it passes. Altogether they cannot be less than twenty, and after all, the thimble is sold at a very small advance on the weight of the silver.

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A HARD CASE.—We wish to put on record in a few words the facts in a case tried in the Supreme Court of Mississippi; the decision of which is an outrage on every principle of justice and humanity, and would disgrace a Congo chief. "A gentleman there had a son by one of his slaves, and desiring that it should not meet the common fate of all who are of African blood, he took the mother and child to Ohio, and there liberated them. Soon afterward he died, leaving his property to his son, but his distant relatives maintained that this act was null, and through a decision of the Mississippi Supreme Court obtained not only the property of the deceased, but the mother and child who had been made free."

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Dr. Mars, of New York, died of cholera, one day last week. He had been troubled with a diarrhea for three or four days, which he had neglected, and after he was seized with the more violent symptoms, death speedily ensued. Such cases should serve as a warning to all who feel themselves affected in the slightest degree. The first stage of Cholera, which is that of common diarrhea, may, in nine cases out of ten, be promptly checked.

## PRAYER FOR SLEEP.

In a beautiful hymn composed by Sir Thomas Brown, as a half adieu for each night to the world, are these striking lines:—

"Sleep is death. O make me try,
By sleeping, what it is to die;
And as I gently lay my head
On my grave as now my bed;
Howe'er I rest, great God, let me
Awake again, at last with thee,
And thus assured, behold I lie
Securely—or to wake or die,
These are my drowsy days; in vain
I do now awake to sleep again,
O come that hour, when I shall never
Sleep again, but wake forever."

◆

EARNESTNESS IN THE PULPIT.—It is recorded of the devoted John Welch, that he used to keep a plaid upon his bed that he might wrap himself in it when he rose during the night for prayer. Some times his wife found him on the ground, weeping. When she complained, he would say—"Oh! woman! I have the souls of three thousand to answer for, and I know not how it is with many of them." Possessed with such a sense of responsibility to God and to the people of his charge, how can any true minister of the cross withhold himself from an earnest devotion to his work of arousing souls, and pointing them to Christ? He feels his momentous responsibility during the week, while preparing the beaten oil for the sanctuary. It is ever with him. It haunts him in the silent watches of the night. It absorbs his thoughts; and speaks out in every fervid utterance of his closet.

◆

HUGE MUSICAL MACHINE.—A monstrous musical box, which it requires ten horses to draw, is described as follows in a New York letter to the Philadelphia Ledger:—

"A curious affair on wheels, constructed by Mr. Henry Erben, the organ builder, and intended for the circus of Spaulding and Rogers, now in Ohio, passed through our streets to-day. It is nearly as high as a two story house, and is intended as a substitute for a whole band of musicians. The noise it makes is horrible—a mixture of gong, bagpipe, and the feline falsetto. If the driver should refuse to 'move on' for a quarter, it would be worth while to give fifty cents to 'progress' out of earshot. It is called the Appollonian."

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A SINGULAR REQUEST.—Since the conviction of Conrad Vinter, for the murder of Mrs. Cooper, in Baltimore County, and his confinement in his cell, awaiting the expiation of his crime upon the gallows, he passes most of his leisure hours in performing on the accordeon. Fearing that all hope for commutation of his punishment from the forfeiture of his life upon the gallows to the Penitentiary for life is in vain, he is composing a dirge, which he asks permission to perform, on his way from his cell to the place of execution. A most singular request, truly; and one which will no doubt be readily complied with.

## VARIETY.

Dr. Johnson, speaking of a lady who was celebrated for dressing well, remarked, "The best evidence that I can give you of her perfection in this respect is, *that one can never remember what she had on.*" Delicacy of feeling in a lady, will prevent her putting on any thing calculated to attract notice; and yet, a female of good taste will dress so as to have every part of her dress correspond. Thus, while she avoids what is showy and attractive, every thing will be adjusted so as to exhibit symmetry and taste.

A neat, clean, fresh-aired, sweet, cheerful, well-arranged, and well-situated house, exercises a moral as well as physical influence over its inmates, and makes the members of a family peaceable, and considerate of the feelings and happiness of each other; the connection is obvious between the state of mind thus produced, and habits of respect for others, and those higher duties and obligations which no law can enforce.

The foreign clearances from the United States, during the year 1848, were 18,329 vessels, of an aggregate burthen of 3,865,000 tons. Their crews consisted of 170,000 men, and 7,250 boys. Only 9,695 were American vessels. The clearances from Boston were 2,840; from New York, 2,343. The number of foreign arrivals was 17,274; of which 2,923 arrived at Boston, and 2,870 at New York. Last year the number of vessels built in the United States was 1,851, of which 254 were ships.

Mr. James Mahegan, President of the Board of Assessors, estimates the loss by the St. Louis fire as follows: Steamboats and cargoes, $600,000; buildings, precisely $502,290; merchandize and other personal property, $3,500,000. Total $5,602,290.

The receipts of foreign money at the Suffolk Bank, Boston, in the year 1848, were over one hundred and seventy millions of dollars; and the amount received from January 1st, 1849, to May 1st, exceeded sixty millions of dollars.

He is a great simpleton who imagines that the chief power of wealth is to supply wants. In ninety-nine cases out of a hundred it creates more wants than it supplies.

An extensive military ball was recently given in New York, to secure funds for erecting a monument in Greenwood Cemetry over the remains of the Mexican heroes!

The Society for the Encouragement of National Industry at Paris, have awarded a prize of 50,000 francs ($10,000) for an improvement in steam engines, by which a rotary motion is produced directly.

The frost that nips the foliage of the mulberry tree, kills not the silk-worm cradled in its leaves; so Christian calamity may blight your bowers of ease, but it cannot destroy you.

A Cincinnati paper says that a woman who was divorced from her husband lately, was married again *the same night!*

The New York Day Book states that nine-tenths of all who commence the dry goods business in that city fail.

He that hath God hath all things, and he is covetous, indeed, whom God cannot suffice.

In 1790, New York State had a population of 430,000. In 1810, 950,000. In 1840, 2,420,900.

The insurance offices in Pittsburgh will lose $30,000 by the St. Louis fire.

## DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistan

TERMS AND VACATIONS.

The Academic Year for 1848–9, is divided into Three Terms of Fourteen Weeks each.
First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " " April 4, " July 11.

COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 0 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or 4 00 |
| Tuition on Piano, | 8 00 |
| Use of Piano, | 2 00 |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | 1 50 |
| Board in private families, per week, | $1 00 to 1.50 |

TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 12, 1848.

## To Clergymen and their People.

ALL CLERGYMEN who will send their address to Messrs. Comstock & Company, No. 21 Courtland-street—(after the 1st of May No. 57 John-street)—New York, shall be furnished *gratuitously*, for their family use, with a Salve of most extraordinary merit for *external* sores or inflammations of long or short standing. In burns, or pains and swellings of *nearly all descriptions*, its effects are charming, and almost beyond belief. This Salve has already been used by quite a number of the clergy, for themselves or sufferers to whom they have given it; and they have called on or written to the proprietors to express their delight at its action, and a desire to have their names used in making known its virtues. The proprietors having realized a handsome sum by its sale, feel called upon by a sense of duty to their fellow-men to disseminate the knowledge of the existence of such a thing far and near, and to give it without charge to the reverend clergy without limitation. It is called CONNEL'S PAIN EXTRACTOR, and is owned solely by Messrs. C. & Co. All religious papers that will publish this a few times will be furnished with the Salve free, and they may also thereby relieve many suffering poor brethren from agonizing pain, and save them much expense. The names of nearly fifty clergymen recommending it, are to be seen at the office of C. & Co.

You will please observe, it is no "sovereign remedy for all complaints," but only intended for external applications in the following:—Burns, Scalds, Frosted parts, Chilblains, Chafe or Galls, Chaps, Tetter, Pimple, Blotch, Felon, Ulcer, Sprains, Erysipelas, Cuts, Bruises, Ear and Toothache, Mumps, Sore Throat, Whitlows, Piles, Ringworm, Salt Rheum, Barber's Itch, Carbuncle, Eruption, Sore Eyes and Lids, Weak Sight, Sore Lips, Punctures, Biles and Warts, Fever Pains, Tender Feet, Inflammatory Rheumatism, Tic Doloureux, Ague in Face and Breast, Fever Sores, Old Burn Scars, Prickly Heat, Inflamed Skin, Broken Breast, Sore Nipples, Rough Hands, Blistered Surfaces, Dressing for Blisters, White Swellings, Cold in Wounds, Sore Corns, General Sores, Smallpox Marks, &c.

Though we have named numerous affections, experience has taught us that they *are not too many*. It will be necessary to know that this article is the only one we can recommend; but must caution against some imitation by like name. We will present it to the poor who have actual need of it.

38—mo 3.

## Mail Line from New York to Boston.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence.—Inland Route, without ferry, change of cars, or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and MASSACHUSETTS, Capt. Frazée, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 5 o'clock, P. M., and Stonington at 8 o'clock, P. M., or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities.

The C. VANDERBILT will leave New York, Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday.

The MASSACHUSETTS will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

N. B.—Passengers, on the arrival of the steamers at Stonington, proceed immediately in the splendid Railroad cars to Providence and Boston. A baggage-master accompanies the steamboat trains to and from Boston, to take charge of the baggage.

## LOCAL AGENTS FOR THE RECORDER.

NEW YORK.
Adams—Charles Potter.
Alfred—Maxson Green,
" Charles Langworthy.
" Hiram P. Burdick.
Berlin—John Whitford.
Brookfield—And'w Babcock.
Clarence—Samuel Hunt.
DeRuyter—B. G. Stillman.
Durhamville—John Parmilee.
Edmeston—Ephraim Maxson.
Friendship—R. W. Utter.
Genesee—W. P Langworthy.
Hounsfield—Wm. Green.
Independence—J P Livermore.
Leonardsville—W B. Maxson
Lockport—Leman Andrus.
Newport—Abel Stillman.
Petersburg—Geo. Crandall.
Portville—Albert B Crandall.
Persia—Elbridge Eddy.
Preston—David P. Curtis.
Richburgh—John B. Cottrell.
Richland—Elias Burdick.
Rodman—Nathan Gilbert.
Scio—Rowse Babcock.
Scott—Luke P. Babcock.
Unadilla Forks—Wm. Utter.
Verona—Hiram Sherman.
Watson—Wm. Quibell.

CONNECTICUT.
Mystic Br.—Geo. Greenman.
New London—P. L. Berry.
Waterford—Wm. Maxson.

RHODE ISLAND.
Westerly—S. P. Stillman.
Hopkinton—Daniel Coon,
" S. S. Griswold,
" A. B. Burdick.

NEW JERSEY.
New Market—W. B. Gillet
Plainfield—E. B. Titsworth,
Shiloh—Isaac D. Titsworth.
Salem—David Clawson.

PENNSYLVANIA.
Crossingville—Benj. Stelle.
Coudersport—W. H. Hydorn

VIRGINIA.
Lost Creek—Eli Vanhorn.
N. Salem—Jon. F. Randolph.
N. Milton—Jep. F. Randolph

OHIO.
Bloomfield—Charles Clark.
Northampton—S. Babcock.
Port Jefferson—L. A. Davis.
Pratt—Eli Forsyth.

MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church

WISKONSAN.
Albion—P. C. Burdick.
Milton—Joseph Goodrich,
" Stillman Coon.
Walworth—Wm. M. Clarke

ILLINOIS.
Farmington—Sam'l Davison

## The Sabbath Recorder,

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# The Sabbath Recorder.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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## The Sabbath Recorder.

### THE SABBATH AS A PREPARATIVE FOR HEAVEN.

The substance of a sermon preached at Boston before the "American and Foreign Sabbath Union," by Rev. Dr. Sprague, of Albany. Reported for "The Independent."

TEXT.—*Heb.* 4: 9.—"There remaineth therefore a rest for the people of God."

In connection with—

*Exod.* 20: 8.—"Remember the Sabbath day to keep it holy."

This leads us to consider the happiness of heaven as a state of rest, and the keeping holy the Sabbath as the divinely-appointed means of preparing for heaven. This view of the value of the Sabbath as a means of preparation for heaven rises infinitely higher than any estimate of its value from the benefits it confers in reference to the present world. The Christian honors the Sabbath for all the reasons that commend it to the patriot, the philanthropist, and the political economist; but all these sink into insignificance when compared with its influence upon man's eternal welfare.

1. The Sabbath is a noble and beautiful symbol of heaven. God has made every thing that exists a teacher for man. The sun, moon, and stars have a language; the trees, the birds, the storm, give lessons of wisdom. Man can be no where that he may not hear his Maker's name. The return of the Sabbath reminds even the thoughtless man that there is a heaven; and if a heaven, there is a hell; and there must be qualifications required to escape from one and enter the other, and no more time ought to be lost in securing that blessing; and he feels the rebuke of the Sabbath for his indifference.

2. The Sabbath powerfully counteracts the influences around us which are adverse to our obtaining heaven. One of these hindrances is ignorance. Religion requires us to believe, on the testimony of God, many things which we cannot fully understand; and yet it is necessary that we should know the testimony; that the objects of faith should be objects of knowledge. We must know that God requires us to believe before we can believe it; and we must know what God requires us to do before we can do it. How can a man exercise repentance until he knows how, why, and for what he is to repent? The obedience which is required is not a cold calculation how far he must go in order to be able to face the future; but a cordial and earnest desire to do the will of God. Now, suppose the Sabbath to be blotted out, how much would men know of religion? You might supply every family on earth with a Bible, and still have a world of heathen on your hands if you had no Sabbath. In how many ways does the Sabbath teach! The Sabbath lesson of the pious mother to her household, the training of the Sabbath-school, and the instructions of the sanctuary would all disappear with the loss of the Sabbath. Suppose even a Christian exiled from the privileges of the Sabbath, what a poor proficient would he be in religious knowledge. But suppose him converted and placed in a world where there is no Sabbath, and he never would be more than a babe in knowledge of divine things.

The greatest obstacle in the way of attaining heaven seems to be worldliness. This is idol-worship, as intense, though not so gross, as that which prevails in pagan lands; and this passion must be broken down, or man can never be fitted for heaven. What can cast down that idolatry? Nothing but the Sabbath. Rarely is it done, even in a single instance, by any other means. Tell me not that the devotees of the world have the Bible. How is a man the better for having the Bible shut up and laid away on his shelf? But habit of decency leads him to observe the Sabbath, and then to visit the sanctuary, where the bow drawn at a venture may send an arrow to his heart, and there will be found a fresh traveler on the way to heaven. But how small a number would ever have broken away from the world were there no Sabbath; and how necessary is the Sabbath for this very purpose, even to the Christian. Perhaps you are a poor man, and have to work hard to earn your bread; perhaps you are a rich man, and have as much as you can do to take care of what you possess; perhaps you are a lawyer, or a judge, or a statesman, and the cause of your clients, or the interests of justice, or the concerns of your country seem to require all your thoughts. At what rate would you get on in the way to heaven if it were not for the Sabbath breaking in upon your toil and care, and making a breathing-time for rest and opportunity to visit the sanctuary to get a fresh taste of God's kindness and a foretaste of the joys that are to come in heaven? After you have spent the whole day as God would have you spend the Sabbath, do you not feel new strength for your duties, while your hopes are quickened for a better world? You know it is as much as you can do to go on and make advances in the divine life with all the helps that God has granted; and what would you do if there were no Sabbath? We complain and grieve that the love of many waxes cold through the influence of the world; what would become of us all if the Sabbath were blotted out?

3. The Sabbath enlists the social principle of our nature in aid of the preparation for heaven. God has so ordained it that the highest happiness of man is always social. The joys of the little child are never full until he has shared them with his playmate or told them to his mother. The philosopher who has discovered a new way in the starry heavens is not satisfied until he has made it known to the world. To this principle belong all the tender sensibilities of man; this soothes his sorrows and heightens his joys; this aids in all great purposes. Nothing truly noble can be undertaken without it. The Sabbath turns all this to the best account to aid in the preparation for heaven. It sanctifies the kindness of the family circle; it sheds a halo of divine beauty over the charities of neighborhoods; it ennobles the ties of kindred as it engages them in coöperation for this great end; it gives earnestness to prayer; it lends power to the Word of God; it elevates the office of the ministry; it is preëminently a social institution, drawing its chief value from the social principle, and in return elevating that principle to a likeness of heaven.

4. The Sabbath furnishes a medium of intercourse between earth and heaven. Talk not of the mysteriousness of the intercourse. If the intercourse of man with man is a reality, so is the intercourse of man with God. There is not a moment of time in which prayer is not going up to the ear of God. These form innumerable connecting points between earth and heaven; but on the Sabbath all these voices unite in one offering. The experience of the Psalmist, which led him to say, "Thy way, O God, is in the sanctuary," is as truly realized now as it was in the temple-worship. He sends his angels, too, as ministering spirits in the assemblies of the saints. The Sabbath brings us to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels—to the general assembly of the first-born, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant. Can it be otherwise than that we should, under its influence, forget the things that are behind, and press forwards and upwards to a better life?

LASTLY. The Sabbath schools the spirit in the exercises and employments of heaven. Heaven, though a place of rest, is not a place of inaction. There is perfect peace, perfect security, perfect satisfaction, perfect joy; but there is no pain, nor weakness, nor weariness—no cloud over the scene, no wasting of the powers; they cease not day nor night in their heavenly employment of devotion and beneficence. Now the Sabbath, properly kept, engages the soul in these very exercises, according to their lower state of being, and by it we are practicing lessons for heaven. In searching out the works and will of God, in visits of mercy to the children of want or darkness or sorrow, in exercises of devotion and praise, in the communion of saints, we are participating on earth in the very employments and joys of immortality.

But these benefits will not result unless the Sabbath is remembered and kept holy. There is a regard for the Sabbath which does not make it holy. A sense of decency, or the power of habit, or the voice of conscience may restrain the body and not reach the spirit.

How important are the efforts now made to restore the Sabbath. Amid so many blessed institutions which are now about to give you a jubilee week, and make your city like Jerusalem when the tribes go up, it is delightful to witness the perfect harmony that exists throughout all, as all are aiming at one great end. And this Society is the faithful friend and minister of them all. In vain will you send forth ministers and Bibles and tracts; they will be of no avail if there is no Sabbath for man.

### "ONLY FIVE MINUTES TO LIVE."

The solemn hour will come to every one of us, when we shall have *only* five minutes to live. We may not know when that dread moment will arrive, but it will come to each one. And then, at the end of five minutes, we shall pass that mysterious boundary into the solemn world of spirits! How little think the multitude of that last five minutes! How urgently does it warn each one to prepare for it, whether it may come sooner or later!

"You have only five minutes to live," said the sheriff to a young man condemned to die. The sheriff took out his watch and said, "If you have anything to say, speak now, for you have only five minutes to live." The young man burst into tears, and said, "I have to die. I had one little brother; he had beautiful blue eyes and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home I found my little brother gathering berries in the garden, and I became angry without a cause, and killed him with one blow with a rake. I did not know anything about it until the next morning, when I awoke from sleep and found myself tied and guarded, and was told that when my little brother was found his hair was clotted with blood and brains, and he was dead. Whisky has done it. It has ruined me. I was drunk but once. I have only one more word to say, and then I am going to my final Judge. I say it to young people—never! never! never! touch anything that can intoxicate!" As he pronounced these words, he sprang from the box, and was launched into an endless eternity.

I was melted to tears at the recital and the awful spectacle. My little heart seemed as if it would burst, and break away from my aching bosom, so intolerable were my feelings of grief. And there in that carriage, while on that cushioned seat looking with streaming eyes on the body of that unfortunate young man, as it hung writhing between heaven and earth, as unfit for either place, there it was that I took the pledge never to touch the hurtful poison!

Long years have passed away. White hairs have thickened around these temples, then so ruddy and so young, but I have never forgotten the last words of that young man. And I have never violated the pledge. When the tempter has offered the sparkling goblet, the words of that young man have seemed to sound in my ears again. [Juv. Miss. Mag.

THE WAY TO WIN.—At one of the anniversaries of a Sunday School in London, two little girls presented themselves to receive a prize, one of whom had recited one verse more than the other, both having learned several thousand verses of Scripture. The gentleman who presided inquired, "And could n't you have learned one verse more, and thus have kept up with Martha?" "Yes, sir," the blushing child replied; "but I loved Martha, and *kept back on purpose.*" "And was there any one of all the verses you have learned," again inquired the president, "that taught you this lesson?" "There was, sir," she answered, blushing still more deeply, "*In honor preferring one another.*"

### FIT EMBLEM OF MAN.

See, how beneath the moonbeam's smile
You little billow heaves its breast,
And foams and sparkles for a while,
And murmuring then subsides to rest.
Thus man, the sport of bliss and care,
Rises on time's eventful sea;
And having swelled a moment there,
Thus melts into eternity! [H. More.

### PEACE! STUBBORN WILL.

Peace! stubborn will—
Peace! restless heart, forget thy grief, and think
Upon the bitter cup which He did drink,
Meekly and still.

Thou bearest nought
Of anguish, that thy Saviour did not know;
He suffered all thy sorrows, save the wo
Thy sin has wrought.

O, trust His word
When unseen foes assail; there was an hour
Of gloom and darkness, when the fiend had power
To tempt the Lord.

Lean on His breast
When earthly love forsakes thee, and the charm
Of friendship dies away; His holy arm
Will give thee rest.

### BIBLE DISTRIBUTION IN FRANCE.

The French Bible Society held a meeting at Paris early in May of 1849, which the following account is given by a correspondent of the N. Y. Recorder :—

An interesting report was read, and among others the following anecdote was related as given by a colporteur. On asking admission to a house in Paris, the servant inquired what was his business. "To sell Bibles," replied the colporteur. "You need not come in here then," said the servant, "for my master does not believe in the existence of either a God or a devil." After arguing the matter for some time, however, the colporteur was admitted into the presence of an old man seventy-two years of age. After listening to the business of the colporteur, he said, "Well, I am glad to see you. I am now an old man; I feel I must soon die, and I want to hear something about the world to come." After some conversation, in which he made the colporteur relate his Christian experience, he said, "Yes, I will buy your Bible; and what is more, I will give for every year in which I have done nothing for the cause of Christ (and that is all my life,) £1 into the treasury of your valuable Society. Here are £72. And call again soon, I pray you, to tell me more of the way of salvation.

A few remarks were then added by a gentleman present upon the adaptedness and efficiency of the colportage system; in illustration of which he had adduced two instances which had fallen within his knowledge. One of a devoted Christian, who, though not an employed colporteur, determined to give one day a week to the good work. He entered one village, determined to speak to every one he met upon the great subject of their soul's salvation. The first person he encountered was the village curé, to whom, according to his resolution, he spoke, telling him that his express object in coming into the village was to sell the Word of God.

"I am glad of it, sir," said the curé; "it is a good work, and may God bless you in it."

"Then probably you will use your influence with your parishioners to favor my design."

"Oh, no," replied the curé, "I could not do that, for much as I like your circulation of the Work of God, you are, I imagine, a little of what is *heretical* in your ideas."

"How so, my friend? have you not told me that you believed in salvation only through the blood of Christ?"

"Yes."

"And justification only by faith in him?"

"Yes."

"Then where do we differ?—this is the foundation of all I hope and all I preach."

"Well, sir, I buy of you a Testament for myself, but I can commit myself no farther."

"Well, but you can buy some for your personal friends; do you not wish them enlightened?"

"Well, sir I believe I will buy two more."

And so the good man persevered until he sold to the curé *his stock of twenty-seven Testaments.*

Another colporteur, bent upon the same glorious errand, entered another village, and found the whole population collected in the streets and public squares, for the celebration of some grand fete. As he approached the crowd, an old man came forward, laid his hand on his arm, and said :

"Step aside, sir, I beg of you, for I wish to speak to you. I know who you are and what is your occupation."

"But sir, I have not the pleasure of knowing you."

"Then let me tell you my history. A few years ago I went to Paris on business, and while there, stopped at a stand of old books, to glance over their titles, to see if any would interest me. I saw a Bible; and taking it up very indifferently, I read the title page once or twice, and was about laying it down again, when a gentleman beside me whispered, 'Buy that book and read it—it will do you good.' I looked up, but he was gone. He did not stop to add a word, nor even did he look back to see if his advice was followed. Moved by curiosity, I bought the Bible; and, sir, from that day to this, it has been my constant friend and counselor, and God has, I trust, blessed its truths to the salvation of my soul. I am old and infirm, and can't do much for the Saviour's cause; but soon after I came home, I collected a class of young men who meet at my house night and morning for instruction out of my Bible. They all became much interested in it, and begged me to procure them each a copy of the sacred Word. I told them I had none but my own precious one, and *that* I could not part with; but perhaps they could procure one in the village. They made inquiries, but not a single copy of the Testament was owned in the place. Then said they, 'We must send one of our number to Paris to buy some.' But they were poor, and travelling such a distance would be expensive. What was to be done? At length it was resolved that each should bring of his week's earnings the few pence he could afford to lay aside, and thus raise the necessary means. It is now eighteen months since we have been laboring for this object; and now, just as we are ready to put our plan in execution, God has sent you to us, and blessed be his holy name."

It is needless to say that the colporteur gladly supplied them with the number of copies required, and entreated them to persevere in the good work thus happily begun.

### A GAME OF FREEDOM.

'Truth is strange; stranger than fiction.'

A short time since, several American ship-masters were assembled in one of the public houses of a large commercial port in the Island of Cuba, and were passing a leisure afternoon, by watching with much interest a game of Billiards between a Spanish merchant, a resident of the place, and an American ship-master, both of whom were considered very skillful players. Several games were played, and fortune favored the American captain; at last the stakes against the Castilian had become quite large, and vexed at his ill-luck and loss of reputation as a skillful player, he proposed to stake his servant boy, a lad of about ten years of age, against the sums due the captain—valuing the lad at $275. 'Take him, take him,' was the cry from every quarter of the room, 'and, if you win the boy, we will redeem him, and make him free.'

The offer was accepted, and the games commenced mid a numerous company of spectators, whose curiosity was excited by the singularity of the stake, and the skill of the players.

The Spaniard's luck seemed to change, and he was evidently leading his opponent, when, too confident of his skill, or excited by the interest manifested around him, he lost his lead and missed a high count he had hoped to make. Now came the moment of either success or defeat to the American, for the balls lay just in a position when a skillful player, aided by good luck could, by one stroke of the mace, count out, but to an unskillful player it would result in a loss of his lead.

The captain hesitated but for a moment, and slowly, yet firmly, drawing home his mace, he struck the ball so firmly and so fairly that he made seven, and won the game.

A shout of triumph went up from the spectators, while the Spaniard, with true Castillan fidelity to his pledge, went immediately to the proper officer, and made the legal transfer of the boy. The American captain, assisted by several of the merchants, immediately made up a purse to redeem the boy, and secure him his freedom, by sending him from the island. For humanity's sake, we wish the captain had made a *free will* offering of the lad to freedom, but he consented to take considerable less, however, than the value of the boy.

The sum was at once raised, and the boy sent on board a vessel bound to the United States, and now walks the streets of Portland a freeman.

With his long hair and light complexion, he would not here be taken for a colored person; and we doubt not that friends here may be found, who will give a good education, and thus make him *mentally*, what nature *physically* has intended he should be, a *freeman*. [Port. Adv.

### THE WALDENSES.

We copy from the Worcester Spy a report of Dr. Baird's lectures on these interesting people :—

The Waldenses are found, not in Switzerland, as many suppose, but in Italy, 200 miles from Geneva. The live in the kingdom of Sardinia. Their country is 18 miles in length, and from 12 to 14 miles in width. Its population is 26,000; 20,000 of them are Protestants, and 4,000 Catholics. To this spot they are confined by law, and are forbidden to hold property in any other part of Italy.

The ancestors of the Waldenses, took refuge in these valleys, in the first centuries, from the persecutions which arose under the Roman Emperors. Amid all the changes of the world, they retained the truth, in its purity, in their mountain fastnesses. In the 11th century, the dukes of Savoy, at the instigation of the popes, commenced their wars of extermination. In 220 years, they passed through 34 wars, and still preserved their national existence. They owed their safety to their position. The old men, woman, and children, were sent to the mountain tops to pray, while the young and strong fought. In one battle 300 of the Waldenses repulsed 8,000 of the invaders. As the enemy defiled along the narrow valleys, rocks were thrown from the overhanging precipices, and many were killed. Cromwell interfered to save them, but at his death, their enemies renewed the attack. The most destructive war, was in the time of James the second. The troops of Louis XIV. attacked them in 1688, and 1,400 were slain. The remaining 3,500 went to Switzerland, in mid-Winter. They were kindly received by the Bernese, and remained with them three years and a half. William Prince of Orange, then sent Col. Arnaud to persuade them to return to their own country. He placed himself at their head, as both minister and leader, and they reconquered their country. Peace was declared in 1692. Since that time, they have not suffered from war, but have been greviously oppressed. Their taxes were far higher, in proportion, than those of the other Italians. They were not allowed to proselyte, but priests were sent among them, to win over their children. These attempts rarely succeeded. When the reformation commenced, the Waldenses sent a committee to Luther, to ascertain his religious views. When informed, they replied that his doctrines were the same *they* had held for centuries.

From that time they have kept up a communication with Switzerland. Their ministers are educated in that country. The use the French language in their pulpits. Seven young men are supported in their colleges, by the interest of a fund created in Calvin's time. The contributions for their assistance from Protestant countries since that time, would probably not vary much from a half a million. Col. Beckwith, an Englishman, who now resides among them, has done much for their benefit. He has given them about 30,000 dollars, and has built for them 165 school houses.

They have 15 parishes, a college, with 50 students, and a grammar school. Their national flag is a burning lamp surrounded with stars, and encircled with the beautiful and appropriate motto, *Lux lucet in tenebris*. The king of Sardinia has, during the past year, granted them what they never possessed before, religious liberty. They are now endeavoring to restore the Italian language in their pulpits. God has evidently preserved them to be indeed a light shining in a dark place, that through their influence the true Gospel may be spread in Italy. They send by the lecturer, their salutations to the American churches, and ask their prayers and aid in their great work.

### THE CHOCTAW NEW TESTAMENT.

The New Testament was printed in the Choctaw language during last summer, by the American Bible Society, under the supervision of the Rev. Alfred Wright. The following extracts of a letter from Mrs. Wright, after her return with her husband, will show how precious the Word of God is to those sons of the forest :—

"I wish you could witness the joy of the Christian Choctaws. In a letter from an elder of a church 90 miles from us, dated Dec. 6, after expressing his joy at our safe return, the writer says: 'It rejoices my heart very much that the great work of translating the New Testament into Choctaw, has been accomplished. Thanks be unto God. I look upon this as one mark of the mercy and love of God to the Choctaw Christians. When will the Old Testament be translated into the Choctaw tongue?'

"Mr. Fisk told me, [he is a native licentiate,] that the Sunday after he received a copy, he commenced reading the fifth chapter of 2d Corinthians, and when he had read one or two verses, *Bospotota*, one of the elders, could hold still no longer, but exclaimed, '*Okokko!* that is so sweet to me; oh that the books would come, that I might read for myself.'

"Special prayer meetings were held in several of the settlements during our absence to pray for us, and for the completion of this work. It affected us deeply to hear their thanksgiving poured out on our safe return. One of our best men prayed fervently, as follows, but it loses much in putting it into English:

"'Our Heavenly Father, what shall we say to thee for all thy great goodness. We asked thee to take care of our pastor and his wife. We asked thee to give him thy strength that he might be strong. We asked thee to give him thy wisdom that he might be wise to preach in our own language, the good Word which tells us how to be like Jesus, how to love him, how to believe on him, how to be holy. Our Father who sits in heaven, from thy dwelling place above didst hear us; our eyes look upon the face of our beloved friends; our guide stands before us, our eyes look upon the blessed book which he holds in his hands. We rejoice, we give thanks, our hearts are warm, we rejoice exceedingly. (Here his feelings overcame him so that he could hardly proceed.) But we are like children who are never satisfied, we want more now; give us thy Holy Spirit to fill our hearts so full of love that they will run over. Our hearts are like the ground was this summer when there was no rain, hard and dry. Give us thy Spirit like rain from above, so that this good seed, thy holy word, may fall upon our hearts softened as the earth after a shower.'"

### A SMOKING DISCIPLE.

I fell in with several such lately, and they seemed so much interested and delighted in the matter, and withal were so regular and systematic about it, that I thought, perhaps this belongs to discipleship. Knowing that I had an old volume that gave the earliest and most accurate account of the disciples, and that had kept the run of them for about four thousand years, I hastened to look into it. I found a good deal about smoke, such as "a smoking furnace," "a smoking mountain," and one about "a bottle in the smoke," but as for a smoking disciple, or a disciple in a smoke, as may be seen in our days, I could not find any account of any such thing.

Not being willing to give the matter up, I considered that some of the old saints lived hard upon a thousand years, and that if they were like some of the modern ones, they would like something to while away the time, so I looked again, but I could not find a Patriarch with a pipe in his mouth; not one! But smoking is a very great comfort to a body, they tell me, and as I knew the prophets were often in trouble, I thought to be sure I should find as much as one with a cigar—but I did not find him. And the Apostles, they too had great need of consolations, for they were [illegible] cold, and hunger, and thirst, and stripes, and prison, &c., and I looked sharp, but could not find so much as a tobacco box among them.

A TOUCHING THOUGHT.—To an afflicted mother, at the grave of her deceased child, it was said, "There was once a shepherd, who under pastoral care was over [illegible] day. One sheep would neither [illegible] nor follow him; he took up her little lamb in his arms—then the sheep came after him."

The Sabbath Recorder.

New York, June 14, 1849.

## EDUCATION—No. 3.

From what source, then, are the laborers to come, who shall respond to the varied calls for missionaries, pastors of churches, and preparers of a denominational literature? And by what means, and where, shall they receive that higher finish of education, indispensably required in fitting them for their respective stations? Shall they enter upon those very sacred duties without the necessary qualifications, or shall they go among strangers to get that education which is denied them at home? Or, what is more probable, shall the supply of laborers be far less than the demand?

Two conclusions seem manifest:—

1. But few will be willing to encounter the responsibilities of a missionary, or of the pastor of a church, without literary and scientific, theological and biblical attainments superior to any that can be secured at any academy. That man's mental vision is not very clear, who, in the light of the present age, does not perceive, that should he enter upon the duties of the ministry without thorough mental training, and extensive intellectual acquisitions, he would subject himself to embarrassments sufficient to crush the spirit of any being not possessed of superhuman powers. He *must* know, that he who would instruct others must himself be instructed. He *must* know, that the youth every where throughout this broad land are being educated, and that the unlettered public man is not only likely to subject *himself* to contempt, but also the cause that he tries to advocate. He *must* know, that wherever vice, prejudice, and superstition, the offspring of ignorance, have taken firm root in any nook or corner of this or other lands, it will require almost Herculean power to tear them from their deep foundations, mellow the soil, and implant, in their stead, the germs of faith, hope, and charity. He *ought* to know, that the more ignorant, degraded, and sensual any people are, the greater the labor required to elevate them, and the greater the talents required of the laborer. Surely, it can not be deemed an inconsiderate conclusion to affirm, that it is but little less than folly and presumption, for a young man to wish to be ordained to the work of the ministry, who has not attained to a very thorough scholarship. Some there may be, who, either too indolent to apply themselves, vigorously and perseveringly, to what may seem to them to be the dull drudgery of literature, or too selfish to expend the necessary time and means to get an education, will plead the experience of the past against this conclusion. It is readily conceded, that there are among us some *efficient* ministers, who entered upon their ministerial duties without previously securing those attainments that are ever desirable. But be it remembered, that the advantages of an extensive and thorough education were not seen and felt a few years ago as they are now, and the facilities for securing such an education were, at the same time, very limited. Hence men entered the ministry with such qualifications as the times afforded, and it is granted that very many whose education extended but little beyond the first rudiments of English studies, have, by hard study, and persevering application, nobly sustained the Redeemer's cause, and consequently acquired a well-deserved and permanent reputation. They have, however, labored under numerous embarrassments, which they have sorely felt, and often acknowledged. Be it remembered, also, that qualifications which might have met the wants of a past generation, can not meet the wants of the present, much less of the future. This has been sufficiently shown in another place. Hence it follows, that the past experience of the church can not give us correct data for an accurate judgment in relation to the present or future. The increasingly large number of elements that enter in, to modify the present and future, must be taken in connection with the facts of the past, before the data for correct computation can be complete.

2. Comparatively few will go elsewhere to get an education. Some will do it. There will occasionally be a young man of extraordinary energy, of devoted application, and great moral worth, who, seeing clearly the wants of the denomination, and the importance of superior mental culture, will surmount every obstacle, and become an educated man. But can we reasonably expect that the number of such will be equal to the real wants of the denomination? Far from it; particularly so, since by neglecting to provide the means for securing, at home, the higher qualifications here contemplated, we seem practically to deny the *necessity* of such qualifications. Hence, is it not reasonable to fear, that the benevolent institutions that we have undertaken to sustain, will languish for want of sufficiently qualified laborers? By what means do we propose to energize our exhausted powers, to enlarge and perpetuate our schemes of Christian philanthropy? It may be replied that our trust is in God, who will train up and qualify laborers for us. To this, it may be, with propriety, answered, that "faith without works is dead." Surely, we have no adequate means for calling out the talents of the denomination. Nor can we have, without an institution for education of the highest grade. Many a young man, whose spirit has been fired with zeal for the cause of humanity, has finally settled down in comparative inactivity, because he saw not among us the way open for a successful preparation for the work that he had at heart.

But, again, some will go elsewhere to get an education. And have we not just reason to apprehend that some of them may, while among strangers, be induced to change their religious creed, and abandon the Sabbath. We may retort upon such, that "they were never very zealously attached to the Sabbath cause, and can be spared as well as not." Doubtless the retort, in some instances, would be just, but in others we may well spare our censures, and seriously consider the question whether we have not been quite too remiss in our duty to them. It need not be thought passing strange that, now and then, a young man who never had many encouragements to get an education, and who perhaps has some times been ridiculed by his own brethren for his folly, should change his creed, while all the influences by which he is surrounded are adverse to his former belief in relation to the Sabbath. Brethren, we misjudge if we suppose that truth has power to make its own conquests, while the professed holders of that truth are inactive. We mistake if we suppose that without a college and theological seminary, we can retain a respectable position among the denominations of the land, or even secure an increase to our numbers proportional to the increase of other denominations. It is a truth beyond controversy, and it is in vain to shut our eyes to its reality, that we are surrounded by obstacles on almost every side, that we are impeded at almost every step, by the disadvantages to which we are subjected in respect to our educational interests.

To all this it may be replied, that, admitting the necessity of an institution among us, such as is now proposed, we must, notwithstanding, do without it, because the funds required to put it into operation, and give it an adequate and permanent endowment, can not be secured. We are, in point of wealth, not equal to the emergency. This reply is either correct, or it is not correct. To ascertain its correctness, or incorrectness, shall next employ our attention.

An Observer.

## THE CENTRAL ASSOCIATION.

We had the pleasure of attending, last week, a very interesting Session of the Central Seventh-day Baptist Association, held with the 1st Church in Brookfield, N. Y. It commenced on fourth-day, and its business was completed on the afternoon of sixth-day, although meetings for preaching were continued until the following first-day. The attendance, both on the part of delegates from abroad and residents in the vicinity, was good, and evinced a commendable and gratifying interest in the cause with which the Association is identified.

The Introductory Discourse was preached by Eld. Eli S. Bailey, from the 3d verse of Jude—after which Martin Wilcox was chosen Moderator, and Charles Potter and Gurdon Evans, Clerks.

The Letters from the Churches show that revivals have been enjoyed in several places within the bounds of the Association, but that generally a low state of religious feeling exists. This circumstance is very properly and feelingly alluded to in the Report on the State of Religion, which we copy below, and to which we solicit particular attention.

The Reports from the Missionaries employed within the bounds of the Association do not exhibit that amount of labor performed which we had hoped to hear of. Still something has been done in assisting the Church at Otselic to maintain the ministry of the Word, and in sending a brother to preach occasionally in destitute parts of Lewis and Jefferson Counties. For the coming year, the Association has instructed Bro. Joshua Clarke to spend as much time as he can at Otselic and vicinity. It has also directed that nine months' labor be expended in destitute places in Oswego, Jefferson, Lewis, and St. Lawrence Counties, to which field Br'n Joel Greene and Enoch Barnes were designated.

The subject of Foreign Missions was brought up during the Session of the Association, and seemed to awaken much interest and feeling, which, we hope and believe, will not die away with this meeting, but will lead to efficient action in future. The Mission in China evidently has a strong hold upon the hearts of our brethren in the Central Association, and they desire to see it liberally sustained and gradually enlarged. With this view, and in view also of the low state of the Missionary Association's Treasury, a resolution was passed urging a considerable increase of missionary contributions, and that immediate measures to secure this end be adopted in all of the churches. The opening and inviting field for missionary labor in the island of Hayti, W. I., was also taken into consideration. Many of the delegates expressed their conviction, that the time has come when we ought to enter that field. A resloution was passed calling attention to the subject, and recommending the churches to prepare for that work.

Eld. Enoch Barnes, formerly a preacher of the Methodist denomination, but lately a preacher among our churches in Jefferson County, attended the meeting of the Association; and, in conformity with the custom in such cases, he was examined by the Presbytery in relation to his religious experience and doctrinal views. The examination proved quite satisfactory, and Bro. Barnes was formally acknowledged by the Association as a minister of the Gospel, and received the hand of fellowship from Eld. Eli S. Bailey on behalf of the body.

The subject of Education, and the necessity of a denominational institution in which a thorough collegiate and theological education can be obtained, came up in connection with a letter from the Cor. Sec. of the Eastern Association. A committee of five was appointed to confer upon the subject with brethren from the other Associations. We are not able to give their names to-day.

Delegates were appointed to visit each of the sister Associations at their next meetings—E. S. Bailey and V. Hull to the Western Association, Gurdon Evans to the Wisconsin Association, Joel Greene to the South-Western Association, and Enoch Barnes to the Eastern Association.

The next Annual Meeting of the Central Association is to be held with the Church at Adams, to commence on the fourth day of the week before the second Sabbath in June, 1850; Varnum Hull to preach the opening discourse, and Enoch Barnes alternate. A Semi-Annual Meeting of the Association, (for missionary purposes,) is to be held with the 1st Church in Verona, on the fifth day of the week before the second Sabbath in January, 1850; Joel Greene to preach the opening discourse, and Joshua Clarke alternate.

In compliance with a resolution of the Association, a Missionary Discourse was preached on Sabbath day, by Eld. Joel Greene, and a collection taken amounting to something over fifty dollars.

The following Reports must close this hasty sketch of what we regard as a very profitable meeting.

### Report on the State of Religion.

The Committee on the State of Religion submit the following Report, viz: That the letters from the churches show that, as an Association, our spirituality is far below its proper standard. Still, a few of the churches have enjoyed seasons of refreshing from the presence of the Lord. In these letters there is a general expression of desire for a more prosperous condition in spiritual things. We deeply regret that we cannot present, for the encouragement of our brethren generally, a more cheering account of ourselves; and we are exceedingly mortified, that while we profess to derive all our doctrines, and learn all our religious duties, from the Word of God, and testifying by our profession, as we do, against the errors of the church, and corruptions of the world, we should be so negligent in the cultivation of that pure spirituality within ourselves, by which only we can effectually rebuke the errors and corruptions which we denounce; that while our position in the world, as a religious community, and the indications of Providence, demand of us great zeal and liberality, we should be so insensible to these just and important claims of our gracious Redeemer. May the Lord speedily, universally, and effectually revive his work among us.

W. B. Maxson, Chairman.

### Report on Publications.

The Committee on Publications beg leave to report: That they have looked over the field which naturally comes under their observation, and find some very encouraging facts. They learn that the American, Sabbath Tract Society is actively engaged, as heretofore, in the printing and circulation of books and tracts to vindicate the claims of the true Sabbath—a work in which it is entitled to our hearty sympathy and cordial co-operation. They also learn, that the Seventh Day Baptist Publishing Society has been organized, in accordance with a Constitution prepared by the Convention to which this Association last year appointed delegates—that the Society is about to commence operations by taking charge of the denominational paper, the Sabbath Recorder—and that the paper is to be considerably enlarged and improved, rendering it still more worthy of a liberal patronage. In view of these facts, we would propose the following resolutions:—

1st. *Resolved*, That we recommend each church, within the bounds of this Association, to adopt some mode of raising a yearly contribution to the funds of the American Sabbath Tract Society.

2d. *Resolved*, That we advise our brethren throughout the Association to patronize the publications of the Seventh-day Baptist Publishing Society, and especially to exert themselves to increase the circulation of our denominational paper, hereafter to be published by that Society.

### Report on Education.

Your Committee on Education ask leave to report, That the examination of this subject has afforded them much heart-felt pleasure—pleasure, however, not entirely unmixed with regret. Many brethren of this Association are making unwearied exertions to promote the interests of Education among us, and appear to withhold no efforts to place their own children and friends in a position to enjoy as good advantages as our schools afford them. Their money or sympathy is not withheld from the support of our institutions of learning, and we feel assured that many are heartily engaged in promoting and sustaining this important and deeply interesting object. During the past year, there has been a steady increase in the number attending our Institutions within the bounds of this Association, by which those engaged in sustaining them feel encouraged to continue their efforts in this cause, asking the prayers of our brethren for its advancement. Yet while they are thus encouraged to persevere, there seems to be a lack of interest and coöperation on the part of some, indeed a large portion of our brethren, which is deeply to be regretted. Your Committee would urge upon such a prayerful consideration of the bearing which education must have upon the advancement of truth in the world. No arguments appear to be really necessary to convince any one of its great importance. God, in his providence, chooses to work by means, making his children the honored instruments in promoting the cause of *truth;* and intellectual power, properly sanctified by the grace of God, appears to be the strong arm by which the sword of the Spirit is to be most effectually wielded. The Macedonean cry is coming up to us from almost every land; but how can we give effectual aid to our perishing fellow beings, unless first trained to wield the weapons of truth. We hold that an educated *ministry* loses much of its efficiency, unless sustained and directed by intelligence in the church. What avails it, to possess the means of disseminating truth, unless we have a disposition to do it; and what can stimulate us more powerfully to action, than an extensive knowledge of the world around and within us. We would then urge upon the members of the Association the necessity of interesting themselves in the work of general Education.

A communication from the Corresponding Secretary of the Eastern Association has been referred to us, relative to the appointment of a committee to correspond with committees from the other Associations, on the subject of a College and Theological Seminary for our people, and we would recommend that a similar committee be appointed by this body to confer with them.

Also, a rather informal request or desire has reached us from the Baptist Free Mission Association, engaged in establishing a college at Cortland Centre, N. Y., that they may receive our sympathy and patronage in supporting their schools. We would recommend that the above committee ascertain the advantages offered at that institution, and report on the propriety of complying with their wishes.

G. Evans, Chairman.

Light in Spain.—Mr. James Thompson, writing from Madrid to the editors of *Evangelic Christendom*, sends a translation from the Spanish of "Two Prayers in use by some Spaniards before and after reading the Scriptures, on Sunday." These prayers are remarkable for their clear, evangelical character, for the just estimation of the Scriptures which they express, and for their fervent supplications both for Divine illumination in the reading of the Scriptures and for their diffusion among the Spanish people. They are remarkable likewise for the specific acknowledgement of national sins which they contain, to wit: cruelty to the Jews, faithlessness to the Moors, the mode and object of the conquest of America, injury to the Africans in the horrible traffic in slaves, the cruel treatment of Spanish Protestants, the sanctioning of the Inquisition, and finally, "in giving the name of Christian religion to the combination of idolatries, superstitions, hypocrisies and deceptions taught and practiced" in Spain. These prayers are privately distributed.

The Missionary at the Custom House.—following is in circulation:—"An American Missionary recently entered a box of Bibles at the Custom House at Constantinople, valuing them at a certain amount; but the Turkish officials, who are in the practice of affixing a sliding scale of valuation to suit themselves, regardless of invoices or oaths of importers, appraised the Bibles at double the value placed upon them by the missionaries, and demanded the *ad valorem* duty of 7 per cent. on the valuation. In this dilemma, the missionary availed himself of a regulation of the Turkish law, which permits duties to be paid in kind, and paid them in Bibles, five out of every hundred. After that he had no more trouble. He paid what duty he liked. They wanted no more Bibles."

Help for Italy.—The opening of evangelical labors has led to the formation at Geneva of a Protestant Society, of which Col. Tronchin is President, for the printing and circulation of Protestant books in the Italian States. They have already printed the first and second volumes of D'Aubigné's History of the Reformation, and desire aid from this country to print the third and fourth. They wish likewise to publish biographies of Italian martyrs, with some of the writings of Savonarola, and such others as may be approved by D'Aubigné, Gaussen, La Harpe, &c. The Committee of the American Tract Society have resolved to appropriate $1,000, as soon as it shall be contributed for that purpose, and will be glad to receive contributions so designated by persons interested in that object.

Bible-burning in Belgium.—The Canadian Bible-burners are not alone in their glory. A letter from Belgium, in *Evangelic Christendom* for May, mentions the burning of a Bible by a Catholic priest, who was enraged at finding the book in the house of one of his parishioners, The priests of Belgium have an equal horror of tracts. "From the moment that a tract enters a house," cried a *vicaire* of the same vicinity, in his sermon, "the devil enters too, and remains as long as the tract is kept." With admirable consistency, so the narrative proceeds, "he said also that he would pray to God two hours every day, until the Holy inquisition was restored." And this occurred in a large and populous commune.

A Knotty Question.—A writer in the Church and State Gazette, London, raises a question, the solution of which is as difficult as it is important. It seems that the authorities of the Protestant Episcopal Church in the United States have made a valid appointment of Rev. Dr. Boone as Bishop of China, and he has been for some years a resident at Shanghai, within his diocese. And lately, the Church of England, by law established, acting through the British Queen as its acknowledged head, has made an equally valid appointment of Rev. Dr. Smith as Bishop of Victoria, to reside at Hong-Kong, in China, having a territorial jurisdiction, it is supposed, precisely coëxtensive with Bishop Boone's. Now the question arises, How is the jurisdiction of the two bishops to be kept distinct, so that conscientious Episcopalians may know that they are enjoying valid ordinances, and putting forth canonical obedience, so as to be sure that they are in the right way to be saved?

Baptisms among the Indians.—The Indian Advocate says:—"It is with gratitude to the Great Head of the Church, that we are permitted to report interesting revivals at two of our stations this month, and the baptism of at least twenty-two converts. Fifteen of these are reported among the Creeks, and seven among the Weas. This is the first revival which has ever occurred in this latter tribe, and is the first fruits of seed which has been sown with patience and hope for many anxious years; and fully proves the truth of the promise: 'In due time ye shall reap, if ye faint not.'"

Suicide.—Mr. David Sweet, formerly of Alfred, N. Y., but recently of Townsend, Sandusky County, Ohio, while on his way, with his wife, to visit the place of his former residence, soon after leaving Rochester, exhibited signs of insanity; and in a little time the evidences were clear and unmistakeable, that reason had in a great measure fled. After leaving Dansville for Alfred, he committed suicide by making an incision in his neck with his pocket knife Of the particulars of the affair, the writer of this is not informed.

N. V. H.

Sentiments of Pius IX.—Rev. Mr. Balch, a Universalist minister, visited the Pope last winter. While waiting in the ante-chamber he had some conversation with "Father Grassi," the priest who was to present him. Among other subjects, the Freedom of the Press come up.

"This the Priest thought had been productive of much evil, and would be of more. 'The Lord have mercy upon us,' said he, in a manner of deep sincerity. I complimented the liberal measures of the Pope. He shook his head, saying, 'He had seen his mistake. They people are not prepared for freedom. They are not satisfied with what the Pope has given, (why should they be?) The success of the revolutionists in France has excited all Europe. Everything is unsettled. We live in a fearful age.' And again he sighed faintly, 'May the Lord have mercy upon us.'"

A Hardy Soldier of the Cross.—A correspondent of the Indiana Christian Herald, in giving an account of the meeting of the Logansport Presbytery, says that most of the members have enjoyed good health during the past year. One of them, in a private circle, made the following statement relative to himself:—

"I have been in Indiana for forty-six years; in the Wabash valley thirty-one years; in the ministry something more than twenty years; but I have never had the head-ache, tooth-ache, ear-ache, or back-ache; I have preached daily for three months at a time, but never was fatigued; I have preached eight sermons in three days, but never was so fatigued that I could not have preached again immediately; and I can make long journeys or short ones, without any oppressive sense of weariness."

Jesuits at Work.—The papers have a translation of a letter, signed by Metternich, and believed to be really his, which shows that ancient fox to be at work in the affairs of Europe, aided by his old allies, the Jesuits, of whom he says:—

"The Jesuit fathers have done their duty; they have organized in silence all the French clergy into a vast electoral committee. The majority of the peasants obey blindly the village curate; the army and the working class are greatly influenced by the Napoleonian propagandism; and among the most incorrigible republicans, there exist, as always, schisms and personal hatreds. We have seen what the traveling members of the Society of Jesus are capable of doing at the time of the presidential election, where it gave a crowning proof of its influence.

The Cholera.—The official reports for this city, up to noon of Monday, June 4, gave 65 cases and 25 deaths. Since that time the daily reports have been as follows:—

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| Tuesday, | June 5, | at noon, | 39 cases; | 11 deaths. | |
| Wednes., | " 6, | " | 60 | " | 10 " |
| Thursday, | " 7, | " | 38 | " | 19 " |
| Friday, | " 8, | " | 26 | " | 12 " |
| Saturday, | " 9, | " | 40 | " | 19 " |
| Sunday, | " 10, | " | 16 | " | 10 " |
| Monday, | " 11, | " | 24 | " | 12 " |

There have been a number of cases reported in Brooklyn; on Saturday, June 9, 4 cases were reported, 2 deaths. In Cincinnati, there were, from noon June 8 to noon June 9, 32 cases, 8 deaths. In St. Louis, in the same time, there were 26 interments of cholera cases. At Boston there were 3 or 4 cases reported. The Boston Journal of Thursday says: "We learn from a gentleman who left new Orleans on the 17th ult., that the cholera was raging in that city at that time to as great an extent as at any previous period this year. The New Orleans papers maintain a complete silence on the subject, though for what reason it would be hard to conjecture. The fact that the cholera is raging in that city is well known to every merchant having business connections in New Orleans. Many Boston merchants connected with the New Orleans trade, have large consignments of goods there, which cannot be sold, owing to the entire prostration of business by the prevailing epidemic.

The literary world and a host of juvenile readers will learn with sorrow, that the celebrated Maria Edgeworth, the once popular novelist, is dead. She died after a few hours' illness, Monday, May 21, at Edgeworthtown, in the County of Longford, Ireland. She was in her 83d year.

The Legislature of Connecticut has just passed a law, transferring the power of granting divorces from the Legislature to the Superior Court. 552 divorces have occurred in that State in five years.

The cupola on the third Presbyterian Church, Pittsburgh, Pennsylvania, was struck by lightning on the 29th ult., and caught fire. The rain soon extinguished the flames.

# General Intelligence.

## FOREIGN NEWS.

By the arrival of the steamer Europa, we have foreign advices to the 26th of May. We give a summary of the news brought by her. The danger and probability of a general European war seems to be greater now than at any previous time during the year.

The most important news from England is of an attempt to assassinate the Queen. Shortly after six o'clock on the evening of the 19th, her Majesty and Prince Albert, whilst returning in an open landau from Hyde Park down Constitution Hill, to Buckingham Palace, an Irishman named John Hamilton fired a pistol at the Queen, from within the railings of Green Park, just as the carriage was passing the curve of the hill close to the triumphal-arch. He was instantly taken into custody, and great excitement ensued. The Queen and Prince were not injured, and did not appear much alarmed.

From France it appears that a great part of the soldiery voted for Red Republican candidates. Nine Socialists are returned from Paris. Red Republicans are returned from Lyons. Marshal Bugeaud has been ordered to Paris, where there are said to be signs of insurrection. Coquerel, the Protestant Unitarian advocate of Church and State, and of the compulsory restoration of the Pope, is re-elected. It is expected that all the Cabinet except Odilon Barrot and Tracy will retire on the assembling of the Chambers. The Italian expedition has swamped them.

The cholera appears to be increasing in Paris. The number of hospital cases reported from the 1st to the 15th of May inclusive, was 26,272 sick, and 12,806 deaths—being an increase of about 25 per cent.

From Rome accounts are received to the 10th. Large bodies of men continue to arrive in the city from the mountains to fight for the Republic. Gen. Oudinot had given notice to Naples that he should not again attack the city. Garibaldi, one of the Triumvirs, has marched an army into the Neapolitan territory, and the Neapolitan army have in consequence abandoned Frascuti and retreated from the territory of the Republic, to defend Naples. The Spanish forces have been defeated at Fluminico.

The Roman Minister of Foreign Affairs has issued an address to the whole Catholic world, in which he complains that combined Europe is trying to impose on three millions of Romans a government they have pronounced as forever fallen.

Pius IX., on learning the resistance of the Romans, is said to have declared that he would not return to Rome at such a price, and to have sent a message in consequence to the King of Naples and to General Oudinot to induce them to retire.

The Austrian troops have entered Bologna, and committed great cruelties. On the other side, the scales of success between the Hungarians and Austrians seem to hang in equipoise. The Russians are advancing toward Vienna. The Neapolitans have met a decided repulse from Palermo, and all Sicily is again in a ferment.

The King of Prussia has formed a new ministry, under Detmold. He ordered fifty-five of the Prussian Deputies in the Frankfort Assembly to retire, but they refused, and appealed to the Assembly, which sustained them, 289 to 2. Chaos seems to have come again in Germany.

The Emperor of Russia has recognized the French Republic, and has simultaneously issued a manifesto announcing his determination to interfere in the Austrian and Hungarian quarrel, in which he speaks of the mission of his "God-preserved nation, and in the name of the Almighty Leader of battles and Lord of victories, commands his armies to move forward for the extinction of rebellion, and destruction of audacious and evil-intentioned men." The Emperor of Austria had gone to meet the Czar of Russia at Warsaw.

It is reported from numerous sources, that the Hungarians, under Bem, surprised a body of 30,000 Russians in the defiles of Rothenthrum, and completely disarmed them, driving them back on Crawcaw. The revolution will thus be transferred to Poland. It is said the Hungarians took 60 guns and a great quantity of ammunition and forage.

Father Mathew sailed in the Ashburton, on the 26th of May, for this country.

Considerable quantities of gold had arrived at Hong Kong, China, from California, and several vessels were being fitted out laden with goods for San Francisco.

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THE "EMPIRE"—CORONER'S VERDICT.—The Coroner's Jury at Fishkill, on the east bank of the river, protracted their inquiries until Monday noon, June 4, when they rendered their verdict as follows:—

"That the *deceased* persons came to their death on the night of Thursday, May 17th, 1849, by drowning aboard the steamboat Empire, which was sunk in the Hudson River, near Newburg, by coming in collision with the schooner Noah Brown; that the said steamer was coming up the river, and the said schooner going down, beating against the wind; that the Jury believe that said collision was occasioned by the lack of vigilance on the part of Levi Smith, pilot of the said steamboat, not seeing the said schooner soon enough to avoid her, and by the conduct of Richard Robinson, captain of said schooner, in adhering to the custom of the river, that a sailing vessel on the wind meeting a steamboat may keep her course; while, if he had sooner gone about, he might have avoided said collision."

Another body has been found, that of Miss Delia Avery, of Connecticut, one of the company of Mr. Ladd.

The Grand Jury for the U. S. District Court have indicted the pilot for manslaughter, and have presented to the Court a general representation of the evils of running these long boats on the river in the night-time, at the full speed of 16 miles per hour. They also urge that conversation in the pilot's room ought to be prevented, and that the captains of steamboats ought to be men of practical experience in the navigation of the river.

"They also present, that in their opinion the rule of law which requires steamboats, which are always regarded as vessels going before the wind, and consequently under complete control, to clear an approaching vessel on a tack, by passing under her stern, should be rigidly enforced. The observance of this obviously proper rule, in *every case*, would beyond all doubt effectually prevent any contact or other calamity of so serious a nature as to endanger life."

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FROM HAYTI.—The schooner King Philip arrived at Boston on the 5th inst. She sailed from Miragoane May 15, bringing news from Port-au-Prince to the 12th. Nothing new had transpired at the capital since the return of the President. All was apparently quiet. The monopoly law was still in force, much to the detriment of the merchants there, who were at their wit's end as to how they should pay for the cargoes of provisions sent out to them. Business was dull. The currency was bad enough, twelve and a half paper dollars being equal to one of specie. From a Bermuda paper we gain some additional particulars of the battle between the Haytiens and the Dominicans. In the last battle, which was near Arna, the Haytiens were completely hemmed in, and two entire regiments captured. Also five hundred horses. The loss of life on the Haytien side was very large. It is also stated that the Dominican fleet had put to sea in pursuit of the Haytiens. Neither fleet is, however, on a very magnificent scale.

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BOSTON PROJECT OF A RAILROAD TO CALIFORNIA.—A public meeting in Boston has appointed a committee to present Mr. Degrand's project of a railroad from St. Louis to San Francisco, to the President, and to ask the aid of the government. It proposes that a company be chartered, with a capital of $100,000,000; of this, $2,000,000 is to be paid in by private subscription, and the remainder to finish the road, not exceeding $98,000,000, it is proposed to borrow of government, in stock payable in London. It is also proposed that Congress shall give to the Company a strip of land ten miles wide, north of the track, and shall grant the right to take gravel, stones, &c., from the public lands, to construct the road. To secure the loan of United States' stock, and the carrying out of the company's contract, it is proposed that the United States shall take a mortgage of the road and its property.

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## SUMMARY.

The Romney (Va.) Intelligencer mentions the circumstance that on Saturday night week, eight negro men belonging to citizens of Hampshire County, absconded, and although liberal rewards had been offered for their apprehension, no tiding had been received of their arrest. The Leesburg (Loudoun) Whig also states, that a number of negroes (slaves) have absconded from that County, whom, on being arrested in Maryland, exhibited free papers so well executed as to lead to the belief that they had been systematically supplied, and the road through Maryland to Pennsylvania made plain to them.

Buffalo was visited by a thunder storm on Saturday last, during which the main tower of St. John's Church was struck with lightning, and considerably damaged. The choir of the church were rehearsing at the time, immediately under a portion of the tower, but sustained no other injury than a severe shock, and something of a fright, as the fluid passed off on the outside. Two or three persons in the vicinity of the church were prostrated by the concussion.

The New-York and New England Telegraph Company is now engaged in constructing a line of Telegraph between New York and Boston, under a charter from the Legislature of New York, making use of Bain's invention, which has been patented by our government. The whole line is under contract, and is expected to be completed and go into operation in August. The section between New York and New Haven is nearly finished, and will probably be in operation in the course of the present month.

A communication in the Boston Courier, from the late editor of that paper, states, that Mr. William Carter, of Cambridge, has a healthy and well-formed calf, having a coat of *wool* instead of hair! There is no perceptible difference in the appearance of the animal's hide from that of a sheep of the same age. Like the sheep, the face and the lower part of the legs are covered with short and not very pliant hair; the rest of the body has a covering of wool, which, to all appearance, may afford as liberal a fleece as a true Saxon or Merino.

The Albany Evening Journal describes a counterfeit $5 note, purporting to have been issued by the Troy City Bank. It has a vignette of Manhatta, (a man seated on the earth with a stream of water passing out of a vessel under his left arm) There are two portraits on either side of the vignette—the one on the left side is that of Jefferson. The Bank has never issued any notes with such a vignette, or such portraits.

The Arkansas Intelligencer of the 19th ult., tells an extraordinary tale concerning a new gold "*placer*" in that State, near the Arkansas River, which was first discovered some twenty years ago, and the extreme richness of which has but now been disclosed. Mining parties have already been fitted out, full of hopes of success, the particulars of which we will notice when the proper proof is presented.

An Irishman named Delany was knocked down and robbed of $15 near Wilmantic, Conn. On examination of his head, the skull proved to be fractured in one place on the back part larger than a dollar piece, from which, subsequently eleven pieces of bone were taken, and three other flesh wounds were discovered in the same region. He is likely to recover. Dennis Daly and John McDonald have been arrested on charge of having committed the outrage.

An alarming sickness is said to prevail in Blairsville, Penn., which has attacked some thirty or forty of the citizens and proved fatal to six. The sickness by some is supposed to have originated from some poisonous Root Beer, made and vended by a citizen of the town, who was himself the first to fall a victim. Others suppose it to be a malignant fever.

Gen. Edmund P. Gaines died of the cholera, at New Orleans, on the 6th inst. He was 72 years of age.

The ship Portsmouth, just arrived at Warren from a whaling cruise, reports that on the 18th of March, lat. 57 S., long. 74 W., she experienced a severe gale. While scudding before it, a dense cloud gathered in the West, out of which issued a violent hurricane and many balls of fire. One of these struck the cutting pendants at the main-mast head, and fell in fragments on the deck, setting fire to the mast-head and rigging, and doing other damage. We do not remember ever to have heard of such an occurrence at sea.

The Taunton Gazette of the 7th says that the steam saw-mill belonging to the Steam Mill Company, situated on the Taunton Great River, in Dighton, was destroyed by fire on Wednesday. Loss estimated at $10,000. Insured as follows: $1,500 in the New England Office, Concord, N. H.; $1,200 in the Bowditch Office, Salem; $1,350 in the Marblehead Office, and $1,000 by the Bay State Company, in Chelsea.

Mr. Cheney, writing from Panama to the New Hampshire Gazette, gives the "latest." He says there is but one *cart* in the city, and that was constructed by a Yankee. The wheels are made of four-inch plank, entirely solid, and tired with thin iron. The whole establishment is of mahogany, and is a curious affair. A pair of bulls are pressed into service, the yoke being tied to their horns, and the concern is used to transport water into the city, for which the owner gets ten dollars a day. No wheel carriage, with the exception of carriages for cannon, was ever used in Panama before.

The South Boston Gazette is indebted to a friend for the following particulars:—A month or two since, the lady of Mr. Edward Lowell, of Gardiner, Me., presented her husband with two girls and a boy at a birth. In honor of the three towns adjacent, the girls were called Hallowell and Augusta, and the boy Gardiner. The town of Gardiner, on hearing the particulars, presented the mother with a beautiful cradle, capable of holding all three. The town of Hallowell then presented a mammoth *baby-jumper*, big enough for the three. The citizens of Augusta have not yet made their present.

The Directors of the Bank of Commerce in this city have passed a resolution that they will issue no notes after the 31st of October next, nor any kind of paper credits to circulate as money. This is in view of the provision of the State Constitution, going into operation on the 1st of January next, rendering personally liable for the debts of the bank all stockholders, to the amount of their stock, in all banks issuing circulating notes.

Capt. Simon Parkhurst, of Royalton, Vt., chanced to drop some beans in a hill of cucumbers, and the vine-plants in the hill with the beans were unmolested by the bugs, while the others were destroyed. He is satisfied, by the trial which he has made, that beans growing with the vines will keep off bugs. If so, it is easily done, and a general knowledge of it may be very useful.

According to a moderate calculation, ten millions of volumes are printed every year in Germany. There are upwards of a thousand German authors' names in the semi-annual catalogue of the Leipzig book fair. It is computed that the number of authors now living in Germany, who have published one or more books, exceeds *fifty thousand!*

A dispatch from St. Louis, of the 28th ult., says: The burnt district is being rapidly cleared, and preparations are making for the rebuilding of stores and houses. The western waters being in good navigable order, boats are arriving and produce pouring in, and the levee is assuming its wonted life and activity. The hotels are crowded by many who are en route for El Dorado.

House's new telegraph has been constructed between Boston and Providence, and will commence operations in a few days. From Providence it is now being rapidly built to New York, by the way of Springfield, Hartford, and New Haven. It is constructed in the strongest and most perfect manner. It is intended that the new line shall be finished through by the 1st of July.

We understand that Messrs. J. W. Foster, of Ohio, and J. D. Whitney, of Massachutts, have been appointed United States Geologists, to take charge of and complete the survey of the mineral lands bordering on Lake Superior. This survey had been heretofore conducted by Dr. C. T. Jackson, of this city.

The amount of wool exported from the State of Michigan in the year 1847, exclusive of the amount manufactured into cloth for home consumption, was 968,416 pounds, valued at $213,851 50. The exports for the year 1848, it is expected, have exceeded those of 1847. The number of sheep in the State is estimated at 400,000 to 500,000.

The Charleston Mercury states that the nefarious slave-trade is again very active in Cuba, several thousand slaves having been landed within the last two months, and other thousands being shortly expected. The Captain General's fee is generally understood to be three doubloons a head, or $51.

The Catholic fast of Friday in each week, has been abolished at Cincinnati, as it had been previously at St. Louis, during the prevalence of the cholera—meats, especially if smoked, being considered of less danger than fish and vegetables.

The Government has ordered a reconnoisance to be made from Fort Smith to the Bay of San Francisco. Lieut. Simpson, of the Topographical Engineers, assisted by Lieut. Hagen, have been ordered upon this service. This reconnoisance, in connection with those heretofore made by Fremont, will enable Congress to decide upon a route for a Pacific Railway.

Ten thousand emigrants from Germany have been engaged by the North American Land Company, acting in conjunction with companies in London and Germany, and will arrive in this country during the present year.

The cotton factory owned and operated by S. P. Irwin & Co., known as the Ashland Mill, was entirely destroyed by fire on Tuesday last. Insured for 17,000, as follows: $8,000 at the Providence Offices; $5,000 at the manufacturers', Boston, and $4,000 at the Ætna, Hartford.

On Saturday evening last, near Binghamton, a team crossing the track of the railroad was struck by the locomotive, one of two women in the wagon was killed, and the other had both legs broken. The horse was also killed, and the driver badly injured.

The Steubenville Union says that a Dr. Crawford of Bloomfield has been detected in several forgeries, obtaining thereby some $8,000 from a number of Banks in his neighborhood. He has absquatulated, and $500 reward is out for him.

A slave was condemned to be hung in Fauquier County, Va., the other day, for stealing a quantity of bacon from a meat-house.

There were 75 deaths from Cholera in St. Louis for the week ending June 4.

The price of bricks at St. Louis is becoming extravagantly high, in consequence of the late fire there. The Reveille says the prices which were 5 or 6 dollars a thousand before the conflagration, have already advanced to $11.

The venerable Dr. Miller has resigned his Professorship in the Princeton Theological Seminary. But the Presbyterian Assembly have voted him the salary and dignities of the office for life—he to teach when agreeable.

Nearly one hundred thousand of the new gold dollar pieces have been already coined at the mint. The first one was struck on the 8th ult.

The entire consumption of wheat in the British Empire is about 30,000,000 of quarters in a year.

The boiler of the new ferry-boat Argo exploded on Wednesday, week before last, as the boat was leaving Detroit; in consequence of which accident, Mr. Foster, the builder of the boat, was killed, and Mr. Towner, the engineer, was severely injured.

Another new planet has been discovered by Sig. Esparis, a Neapolitan astronomer. This is the ninth new heavenly body which has been added to the solar system by the discoveries of the last four years.

On the 21st ult. 100,000 pounds of lead ore, estimated to contain also $7,000 worth of silver, were shipped from Little Rock; the ultimate destination being Liverpool.

Isaac Newman, a veteran of the Revolution, died at Broadalbin, Fulton Co., on the 30th ult. in the 99th year of his age.

The Rhode Island papers announce the death of Dutee J. Pierce, a distinguished lawyer of that State, and formerly a member of Congress.

Two steamers, the Hudson and Saratoga, ran together on Lake Erie, on Sunday last, by which both of them were much damaged, and two colored cooks killed.

Nashville papers of the latest date say that ex-President Polk is lying dangerously ill.

There is no prospect of stopping the crevasse near New Orleans soon.

### MARRIED,

In Alfred, N. Y., May 26th, by Eld. N. V. Hull, Mr. CHRISTOPHER S. VINCENT, of Wisconsin, to Miss CLARISSA BURDICK, of Alfred.

### DIED,

In Almond, June 1st, SYBIL WITTER, wife of Josiah Witter. She was a worthy member of the 1st Seventh-day Baptist Church of Alfred.

In Albion, Wis., on the 8th of May, of hypertrophy, Dea. ALVIN AYRES, in the 66th year of his age.

At Greenmanville, Mystic Bridge, Ct., on Thursday, 7th inst., at 8 o'clock, of quick consumption, SAMUEL FOX, son of William B. and Sally M. Haynes, aged 5 years and 3 months.

"Who finds not Providence all good and wise,
Alike in what it gives and what denies?"

Western New York papers please copy.

### LETTERS.

J P Livermore, Abel G Burdick, A D Titsworth, E Maxson, I W Utter, D W Denison, J Jennings, P C Burdick, N F Randolph, N V Hull, J Stewart, A A Coon, N Palmer, D F Brown, Albert B Crandall, S S Griswold, G Dean, J Whitford, H P Burdick, Leman Andrus, Samuel Hunt, Wm M Fahnestock.

### RECEIPTS.

| | | | | |
|---|---|---|---|---|
| Gardner Coon, Portville | $6 00 | pays to vol. | 5 | No. 52 |
| S. B. Main " | 4 00 | " | 5 | " 52 |
| R. I. Crandall " | 2 00 | " | 5 | " 52 |
| Orenzo Coon, West Genesee | 4 00 | " | 5 | " 52 |
| R. S. Sanford " | 2 00 | " | 5 | " 52 |
| H. C. Crandall, Utica, Wis. | 4 00 | " | 5 | " 52 |
| A. A. Coon " | 2 00 | " | 6 | " 13 |
| R. T. Green " | 2 00 | " | 5 | " 52 |
| W. H. Coon " | 1 50 | " | 5 | " 52 |
| Adin Burdick, Albion, Wis. | 1 75 | " | 5 | " 52 |
| S. V. Carpenter " | 1 25 | " | 5 | " 52 |
| Chas. Maxson " | 50 | " | 5 | " 52 |
| C. Brown, Hopkinton, R. I. | 2 00 | " | 6 | " 52 |
| G. Dean, Spring, O. | 1 00 | " | 5 | " 52 |
| G. R. Babcock, Leonardsville | 2 00 | " | 6 | " 52 |
| Lucy Davis " | 2 00 | " | 6 | " 52 |
| Jesse Burdick " | 2 00 | " | 6 | " 52 |
| E. S. Bailey, Brookfield | 2 00 | " | 6 | " 52 |
| Mercy Payne, South Richland | 1 00 | " | 6 | " 52 |
| Benj. Stillman, W. Edmeston | 2 00 | " | 5 | " 52 |
| E. Maxson " | 1 00 | " | 6 | " 52 |
| Joshua Maxson " | 2 00 | " | 6 | " 52 |
| Wm. M. Palmiter " | 2 00 | " | 6 | " 52 |
| N. Palmer, McGrawville | 2 00 | " | 5 | " 52 |
| E. S. Weaver, Unadilla Forks | 2 00 | " | 5 | " 52 |
| Charles West, Bridgewater | 3 00 | " | 5 | " 52 |
| D. M. Clark, Independence | 4 00 | " | 5 | " 52 |
| H. P. Clark " | 4 00 | " | 5 | " 52 |
| Wm. S. Livermore " | 2 00 | " | 5 | " 52 |
| N. R. Crandall " | 2 00 | " | 5 | " 52 |
| Henry Crandall " | 2 00 | " | 5 | " 52 |
| Nathan Stillman " | 2 00 | " | 6 | " 34 |
| Martin Green, Medina, O. | 2 00 | " | 5 | " 52 |
| S. M. Bowen, Columbus City, Ia. | 4 00 | " | 6 | " 52 |
| Mary Jennings, Swedesboro, N. J. | 2 00 | " | 6 | " 26 |
| W. M. Fahnestock, Bordentown | 6 00 | " | 5 | " 52 |
| Paul Witter, Alfred | 4 00 | " | 5 | " 52 |
| J. S. Witter " | 4 00 | " | 5 | " 52 |
| Joel Barritt, Lockport | 3 50 | " | 5 | " 52 |
| S. Hunt, Clarence | 1 00 | " | 5 | " 52 |
| A. R. Andrus " | 1 00 | " | 5 | " 52 |
| L. Pratt " | 50 | " | 5 | " 52 |

### Receipts for Missions.

The Treasurer of the Seventh-day Baptist Missionary Association acknowledges the receipt of the following sums since his last report in the Recorder:—

| | | |
|---|---|---|
| From Joshua Wheeler, Farmington, Ill. | | 1 00 |
| " Church at Lincklaen, by A. Campbell, | | 8 00 |
| " Levi H. Bond, of Lost Creek, Va., | for. mis. 7 00,<br>home mis. 7 00, | 14 00 |
| " Ch. at Independence, by T. E. Babcock, toward a life membership, | | 9 06 |
| " 1st Ch. at Alfred, | foreign mis. 19 28,<br>home mis. 72, | 20 00 |
| " Ch. at Milton, Wis., by N. V. Hull, f. m. | | 10 00 |
| " T. R. Green, Lippitt, R. I. | h. m. 4 00,<br>f. m. 6 00, | 10 00 |
| " Nancy Clark, Hop'n, R. I. | f. m. 1 00,<br>h. m. 1 00, | 2 00 |
| " Quarterly Meeting of R. I., for the education of a Chinese child, by Eld. Griswold, | | 25 00 |
| " 2d Ch. at Hopkinton, " " | | 10 00 |

A. D. TITSWORTH, Treasurer.
METOUCHIN, N. J., June 8th, 1849.

### Western Association.

The Annual Meeting of the Seventh-day Baptist Western Association will be held with the 1st Church of Alfred, Allegany Co., N. Y., commencing on the fourth day of the week before the fourth Sabbath in June, (20th day of the month,) 1849, at 10 o'clock, A. M. Introductory discourse by James Bailey. T. E. BABCOCK, Cor. Sec.

### Christian Psalmody.

THE New Collection of Hymns with this title, prepared by a Committee of the Seventh-day Baptist General Conference, was published on the 10th day of Sept. last, and is for sale at this office. It contains over one thousand hymns, together with the usual table of first lines, and a complete index of particular subjects, the whole covering 576 pages. The work is neatly printed, on fine paper, and bound in a variety of styles to suit the tastes and means of purchasers. The price in strong leather binding is 75 cents per copy; in imitation morocco, plain, 87½ cents; ditto, gilt edges, $1 00; ditto, full gilt, $1 12½; in morocco, full gilt, $1 37½. Those wishing books will please forward their orders, with particular directions how to send, to GEO. B. UTTER, No. 9 Spruce-st., New York.

### Railroad from Albany West.

ON and after Tuesday, May 1, 1849, six trains will leave the dépôt of the Albany and Schenectady Railroad Company daily, Sundays excepted, viz:

At 6 o'clock, A. M., for Buffalo, through in 15 hours; at 7 o'clock, A. M., for Schenectady; at 9 o'clock, A. M., for Buffalo, through in 18 hours; at 12½ o'clock, P. M., for Schenectady; at 2 o'clock, P. M., for Buffalo, with emigrants and express freight, through in 23 hours; at 7 o'clock, P. M., for Buffalo, through in 18 hours. Passengers for Saratoga Springs and Whitehall can take any of the trains for Schenectady and Railroad or Stages by Plank Road route to Saratoga. Baggage cars and through baggage men run the whole distance between Albany and Buffalo. Baggage taken free by Railroad wagons between steamboats and Railroad.

ALBANY, April 30, 1849. E. FOSTER, Jr.,
Secretary Albany and Schenectady R. R. Co.

### Mail Line from New York to Boston.

REGULAR MAIL-LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence.—Inland Route, without ferry, change of cars, or baggage! The new steamer C. VANDERBILT, Capt. Joel Stone, and MASSACHUSETTS, Capt. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, at 5 o'clock, P. M., and Stonington at 8 o'clock, P. M., or upon the arrival of the mail train from Boston. These steamers were built expressly for the route, and are in every respect particularly adapted to the navigation of Long Island Sound. The accommodations for passengers are commodious and comfortable—the officers capable and experienced. The route being the shortest and most direct between Boston and New York, passengers are enabled to arrive in ample time for the morning lines of steamboats and railroads running to various points from those cities.

The C. VANDERBILT will leave New York, Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday.

The MASSACHUSETTS will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

N. B.—Passengers, on the arrival of the steamers at Stonington, proceed immediately in the splendid Railroad cars to Providence and Boston. A baggage-master accompanies the steamboat trains to and from Boston, to take charge of the baggage.

### Constitution of a Seventh-day Baptist Publishing Society.

ART. 1.—This Society shall be known by the name of "The Seventh-day Baptist Publishing Society."

ART. 2.—The object of this Society shall be to print and publish such periodicals, books, &c., as shall meet the wants of the Seventh-day Baptist Denomination, and promote the cause of Christ generally.

ART 3.—Each contributor of five dollars may become a Member of the Society, and each contributor of twenty-five dollars may become an Honorary Director, with the privilege of participating in the deliberations of the Board of Managers.

ART. 4.—The Society shall hold an Annual Meeting, at which it shall elect a President, a Vice President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with four others elected for the purpose, shall constitute a Board of Managers to conduct the business of the Society, having power to make their own by-laws, and to fill any vacancies that may occur in their body.

ART. 5.—The Board of Managers shall meet quarterly for the transaction of business, at such time and place as shall have been appointed at a previous meeting. The Recording Secretary shall call extra meetings of the Board, whenever any three members of the Board shall request him to do so.

ART. 6.—The minutes of each meeting of the Board shall be signed by the Chairman and the Recording Secretary.

ART. 7.—The first Annual Meeting of the Society shall be held in the City of New York on the fourth day of the week before the fourth Sabbath in May, 1849, (25th day of the month;) and subsequent Annual Meetings may be held at such times and places as the Society shall direct. At these meetings the Board of Managers shall present a Report of their transactions, together with the Treasurer's account.

ART. 8.—Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand, over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions, the circulation of religious Tracts, the education of candidates for the ministry, and the support of indigent superannuated ministers or their widows and orphans. Should the Society for any reason ever be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus.

ART. 9.—This Constitution may be altered at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

### DERUYTER INSTITUTE.

REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
AURELLA F. ROGERS, Preceptress.
MARY M. CLARK, Teacher of Music and Painting.
Other experienced Teachers are employed as Assistants.

#### TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.

| | | | |
|---|---|---|---|
| First, commencing | Wednesday, Aug. 23, | ending | Nov. 29. |
| Second, " | " Dec. 13, | " | March 21. |
| Third, " | April 4, | " | July 11. |

#### COURSE OF STUDY.

The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

#### EXPENSES.

| | |
|---|---|
| TUITION, according to studies, | $3, $4, or $5 00 |
| EXTRAS—Drawing, | 1 00 |
| Painting, | $2 00 or [illegible] |
| Tuition on Piano, | [illegible] |
| Use of Piano, | [illegible] |
| Chemical Lectures, and Experiments, | 1 00 |
| Writing, including Stationery, | 50 |
| Study rooms, with stove, chairs, table, and bedstead, | [illegible] |
| Board in private families, per week, | $1 00 [illegible] |

#### TEACHERS' CLASSES.

Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

#### AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be [illegible] to any that can be obtained in the State, but will not be fully [illegible] until about the first of January. A circular explaining fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter, or Gurdon Evans, Analytic Laboratory, Yale College, New Haven, Ct.

Text Books furnished at the lowest prices.

N. B. A daily stage leaves the railroad, and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 19, 1848.

# Miscellaneous.

## SPEAK GENTLY TO A LITTLE CHILD.

Speak gently to the little child, so guileless and so free,
Who with a trustful, loving heart, puts confidence in thee.
Speak not the cold and careless thoughts which time has taught thee well,
Nor breathe one word, whose bitter tone *distrust* might seem to tell.

If on that brow there rest a cloud, however light it be,
Speak loving words, and let him feel he has a friend in thee;
And do not send him from thy side till on his face shall rest
The joyous look and beaming smile that mark a happy breast.

Oh, teach him!—this should be our aim—to cheer the aching heart,
To strive where thickest darkness reigns, some radiance to impart;
To spread a peaceful, quiet calm, where dwells the noise of strife,
Thus doing good, and blessing all, to spend the whole of life;

To love with pure affection deep, all creatures great and small,
And still a stronger love to bear for Him who made them all.
Remember, 'tis no common task that thus to thee is given,
To rear a spirit fit to be the habitant of Heaven.

## LIEUT. BEALE'S OVERLAND JOURNEY.

Lieut. Beale was sent, early in November last, as a bearer of Dispatches, from our Government to the United States officers in California, and upon the Pacific. He was entrusted with communications to Col. Washington at Santa Fé, Col. Mason in California, and Gen. Lane in Oregon, and was required to pass through the extensive regions beyond the Mississippi to reach his destinations. He left Fort Leavenworth, on the Missouri, the 20th of November, with a command of 17 mounted men, all raw recruits, and a few adventurers.

After a tedious and fatiguing journey, they reached Bent's Fort, and learned that Col. Fremont and his party had passed about ten days before. In crossing the Toas or Ratons mountains they encountered all the severities of Winter in those difficult and gigantic passes, covered with snows of an unusually cold and inclement season. Many of their mules perished from the rigors of the weather and march, and a number of the men were frostbitten and disabled from farther service.

Upon arriving at Santa Fé, which he reached on the 25th of December, Lieut. Beale give permission to such of his men as were unwilling to proceed to return, and seven did so. He was unwilling to be accompanied in the dangers and trials before him by any upon whom he could not rely with implicit confidence. To supply the defficiency, Col. Mason allowed him to enlist eight additional mounted men who were desirous of engaging in the expedition.

With this force Lieut. Beale started from Santa Fé on the 11th of January, and was soon destined to encounter the most trying difficulties. The Sierra de los Membres, a vast range of lofty mountains, enveloped in snow storms, and the route was most hazardous and oppressive. So intense was the cold, that several mules were frozen to death, at night, even under tents, and covered with blankets. The fortitude of a number of the men failed, and a sergeant and six privates deserted. Of these, as well as of the seven who had previously left, no subsequent information has been received. They no doubt perished under the violence of the weather or were assassinated by the Indians who infest those regions.

Lieut. Beale now pressed on with indomitable resolution, through indescribable difficulties, to the head waters of the river of Gila. Passing to the southern side, he followed the trail which winds in a *zig-zag* manner along the precipitous side of the lofty monntains that prevail in this region. This section of country has been falsely said to furnish opportunities for a good road or roads to California. From Lieut. Beale's description, it is a continuance of the most rugged and inaccessable mountains, with vast gorges, peaks and declivities, covered perpetually with snow, and presenting barriers to be passed only by incredible exertions.

No track for a wagon or any wheel vehicle can ever be made along this route. The men could only press along the ascents by the aid of their hands as well as feet, and the tenacious mountain mules were often precipitated from the declivities, and rolling down the extensive slopes were crushed to pieces, with every bone broken, and even their saddles so destroyed that they could not be farther used.

This route crosses the head waters of the Gila frequently, so as to avoid the barriers which constantly jut upon and overhang the stream. That river, in this portion of its extent, is not susceptible of even canoe navigation. Its current is of arrowy swiftness, shooting over rocky and irregular falls, with short serpentine windings, through narrow and dangerous *cannones*, that produce whirlpools and cascades, which would engulf any water-craft entrusted to its control.

After descending the Gila to its confluence with the Colorado, and the latter stream to within 50 miles of the Gulf of California, Lieut. Beale and his little party struck out, northward, across the intervening desert for San Francisco. This desert is very extensive and more barren than that of [illegible]. The weather here was intensely hot, and greatly afflicted the men, who had been suffering amid the frosty rigors of the mountains, but now found themselves in an [illegible] desert, deprived of water, except such as they bore with them.

A travel of one hundred and twenty miles brought them, however, on the first of April, in sight of the welcome dwellings of San Francisco, and in the vicinity of these gold regions that surpass in prolific wealth, the Hesperian Gardens of antiquity. [Mobile Register.

A NEW RACE.—A hitherto unknown race of people has been discovered, it is said, in the interior of Africa. The men are tall and powerfully built, standing 7 to 7 1-2 English feet in height, and black in color, although destitute of the usual character of negroes in features. Mehemet Ali sent an expedition up the "White Nile," in search of gold, and there found this new race of people—1,500 of whom [illegible] to [illegible] down to the [illegible] of the river [illegible] day. The name of the king [illegible] by the people is Bari, and its [illegible]. They raise [illegible] tobacco, [illegible].

## CULTURE AND PRESERVATION OF POTATOES.

Having last year, notwithstanding the severe drought, succeeded in growing and preserving a fine healthy crop of potatoes, I have decided to furnish you with an account of the circumstances under which they were produced and my opinion relative thereto, for insertion in your journal, should you deem it worthy of a place therein.

About the first of May, I planted five acres in the following manner: The soil was a dry, micaceous, sandy loam, gradually rolling, with a southern exposure; the seed used was both white and purple Mercers, principally large ones, cut in three slices, and rolled in gypsum, and allowed to lie but a few hours after cutting. The field was old sward, chiefly of moss and garlics; the manure applied was entirely from the yards, made from the cow and horse stables, and from the sties, about twenty-five two horse loads per acre, spread broad cast before the plow—the land having been heavily limed for several years previous. The planting process commenced with the tillage, by dropping the pieces of tubers, (prepared as above,) about one foot apart in the bottom of every other furrow, which was five inches in depth and ten inches wide, strewing them with ashes and fine charcoal, from a locomotive in which pine wood was consumed, about twenty bushels per acre; the plowing was performed in the usual manner, in lands of 25 yards each.

Immediately after planting, the ground was thoroughly rolled. After it had lain a few days, it received repeated harrowings, lengthwise of the furrows, in the warm part of the day, which was continued until the tops were two inches in height, after which they remained without tillage until they were some eight or ten inches high, when the cultivator was passed between the rows, and the weeds, if any, removed.

They then received a light top dressing of gypsum, after which they remained till fit to harvest, which was done as soon as the skins of the new tubers were firmly set, but before all the tops were entirely dead. We began to dig about the first of September, before the autumnal rains commenced. They were put in a dark, cool cellar, and spread on the ground floor, about eighteen inches thick, where they remained for two months, when they were assorted and placed in bins about four feet deep, there to remain until marketed in the spring. They have so far kept perfectly, not a trace of disease being visible in the entire crop.

The yield was about two hundred and fifty bushels per acre, which was a far greater product than I anticipated, on account of the excessive drought. The whole expense of the tillage of this crop did not exceed four cents per bushel, independent of the planting and harvesting, which cost not less than ten cents a bushel, making the aggregate cost of producing the five acres—including the seed at eighty cents per bushel—two hundred and thirty-nine dollars. Potatoes of the quality of mine are now worth eighty cents per bushel, in the Philadelphia market, which would make the net value of the crop seven hundred and sixty-one dollars. Truly, this is not so lucrative as some of the miners of California have represented the rinsing of gold to be; nevertheless, I think the Mercers well roasted, set quite as well upon an empty stomach as gold ore; and judging from the effect produced upon the morals of the nations in which the precious metals are found most abundant, I much prefer being classed among the cultivators than the miners.

[American Agriculturist.

## A MAGDALEN ASSOCIATION.

The Rosine Association, in Philadelphia, for the reformation of young women who have led immoral lives, gives an example worthy of imitation in every city. Witness the result of its efforts for the last year:

Sixty-four women have been received into the house of the Association, taken from scenes of vice and pollution, from the gaming-table and the drunkard's bar; from courses leading to the alms-house and the prison, and placed in a position where they had the opportunity of receiving a degree of education, a knowledge of tailoring, mantua-making and sewing generally, and of being instructed in household duties. To these have been added the advantages resulting from the almost daily association with the members, familiar reading of the written Gospel, and the spoken Word, through the living instrument. Many of these have appreciated their privileges, and it is hoped their future may be an enduring record of the blessings that may be derived from a residence for a season in the "Rosine home." Within the past year one of the inmates has married respectably, and gone West; and a number are situated in families where there good conduct entitles them to respect. Two have been received again by their friends; the future opens brightly before them. Three who have been under the care of the Association are now church members; two of the inmates became qualified to work upon their own account, and have received a compensation for their labor. The managers have paid upward of two hundred visits to the homes of misguided women, and succeeded in reclaiming several. Through the intelligence office of the Association, situations have been procured for one hundred and seventy-seven women and children.

During the year, 1,001 garments have been made in the house; $1,888 11 have been received towards the funds of the society, and $1,725 98 expended. Four hundred and eighty ladies are members, each paying one dollar. The sales in the store of the Association have amounted to $2,000.

## PRAIRIE LIFE.

The Boston Traveler publishes a letter, dated "Wolf River, 25 miles west of St. Joseph, May 4th," and post marked St. Joseph, the 8th. It gives some incidents of camp life and affords a glimpse of its troubles. The writer says, they arrived at St. Joseph in six days from St. Louis, and then commenced their camp life:

"The day was very warm. There was a thunder storm in the fore part of the evening, and about 10 o'clock the weather changed and became very cold, and it rained nearly all night. This being the first time any of us had tented, we were a sorry looking set in the morning. Mr. V., Mr. P., and myself set ourselves to and got breakfast. The first thing after breakfast, we pitched our tent in the woods, on the territory of the Pottowattomie Indians. The next day we went to get the mules [which had been pastured for some time, a few miles from the camping ground.] They were as wild as wild asses' colts. Captain V. and myself, being the only men accquainted with horses, it was thought we were also acquainted with the long eared animals; but I must confess I was ignorant of muleology. Captain V. lassoed one of them, and he threw himself some three or four times before we got the bridle on him; we tied up seven of them, by 11 o'clock, and started for a blacksmith. The next day we had a hard day's work; worked all day harnessing the mules; we had them down something like a hundred times in the course of the day, hitched them to our wagons, and started with four wagons. Since starting, we have lost a fine mustang pony, which cost us $60; he had more speed than anything we could muster, and has gone on ahead for California. We have heard from him once; he was pulling for Fort Laramie at the top of his speed. My bedding consists of a buffalo robe, two blankets, and a hair pillow. Some nights these are not sufficient, and I am obliged to add my cloak. The weather thus far has been more changeable than any I ever experienced. The Pottowattomie Indians around us are not hostile but very thievish, and we are obliged to keep a strict watch every night.

## PALACE OF THE INQUISITION.

"I found my way at last into a quiet garden with a bubbling fountain in the center, which seemed the very spot for sacred meditation; but around the garden was a low building with grated windows. The rough walls of the rooms within were covered with inscriptions marked with a bit of charcoal—some ascriptions of praise—some bitter and complaining. In one I read, 'Let us pray to God that the good people may have pity.' In another, 'Take away oppression, O God.' 'Too long have I been confined here at the caprice of calumniators without admission to the sacraments.' '*How much have I suffered here!*' Here beneath a death's head and cross-bones was written, '*O mori!*' Here, 'Scipio Gaetani—eight years have I been imprisoned here.' There was one short but expressive sentence in the English language: 'Is *this* the Christian faith?' In one prison a heavy trap-door was lifted from a dark opening, exposing a deep black vault; below in a corner lay a mass of bed-clothes and tattered garments, among which I recognized a worn, dirty strait-waistcoat, apparently intended for a female. In several of the rooms were pipes through which, probably, food was given to the wretched inmates.

"In another part of the building a dense crowd was assembled around the entrance to a vault, which seemed to pass beneath the whole palace. I made my way through the mass and down the rough steps, and recognized, by the light of the torches upon the walls, heaps of human bones scattered over the floor. Others were protruding from the wall of earth at the side, yet untouched; and although it was difficult to distinguish in this confused mass sex, age, or even the different parts of the body, one at least seemed to be that of a female; and and the seventeen thigh bones which might be counted here and there, told the story of nine poor victims." [Cor. N. Y. Tribune.

## THE SNOW FLEA.

In the National Intelligencer we find a communication from Mr. Josiah F. Polk, giving a description of what he calls the Snow Flea, seen by him in the winter of 1826, in the neighborhood of Grand River, in the State of Michigan. He says: "I found them to be exceedingly minute, apparently destitute of members, but in constant elastic motion. They would spring up to the height of 18 inches or more. When I first observed them (the latter part of November) they did not exceed in size the point of the smallest needle. I watched them through the coldest winter I ever witnessed, and carefully observed their progress to maturity till the month of May, when that which in December was a shapeless and scarcely visible creature, became a perfectly organized fly, with legs, wings, and antennæ. The body was slender, and more than a quarter of an inch long. The wings were longer. Perhaps the whole length was two to three-fourths of an inch. When I first saw them, the snow was but a few inches deep, and although it increased to three feet or more in depth, those little creatures, by their perpetual motion were always on the surface; but how they contrived to maintain their locality amid the furious winds, is to me a mystery. Afterward on Rock River, in Wisconsin, in time of summer, I saw myriads of the flies. Various insects have been known to exist in snow. One kind, somewhat resembling a spider, is not uncommon as far North as Sweden and Norway."

## CURIOUS CASE OF INSANITY.

At No. 16 Center-street, New York, on the 22d of May, a fire broke out, in the third story, which was extinguished without material damage to the building. It appears that this story was occupied by a man named Thomas Danon, as a looking-glass and picture frame manufactory, and also as a lodging room. For some days he had manifested evidences of insanity, but the inmates of the house supposed it was brought about by an improper use of liquor. On the Sunday night previous, a noise resembling that of men wrangling was heard, and upon repairing to the room it was discovered that he was alone, and after expostulating, he was induced to retire. While alone, on the day of the fire, he stripped his person until perfectly nude, and varnished his body. He then took his clothing, trunk, and a quantity of picture frames, and piled them up in one corner of the room, setting fire to the pile. As soon as it began to burn briskly, he threw himself upon the burning pile, and in an instant his whole person was enveloped in flame. He then rushed to the window, and kicking out the sash, climbed to the roof by the gutter of the eave, the varnish on his body still burning. He was discovered by John McCluster, who hastened to the top of the house, and succeeded in arresting the flame, not, however, until he was so badly burned that life was despaired of. He is represented to have been a young man of steady and industrious habits, and the causes which led to this alienation of mind are unknown.

THE CHAMELEON AND THE PORCUPINE—A FABLE.—A chameleon once met a porcupine, and complained that he had taken great pains to make friends with everybody, but, strange to say, he had entirely failed, and he could not now be sure he had a sincere friend in the world. "And by what means," said the porcupine, "have you sought to make friends?" "By flattery," said the chameleon. "I have adapted myself to all I met; humored the foibles of every one. In order to make people believe that I like them, I have imitated their manners, as if I considered them models of perfection. So far have I gone in this, that it has become a habit with me, and now my very skin takes the hue and complexion of the thing that happens to be nearest. Yet all this has been in vain, for everybody calls me a turncoat, and I am generally considered selfish, hypocritical, and base." "And no doubt you deserve all this," said the porcupine. "I have taken a different course; but I must confess that I have as few friends as you. I adopted the rule to resent every injury, nay, every encroachment upon my dignity. I would allow no one even to touch me without sticking into them one or more of my sharp quills. I determined to take care of number one; and the result has been, that, while I have vindicated my rights, I have created a universal dislike. I am called old touch-me-not, and, if I am not as much despised, I am even more disliked than you, Sir chameleon.

PRINCIPLES.—A lad drove his team four miles to a mill to get a load of flour, to haul to the canal. When he arrived at the mill, the miller told him that they had no loadings; the mill was out of repair, but he would help him to a load, so that he might not lose his half day's work, which would amount to one dollar. Said he, "You may drive across the way to the distillery, and load, and I will pay you just the same price for hauling the load of whisky that we do for hauling a load of flour.

The lad thought a moment and said, "I don't know what father will say, but our horses don't haul whisky," and so he wheeled them off, and drove home and told his father.

"Right," said the father, "you've done right, John. It's money well spent, John. Support your principles any where and every where, and be kind about it, but decided."

BOSTON MERCANTILE LIBRARY ASSOCIATION.—The 29th Annual Report of this Society shows it is in a very prosperous condition. It numbers 1,145 members. It possesses an invested fund of $16,100. It has a library of 5,819 books, 579 of which have been added during the last year. Its fine course of lectures the last season paid expenses and left a net profit of $1,115 49 in the Treasury. It takes 28 daily, 61 weekly and semi-weekly newspapers, and 21 standard Reviews and Magazines. Its expenditures, aside from its lectures, were $3,727 80, and its receipts $3,879 23, saving it clear of debt and above board.

# VARIETY.

It is a terrible thought to remember that nothing can be forgotten. We have somewhere read that not an oath is uttered that does not vibrate through all time, in the wide-spreading current of sounds—not a prayer lisped that its record is not also to be found stamped on the laws of nature, by the indelible seal of the Almighty's will.

There is no death-bed, generally speaking, so full of terrors as his who has lived all his life partly under the influence of conscience, but not wholly. The voice of conscience, though many times disregarded, has never been wholly drowned. And now that it has gained a hearing, it speaks in a tone of thunder.

The ancient town of Raynham, Mass., is in Bristol county, near Taunton; it has neither trader, lawyer, doctor, nor post-office, and is the seat of the oldest forge in America. It was built in or about 1670, by James Leonard, from Pontypool in Wales, and having been repaired from generation to generation, is now in full tide of successful experiment, turning out anchors which are in request by ship-builders from Bath to Baltimore.

The trial of John W. Crafts for conspiring to wreck the ship Franklin, which was begun in the U. S. District Court at Boston above six weeks ago, was terminated by a verdict of acquittal. The Jury were nine hours in deliberation. It is understood that the case will next be tried in suits for the insurance.

"I never knew any man," says an old author, "who could not bear another's misfortunes perfectly like a Christian;" which reminds us of the old lady who thought every calamity that happened to herself a *trial*, and every one that happened to her friends a *judgment!*

The Hallowell Gazette, in commenting on practice of "sitting at church in prayer time," says: "We remember of a good minister, who once prayed fervently for those of the congregation who were 'too proud to kneel and too lazy to stand.'"

General Fessenden, of Me., once doubted whether a little boy, who was offered as a witness, understood the nature and obligations of an oath, and proposed to examine him on that point. "*My boy, can you repeat the Lord's Prayer?*" "Yes, sir," was the instant reply; "*Can you?*"

In a speech recently delivered by Lord Brougham, in the British Parliament, he stated that £180,000,000 had been already invested in railroads in Great Britain, and that £150,000,000 would have farther to be paid up, to make good existing subscriptions.

From a recent exhibit of the Methodist Book Concern in New York, its assets appear to be $643,217 60, while its liabilities amount to only $8,403 94. The profits of the concern are annually divided among the several Conferences.

The Cincinnati Commercial says that a Mrs. Tuxford of that city, having been slandered by a school teacher named Singer, went to the school, and cowhided him in the midst of his pupils.

One hundred and fourteen Scotch immigrants, in good health, principally farmers and mechanics, and mostly Protestants, arrived at Boston on the 1st.

The total income of the British "Wesleyan Missionary Society," for the year 1848, was £104,136, equal to about $500,000.

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REV. JAMES R. IRISH, Principal.
GURDON EVANS, Instructor in Natural Sciences.
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Other experienced Teachers are employed as Assistants.

TERMS AND VACATIONS.

The Academic Year for 1848-9, is divided into Three Terms of Fourteen Weeks each.
First, commencing Wednesday, Aug. 23, ending Nov. 29.
Second, " " Dec. 13, " March 21.
Third, " " April 4, " July 11.

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The classic course gives full facilities to Students for an advanced standing in College. The Ornamental and Scientific Departments are such as to meet the advancing demands of this educating age. Each member of the school will be required to write compositions, and read or speak select pieces, at stated intervals.

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EXTRAS—Drawing, 1 [illegible]
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Use of Piano, [illegible]
Chemical Lectures, and Experiments, 1 00
Writing, including Stationery, 50
Study rooms, with stove, chairs, table, and bedstead, 1 50
Board in private families, per week, $1 00 to 1 50

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Classes will be formed at the opening of the First Term and middle of the Second Term, to continue seven weeks, with daily lectures and instructions in relation to the duties of those intending to teach, accompanied by a thorough review of the Common English branches. Tuition, $2 50.

AGRICULTURAL AND ANALYTIC CHEMISTRY.

Instructions in this Department, will be equal to any that can be obtained in the State, but will not be fully opened until about the first of January. A Circular explaining more fully this Department, will be forwarded to any wishing it, by applying to the Principal, at DeRuyter; or Gurdon Evans, Analytic Labratory, Yale College, New Haven, Ct.

Text books furnished at the lowest prices.

N. B. A daily stage leaves the railroad and canal at Chittenango, for this place, at 4 o'clock P. M.

IRA SPENCER, M. D.,
President of the Board of Trustees.
DERUYTER, Madison Co., N. Y., June 12, 1848.

The Young People's Mirror,

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☞ TERMS TO AGENTS.—To those who are willing to aid in circulating the Young People's Mirror in the neighborhood, the Publisher will credit them with three copies for each dollar so received, and send them per mail as directed.

*** Young people clubbing together in fives, and sending the Publisher two dollars, will receive five copies of the paper, mailed to one address. EDWARD WALKER,
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We commend this work to the attention of parents, as a valuable one for their children. Let them subscribe for it on the first of January, when the volume will commence. It will be a fine New Year present. The matter of it, we can say from our knowledge of Mr. L., will be such as to entertain and instruct the young.—*Poughkeepsie Telegraph.*

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